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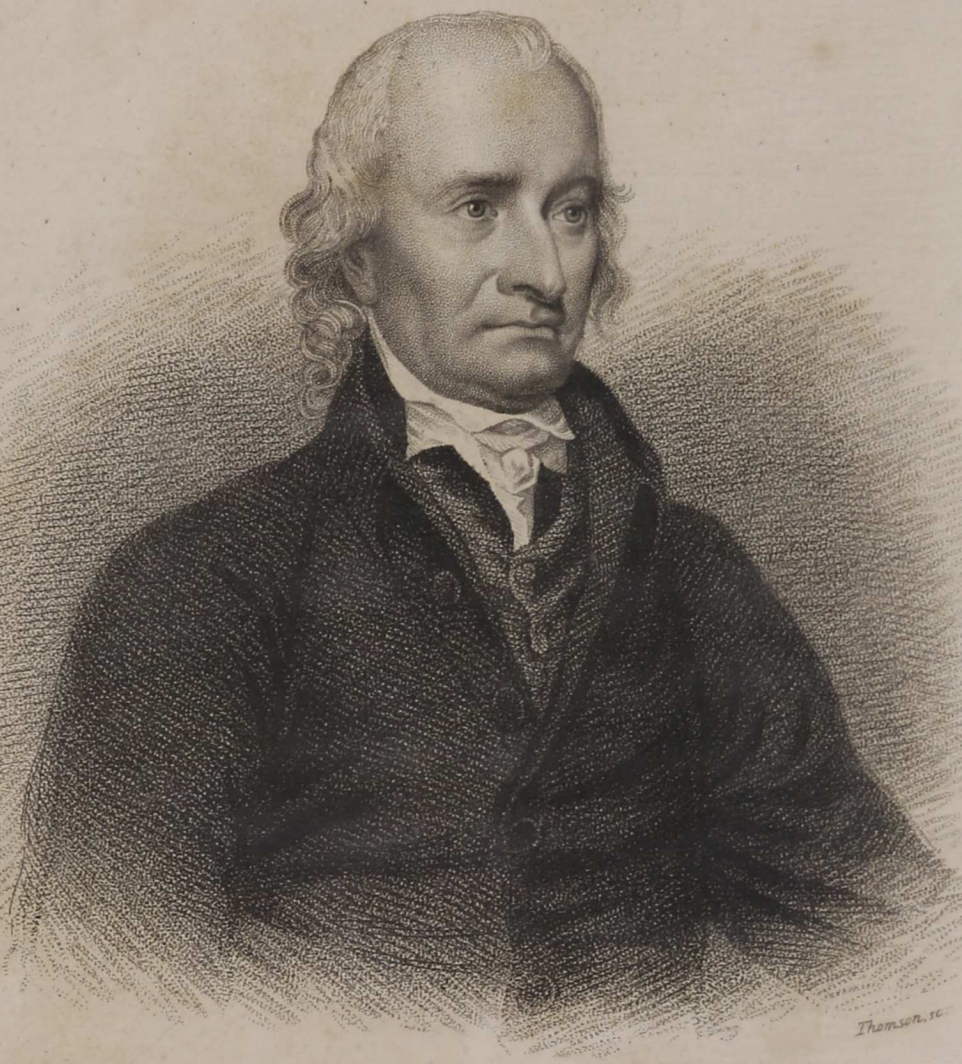
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Published by Henry Fisher, Caxton, London, Jan.1, 1823.

THE

INVESTIGATOR;

OR,

Quarterly Magazine.

VOL. V.

JULY AND OCTOBER, 1822.

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report."

EDITED BY

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(OF LIVERPOOL,)

AND

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1822.

PREFACE.

The Editors cannot present another Volume of their Work to the Public, without returning their thanks for increased support, and respectfully soliciting its extension. In the present day their object is peculiarly important, and will, they flatter themselves, commend itself to the cordial support of every friend to the connection which ought to be maintained between sound Literature and pure Religion. The Fac-similes of Autographs of eminent men, introduced within the last year into this work—the Portrait presented to their readers with the present number—and the extension of their American correspondence, will, they trust, prove the sincerity of their professions, that no efforts will be wanting on their parts to render their Journal worthy of the public support, which they earnestly solicit.

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ERRATA.—Page 197, line 20, for "prototype," read "model."
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THE INVESTIGATOR.

JULY, 1822.

Memoirs of the Life of the Rev. John Cotton, formerly of Boston, in New England.

We have long waited for an opportunity of commencing with a suitable article, the Bibliographical department of our Work, many valuable materials for which have been in our hands since the commencement of our undertaking, though they have hitherto given place to original communications of more immediate interest.

We flatter ourselves, however, that the following reprint of a memoir of a faithful labourer in the vineyard of the Lord, who has long since entered upon his rest, will not be unacceptable to our readers, though presented to them in the quaint, and now antiquated garb in which it first made its appearance, more than an hundred and fifty years ago. The book is extremely scarce; we, ourselves, having been indebted for a copy of it, to the kindness of a valuable correspondent, deeply read in the literature of those interesting, but much neglected times. The title of the pamphlet is as follows:—

Abel being Dead yet Speaketh; or, the Life and Death of that deservedly Famous Man of God, *Mr. John Cotton*, late Teacher of the Church of Christ, at Boston, in New-England. By John Norton, Teacher of the same Church. Heb. 13. 7. "*Remember them which have the rule over you, who have spoken unto you the word of God; whose faith follow, considering the end of their conversation.*" London, Printed by Tho. Newcomb for Lodowick Lloyd, and are to be sold at his Shop next the Castle-Tavern in Cornhill. 1658.

It is the priviledg of the blessed who lived in heaven, whilst they lived on earth, that they may live on earth, whilst they live in heaven. And 'tis a part of the portion of the saints, that (together with the benefit of the living) they may enjoy both the life and death of those, who both lived and dyed in the faith. *Life and Death are yours.* By faith *Abel* being dead many thousand years since, yet speaketh,* and will speak whil'st time shall be no more.

* 1 Cor. 3. 22. Hebr. 11. 4.

That the living speak, is no wonder: but that the dead speak, is more then miraculous. This, though it be enough to draw forth attention from the sons of men; who is not affected with miracles? yet being influenced with a Divine and special benediction; for the memorial of the just is blessed: To suppress an instrument of so much good with silence, were not only unthankfulness to the dead, but an injury to the generation present, and to many an one that is to come. To preserve the memory of the blessed with the spices and sweet odors of their excellencies and weldoing, recorded to posterity, is a super-*Ægyptian* embalming, and a service which many reasons perswade unto. This we do as men; glad to rescue and solicitous to preserve any excellency in the sons of mortality, that may outlive death; desire of continuance in being, is in itself inseparable from being. Dumb pictures of deserving men answer not ingenuous minds capable to retain the memorial of vertue, the real effigies of their spirits. Besides unhappy emulation, happily expiring with the life of the emulated: We greedily own and enjoy such worthies, when they are not, whom envy in a great degree bereaved us of, whilst they were. This we do as friends; hence the *Smyrnean* poet of old, he is a true friend, who continueth the memory of his deceased friend.* And this is done, not only in love to them, but also in love to ourselves, thereby easing in part our loss, and saving so much of our own lives. He may the better be heard, who reckoned his friend the one half of himself: when *Moses* intimates a friend to be as our own soul; whilst *Calvin* lives, *Beza's* life is sweet; when *Calvin* dyes, death is the more acceptable unto *Beza*.† This we do as Christians: The deeds of those worthies was the subject matter of the speech of the saints; these all obtained a good report.‡ A considerable part of the scripture is a divine testimony of what the faithful have done and suffered, recorded unto succeeding generations, not only as a memorial of them, but as so many practical demonstrations of the faithfulness of God: as so many full and glorious triumphs over the world, sin, and Satan, obtained by persons in like temptations, and subject to like passions with ourselves. A quickening motive unto such who have understanding of the times, not to pretermit those testimonies, the signal presence of God in whom, manifests

* ——ἐπεὶ φίλος ὅτις ἑταίρε μέμνη ται κταμένοιο κ᾽ ἄχνυται ἐκ ἐτ᾽ ἐόντος

† Nam is demum est amicus qui etiam extincti memoriam servat, ejusque causâ dolet, licet non amplius superstes sit.

‡ Heb. xi. 36.

them to have been fore-appointed, for the further compleating of that cloud of witnesses which elevates the beholders thereof, to lay aside every weight that doth so easily beset us, and with the same spirit to run the race that is set before us.

The mystery of God, concerning all the transactions of his eternal purpose upon the theatre of this world, throughout the whole time of time, being fully accomplished and revealed, (that of Jesus Christ himself excepted) in none of all the work which he hath gloriously done, will he be admired so much in that day, as in what he hath wrought in the lives of and deaths of beleevers, as beleevers. The same object is as admirable now as then; that it is not so much admired, is, because it is not seen now so much as it shall be then. The greatest object out of heaven is the life and death of such upon earth, who are now in heaven. You may beleeve it, what God hath done for the soul of the least saint of some few years continuance, were it digested into order, would make a volume full of temptations, signes, and wonders: A wonderful history, because a history of such experiences, each one whereof is more then a wonder. No greater acts then their obedience, both active and passive unto the death. The sufferings of the apostles may well be reckoned amongst the acts of the apostles. No greater monuments then their register: to live and die in the faith of Jesus; to do things worthy to be written, and to write things worthy to be done, both is good, and doth good. 'Tis better with *William Hunter,* then with *William* the Conqueror. 'Tis better to have a name in the book of Martyrs then in the book of Chronicles. Martial conquerors conquer bodies, by destroying. Confessors conquer souls, by saveing. They overcame by the blood of the Lamb, and the word of his testimony, and loved not their lives unto the death. Amongst these, as the age that now is (through grace) hath abounded with many worthies, so this eminent servant of God, the subject of our present meditation, may without wrong unto any be placed amongst the first three. Had it pleased the only wise God to have put it into his heart to have imitated *Junius,* in leaving behind him the history of his own life, how many would have gladly received it, as *Elisha* did the mantle which fell from *Elijah,* when he was caught up and carried from him into heaven: but, Divine Providence otherwise disposing, it remains, that they who have known his doctrine, manner of life, purpose, faith, long-suffering, love, patience, persecutions, and affliction, do not suffer such a light to be

hid under a bushel, but put it on a candlestick, that it may give light to them that are in the house.

His birth-place, *Derby*, we shall not detain the reader at, though a scituation in respect of the purity, and frequent agitation of the air, attempered (in the judgment of the orator) for the breeding of better wits. Creatures are in their kind subservient; but, tis God, (not the air) who puts wisdom into the inward parts, and giveth understanding to the heart. As the wise man and the fool die, so are they both ordinarily born in the same place. The glory of every good and perfect gift is reserved for the Father of lights. Let it be sufficient to acknowledge both the place an honor to the person, and the person an honor to the place. What *Basil* sometime commended in the *Martyrs*, the same is to be looked at in our confessor (or martyr, which you please) namely, that his praise is not to be derived from his country here below, wherein he was born; but from his relation unto that *Hierusalem* which is above, where he was instrumentally born again, according unto grace. The mercy of a good descent which the joint-consent of all generations, hath always voted not to be the least part of outward happiness, God blessed him with from the womb, his parents being persons of considerable quality, and of good reputation, their condition, as to the things of this life, competent; neither unable to defray the expence of his education in literature, nor so abounding as to be a temptation on the other hand unto the neglect thereof. *Crates* the philosopher would needs go unto the highest place of the city and cry in the audience of all the people, O men! whether go ye? why take ye so much pains to gather riches for your children, and have no care to train them up, who should enjoy them? And *Plutarch* was wont to say, that he would add but this one thing thereunto; that such men as these were, are very like to them who are very careful for the shooe, and take no care for the foot. But God who had predetermined this then tender plant to be a tree of life for the feeding of many thousands, to be a chosen vessel to bear his name before the nations; in way thereunto inspired his parents with an effectuall sollicitude concerning the ordering of the child in his minority. The Grecians called timous erudition, *Paideia;* the word itself a loud admonition to wise fathers, not to suffer the childish years of their offspring, to pass away without discipline. Though vain man would be wise, yet may he be compared to the cubb, as well as to the wild asses colt: Now we know the bear, when she bringeth forth

her young ones, they are an ill-favoured lump, a masse without shape, but by continuall licking, they are brought to some form. Children are called infants of the palms, or educations,* not because they are but a span in length, but because the midwife, as soon as they are born, stretcheth out their joints with her hand, that they may be more streight afterwards.

This care in the parents was quickly above expectation encouraged in the first-fruits of their young son's proficiency, more and more increasing great hopes concerning him throughout the whole time of his minority, wherein he was trained up in the grammar-school of *Derby*. Three ingredients *Aristotle* requires to compleat a man: an innate excellency of wit, instruction, and government. The two last we have by nature, in them man is instrumental: the first we have by nature more immediately from God. This native aptitude of mind, which is indeed a peculiar gift of God, the naturalist calls the sparklings and seeds of vertue, and looked at them as the principles and foundation of better education. These, the godly-wise advise such to whom the inspection of youth is committed, to attend unto; as spring-masters were wont to take a tryal of the vertue latent in waters, by the morning-vapours that ascend from them.† The husbandman perceiving the nature of the soyle, fits it with suitable seed: A towardly disposition is worse then lost without education. The first impression sinks deep, and abides long. The manners and learning of the scholar, depend not a little upon the manners and teaching of the master. Physicians tell us, that the fault of the first concoction is not corrigible by the second; and experience sheweth, that errors committed in youth through defect of education, are difficultly cured in age. *Mephibosheth* halteth all his life-long, of the lameness he got through his nurses carelesness when he was a child. In the piety of *England's Edward* the sixth, and *Elizabeth*, history ingenuously and thankfully acknowledgeth the eminent influence of their tutors: but amongst the causes of *Julian's* apostacie, the same remembrancer mentioneth it as a principal one, that he had two heathenish masters, *Libanius* and *Iamblicus*, from whom he drank in great prophaneness: the best soil needs both tilling and sowing; there must be culture as well as seed, or you can expect no harvest. What son is he, that the father chasteneth not? And that our daughters may be as corner-

* Lam. 2. 20.

† Animi nostri sunt agri animati. Clem. Alex.

stones, palace-stones, and (albeit the weaker vessels, yet) vessels of precious treasure, they must be carved, that is, suffer the cutting, engraving, and polishing hand of the artificer. Since the being of sin, doctrine and example alone are insufficient; discipline is an essential part of the nurture of the Lord. The learned and famous *Melancthon's* words are remarkable, speaking of his schoolmaster: I (saith he) had "a master, who was an excellent grammarian: he im-
" posed upon me such and such exercises, not permitting
" any omission thereof: as often as I erred I was punished,
" but with such moderation as was convenient. So he made
" me a grammarian. He was an excellent man; he loved me
" as a son, and I loved him as a father; and I hope we shall
" both shortly meet together in heaven: his severity was
" not severity, but paternal discipline."*

Mans Belial-heart, because such, though it cannot want, yet it will not bear the yoke of education. Children love not to take physick, though they die without it. The non-acknowledgment hereof, is the denying of our original disease; the rejection of it, is to choose transgression rather then correction. If you ask why the famous *Lacedemonian* state lived and flourished, when their sister-cities of *Greece* fell to dissoluteness, and from thence to confusion: *Xenophon* tells us the reason thereof was, because the *Lacedemonians* established the education of their youth by a law, which the other *Grecians* neglected.† Sure we are, that it is a statute in *Israel*, and a law of the God of *Jacob*, *Fathers, bring up your children in the nurture and admonition of the Lord.* And unto the training up of a child in the way he should go, faithful is He which hath promised, that when he is old, he will not depart from it.

About thirteen years of age he was admitted into *Trinity*-Colledge in *Cambridge*, much about the time whereat the famous *Juel* was sometimes sent unto *Oxford;* at the hearing of whose lectures afterwards, his sometime tutor *Parkhurst* saluted him with this distich:

Olim discipulus mihi chare Juelle fuisti:
Nunc ero discipulus, te renuente, tuus.

Great *Juel*, thou a scholar wast to me:
Though thou refuse, thy scholar now I'll be.

'Tis not youth, but licentiousness in youth, that unfits for

* Mel. Adam in vita Melanct.

† Xenophon in lib. de Repub. Lacedem.

an academical state; such as *Philostratus* long since complained of, who stain an *Athenian* life with wicked manners. The prince of the *Peripateticks* describing his hearers, distinguisheth between youths in years, and youths in manners: such who are old in days, yet youths in disposition, he rejects: such who are youths in age, but seniors in spirit and behaviour, he admits into his auditory. *Junius* telleth us, that his grandfather was wont to write to his father *Dionysius*, when a student in the universities of *France*, with this salt superscription: *Dionysio dilecto filio, misso ad studendum: To Dionysius my beloved son, sent to study.* Idleness in youth is scarcely healed without a scar in age. Life is but short; and our lesson is longer then admits the loss of so great an opportunity, without a sensible defect afterward shewing itself. Bees gather in the spring, that which they are to live upon in the winter: therefore, *Fox* bishop of *Winchester*, willed the students of that colledge whereof he was a benefactor, to be as so many bees. *Seneca* admonisheth his *Lucilius*, that those things are to be gotten whilst we are young, which we must make use of when we are old.* Accordingly God, who had set apart our student to be a *Junius*, not a *Dionysius*, inclined his heart unto such attractive diligence, and effectual improving of opportunities: whence his profiting in the arts and languages above his equals, so far commended him unto the master and fellows, as that he had undoubtedly been chosen fellow of that colledge, had not the extraordinary expence about the building of their great hall at that time put by, or at least deferred their election until some longer time. From *Trinity* he was removed to *Emanuel*, that happy seminary both of piety and learning. The occasion I cannot now learn: howsoever, it may call to minde that maxim of the herbalists, *Plantæ translatio est plantæ perfectio;* the transplantation of a plant, is the perfection of a plant. In that society the Lord gave him favor, so that in due time he was honoured with a fellowship amongst them, after a diligent and strict examen, according to the statutes of that house. Wherein this is not unworthy the taking notice of; that when the poser came to examine him in the Hebrew tongue, the place that he took trial of him by, was that *Isaiah* 3. against the excessive bravery of the *haughty daughters of Sion;* which hath more hard words in it, then any place of the bible within so short a compass; and therefore though a present construction and resolution thereof might

* Juveni parandum, seni utendum est.

have put a good Hebrician to a stand, yet such was his dexterity, as made those difficult words facil, and rendred him a prompt respondent. This providence is here remarkable concerning him; that whereas his father (whose calling was towards the law) had not many clients that made use of his advice in law-matters before, it pleased God after his son's going to *Cambridge* to bless him with great practice, so that he was very able to keep him there and to allow him liberal maintenance: Insomuch that this blessed man hath been heard to say, *God kept me in the University.*

He is now in the place of improvement, amongst his ἑφάμιλλοι, beset with examples, as so many objects of better emulation: If he slacken his pace, his compeers will leave him behind; and though he quicken it, there are still those which are before. Notwithstanding *Themistocles* excelleth, yet the trophies of *Miltiades* suffer him not to sleep. *Cato* that *Heluo*, that devourer of books, is at *Athens*. Ability and opportunity are now met together; unto both which industry actuated with a desire to know, being joined, bespeaks a person of high expectation. The unwearied pains of ambitious and unquiet wits, are amongst the amazements of ages. *Asia* and *Egypt* can hold the seven wonders; but the books, works, and motions of ambitious mindes, the whole world cannot contain. It was an illicit aspiring after knowledge, which helped to put forth *Eve's* hand unto the forbidden fruit: the less marvel if irregenerate and elevated wits, have placed their *summum bonum* in knowledge, indefatigably pursuing it as a kind of deity, as a thing numinous, yea, as a kind of mortal-immortality. *Diogenes, Democritus,* and other philosophers, accounting large estates to be an impediment to their proficiencie in knowledge, dispossessed themselves of rich inheritances, that they might be the fitter students; preferring an opportunity of study before a large patrimony. *Junius,* yet ignorant of Christ, can want his country, necessaries, and many comforts; but he must excell. Through desire a man having separated himself, seeketh and intermedleth with all wisdom, *Prov.* 18. 1. The elder *Plinius* lost his life in venturing too neer to search the cause of the irruption of the hill *Vetruvius*. 'Tis true, knowledge excelleth other created excellencies, as much as light excelleth darkness: yet it agreeth with them in this, that neither can exempt the subject thereof from eternal misery. Whilst we seek knowledge with a selfish interest, we serve the decree; and self being destroyed according to the decree, we hence become more able to serve the com-

mand. The treasure which man irregenerate travelleth for, as intending it for themselves, man regenerate expends for God.

As he was a lover of labor, so he was communicative, a diligent tutor, and full of students committed to his care. He was a didactical man, both able, and apt to teach. Ability to instruct youth, argueth a wise-man. To guide man, *Nazianzen* accounted the art of arts.* To be willing to teach, argueth a good man; good is communicative. Such was his academical dexterity, that he could impart (as *Scaliger* speaks) the felicities of wit to his hearers, so accomodating and insinuating the matter in hand, as his pupils might both perceive their profiting, and taste the sweetness of that wherein they profited. Thus by schoole-stratagems, he won the hearts of his scholars both to himself, and to a desire of learning; they were as *Socrates* and *Alcibiades*,† or rather as the prophets, and the sons of the prophets: his pupils were honorers, and lovers of him; he was a tutor, friend and father unto them.

The manner of his conversion take in his own words (as neer as can be remembred) thus. During his residence in the university, God began to work upon him under the ministery of Mr. *Perkins* of blessed memory. But the motions and stirrings of his heart which then were, he suppressed; thinking that if he should trouble himself with matters of religion, according to the light he had received, it would be an hindrance to him in his studies, which then he had addicted himself unto. Therefore he was willing to silence those suggestions and callings he had from the Spirit inwardly, and did wittingly defer the prosecution of that work until afterwards. At length, walking in the field, and hearing the bell toll for Mr. *Perkins* who then lay dying, he was secretly glad in his heart, that he should now be rid of him who had (as he said) laid siege to and beleaguer'd his heart. This became a cause of much affliction to him, God keeping it upon his spirit, with the aggravation of it, and making it an effectual meanes of convincing and humbling him in the sight and sense of the natural enmity that is in mans nature against God. Afterwards, hearing doctor *Sibbs*, (then Mr. *Sibbs*) preaching a sermon about regeneration, where he first shewed what regeneration was not, when opening the state of a civil man, he saw his own condition

* τέχνη τεχνῶν, ἡ ἐπιστήμη ἐπιστημῶν ἄνθρωπον ἄγειν.

† Mellific. Historic. par. 1. in Historia Alcibiadis.

fully discovered, which through mercy did drive him to a stand, as plainly seeing himself to have no true grace, all his false hopes and grounds now failing him: and so he lay a long time in an uncomfortable despairing way; and of all things, this was his heaviest burthen, that he had wittingly withstood the meanes and offers of grace and mercy which he found had been tendred to him; till it pleased God to let in some word of faith into his heart, to cause him to look unto Christ for healing, which word (if memory faileth not) was dispensed unto him by doctor *Sibbs;* which begat in him a singular and constant love of doctor *Sibbs,* of whom he was also answerably beloved.

That which first made him famous in *Cambridge,* was his funeral oration for doctor *Some,* master of Peter-house; so accurately performed, in respect of invention, elegancy, purity of style, ornaments of rhetorick, elocution, and oratorious beauty of the whole, as that he was thenceforth looked at as another *Xenophon,* or *Musa Attica* throughout the University. Some space of time intervening, he was called to preach at St. *Maries,* where he preached an University-Sermon, with high applause of academical wits, so that the fame of his learning grew greater and greater. Afterwards being called to preach in the same place, as one oration of *Pericles* left the hearer with an appetite of another; so the memory of his former accurate exercises, filled the colledges, especially the young students, with a fresh expectation of such elegancies of learning, that the curious and Corinthian wits, who prefer the *Muses* before *Moses,* who taste *Plato* more then *Paul,* and relish the orator of *Athens* far above the preacher of the cross, (like *Quintilians* numerous auditory, sufficient to tempt the abilities of the speaker) flock to the sermon with an *Athenian* itch after some new thing, as to the ornaments of rhetorick and abstruser notions of philosophy. But his spirit now savoring of the cross of Christ more then of humane literature, and being taught of God to distinguish between the word of wisdom, and the wisdom of words; his speech and preaching was not with the enticing words of mans wisdom, but in the demonstration of the spirit and of power. The disappointed expectation of the auditory soon appeared in their countenances; and the discouragement of their non-acceptance returned him unto his chamber not without some sadder thoughts of heart. Where he had not been long alone, but lo, doctor *Preston* (then master *Preston*) knocks at his door, and coming in, acquaints him with his spiritual condition, and how it had pleased God

to speak effectually unto his heart by that sermon: after which, doctor *Preston* ever highly prized him, and both fully and strongly closed with him. Which real seal of God unto his ministry comforted his soul, far above what the present less-acceptance of the auditory had dejected him, or their former acceptance encouraged him. This brings to mind that celebrated story of the conversion of the Heathen Philosopher at *Nice*, which God wrought by the means of an ancient and pious confessor, plainly declaring unto him the doctrine of faith, after that many Christian Philosophers had by philosophical disputations laboured in vain. Christ evidently held forth, is divine eloquence, the eloquence of eloquence. God will not have it said of Christ, as *Alexander* said of *Achilles*, that he was beholden to the pen of him that published his acts. 'Tis Christ that is preached, not the tongue of the preacher, to whom is due all praise. Such instances conclude, that *Paul* is more learned then *Plato*. We must distinguish between ineptness of speech, carnal rhetorick, and eloquent gospel-simplicity; between ignorance, ostentation, and learning. *The preacher sought to find out acceptable words*, and words of truth.

His *Concio ad Clerum*, when he proceeded bachelor of divinity (after he had been at *Boston* about half a year) was very much admired and commended. His text was *Mat.* 5. 13. *Vos estis sal terræ: quod si sal infatuatus fuerit, quo salietur? Ye are the salt of the earth: but if the salt have lost its savour, wherewith shall it be salted?* In handling of which, both the weight of the matter, elegancie of phrase, rhetorical streins, grave, sweet, and spiritual pronuntiation, rendred him yet more famous. The like did his answering of the Divinity-Act in the schools, having a very acute opponent, Mr. *William Chappell*, to dispute with him. So that in *Cambridge* the name of Mr. *Cotton* was much set by.

Unto this earthen vessel thus filled with heavenly treasure, *Boston* in *Lincolnshire* made their address, saying, *Come and help us!* And in that candlestick the Father of spirits placeth this burning and shining light. To whom he removed from *Cambridge* about the 28th year of his age. At the first he met with some obstructions from the diocesan, then bishop *Barloe*, who told him that he was a young man, and unfit to be set over such a divided people. Mr. *Cotton* being ingenuous, and undervaluing himself, thought so too, and purposed to return to the college again: but some of his *Boston* friends understanding that one *Simon Biby* was to be spoken with, who was neer to the bishop, they presently charmed

him, and so the business proceeded without further trouble, and Mr. *Cotton* was admitted into the place after their manner in those days.

Two things are here not unworthy of observation, (which he would sometimes speak of to his friends:) First, that in the beginning of his ministery, he was exercised with some inward troubles which much dejected him. No sooner had Christ received his mission into his publick ministery, but he is led into the wilderness to be tempted of the Devil. Wise *Heman* suffered the horrors of God, and was laid in the lowest pit. The doctor of the Gentiles stood in need of being buffeted by Satan. The tempter is in Christs hand, and an instrumental winnower of the disciples. His fiery darts, through the influence of him who succors those that are tempted, cleanse as well as smart; and this cleansing efficacie remains when the smart is over. From the experience of this archer, are the choise shepherds in Israel. Good spirits are much better'd by their conflicts with the worst of spirits: spiritual preachers are often trained up in the school of temptation: so true is that theological maxim; meditation, prayer, and temptation make a divine.* This dispensation of the all-wise God he afterwards found not only to be beneficial to him, in preparing his heart for his work, but also that it became an effectual means of his more peaceable and comfortable settlement in that place, where the people were divided amongst themselves, by reason of a potent man in the town, who adhered to another *Cambridge*-man, whom he desired to bring in. But when they saw Mr. *Cotton* wholly taken up with his own exercises of spirit, they were free from all suspition of his being pragmatical, or addicted to siding with this or that party, and so began to close more fully with him. And secondly, Whereas there was an Arminian party in that town, some of whom were witty, and troubled others with disputes about those points, by God's blessing upon his labours in holding forth positively such truths as undermined the foundations of Arminianism, those disputes ceased, and in time Arminianism was no more pleaded for. So God disposeth of the hearts of hearers, as that generally they are all open and loving to their preachers in their first times: trials are often reserved until afterwards. *Epiphanius* calleth the first year of Christ's ministery, the acceptable year. The disciples in their first mission want nothing, and return all safe; but after his death they met with other en-

* Tria faciunt theologum, meditatio, oratio, tentatio.

tertainment, and come short home. Young *Peter* girdeth himself and walks whither he will; but Old *Peter* is girded by another, and carried whither he would not.

For three or four years he lived and preached among them without opposition; they accounted themselves happy (as well they might) in the enjoyment of him, both the town and country thereabout being much bettered and reformed by his labours. After, not being able to bear the ceremonies imposed, his non-conformity occasioned his trouble in the court of *Lincoln*, from whence he was advised to appeal to a higher court: And imploying Mr. *Leveret* (who afterwards was one of the ruling-elders of the church of *Boston* in *New-England)* to deal in that business, and he being a plain man as *Jacob* was, yet piously subtile to get such a spiritual blessing, so far insinuated himself into one of the proctors of that high-court, that Mr. *Cotton* was treated by them as if he were a conformable man, and so was restored unto *Boston*. (Likewise by the same meanes it was, that a gentleman of *Boston*, called Mr. *Bennet*, used occasionally afterwards to bring him in again:) After this time he was blessed with a successful ministry, unto the end of twenty years. In which space he on the Lord's-day, in the afternoons, went over the whole body of divinity in a cathechistical way thrice, and gave the heads of his discourse, to those that were young schollars, and others in the town, to answer his questions in publick in that great congregation; and after their answers he opened those heads of divinity, and finally applyed all to the edification of his people, and to such strangers as came to hear him. In the morning on the Lord's-day, he preached over the first six chapters of the gospel of *John;* the whole book of *Ecclesiastes*, the prophesie of *Zechariah*, and many other scriptures, and when the Lord's-supper was administred (which was usually every moneth,) he preached upon 1 *Cor.* 11. and 2 *Chron.* 30. *per totum*, and some other scriptures concerning that subject. On his lecture days, he preached thorough the whole first and second Epistles of *John*, the whole book of *Solomon's Song*, the parables of our Saviour set forth in *Matthew's* Gospel to the end of chapter 16. comparing them with *Mark* and *Luke:* He took much pains in private, and read to sundry young schollars, that were in his House, and some that come out of *Germany*, and had his house full of auditors. Afterwards, seeing some inconvenience in the peoples flocking to his house, besides his ordinary lecture on the 5 day of the week, he preached thrice more in publick

on the week days. On the fourth and fifth days early in the morning, and on the last day at three of the clock in the afternoon. Only these three last lectures were performed by him but some few years before he had another famous colleague. He was frequent in duties of humiliation, and thanksgiving. Sometimes five or six hours in prayer, and opening of the word, so undefatigable in the Lord's work, so willing to spend and to be spent. He answered many letters that were sent far and near, wherein were handled many difficult cases of conscience, and many doubts cleered to great satisfaction.

He was a man exceedingly loved and admired of the best, and reverenced of the worst of his hearers. He was in great favour with doctor *Williams*, the then bishop of *Lincoln*, who much esteemed him for his learning, and (according to report) when he was lord keeper of the great seal, went to king *James*, and speaking of Mr. *Cotton's* great learning and worth, the king was willing, notwithstanding his non-conformity, to give way that he should have his liberty without interruption in his ministry, which was the more notable considering how that kings spirit was carried out against such men. Also, the Earl of *Dorcester* being at *Old-Boston*, and hearing Mr. *Cotton* preaching concerning (if memory fail not) civil-government, he was so affected with the wisdom of his words and spirit, that he did ever after highly account of him, and put himself forth what he could in the time of Mr. *Cotton's* troubles to deliver him out of them, that his *Boston* might enjoy him as formerly; but he found spiritual wickednesses in high places too strongly opposite to his desires.

About this time he married his second wife, Mris. *Sarah Story*, then a widow. He was blessed above many in his marriages, both his wives being pious matrons, grave, sober, faithful, like *Euodias* and *Syntyche*, fellow-laborers with him in the gospel: by the first he had no children; the last God made a fruitful vine unto him. His first-born she brought forth far off upon the sea: he that left *Europe* childless, arived a joyfull father in *America*. God who promiseth to be with his servants when they passe through the waters, having caused him to embrace a son by the way; in memorial whereof he called his name *Seaborn*, to keep alive (said he) in mee, and to teach him if he live, a remembrance of sea-mercies, from the hand of a gracious God. He is yet living, and now entred into the work of the ministry. A son of many prayers, and of great expectation.

The time being now come, wherein God purposed to superadd unto what had formerly been, a practical and more notable testimony against the intermixing of humane inventions with institutions divine, and to the gospel church-worship and politie in their purity, he in his All-wise providence transplants many of his faithfull servants into this vast wilderness, as a place in respect of it's remoteness so much the fitter for the fuller inquiry after, and free exercise of all his holy ordinances, and together therewith for the holding forth a pregnant demonstration of the consistency of civil-government with a congregational-way. God giveth *Moses* the pattern of the tabernacle in the wilderness. *Ezekiel* seeth the formes of the house in exile. *John* receiveth his revelation in *Patmos*. *Jotham* upon mount *Gerizim* is bold to utter his apologue: and *David* can more safely expostulate with *Saul*, when he is gotten to the top of the hill a far off, a great space between them. The *Parthians* having learned the art of shooting backwards,* made their retreat more terrible then their onset to their adversaries. The event soon shewed the wisdom of God herein, the people in a short time clearly understanding that truth in the practice, which by dispute they could not in a long time attain unto. In order hereunto, the God of the spirits of all flesh, stirreth up many of his faithful ones to leave that pleasant land, their estates, their kindred, their fathers houses, and sail over the Atlantic-Ocean unto this vast Jeshimon. Amongst whom this choice-servant of God, with may others graciously fitted for such a work, are sent over to set up the worship of Christ in this desart. A service, of which the Apologetical brethren (may we be permitted to transcribe their apprehension thereof) speak thus. "Last of all we had the recent and "later example of the ways and practices (and those im-"proved to a better edition, and greater refinement by all "the forementioned helpes) of those multitudes of godly "men of our own nation, almost to the number of another "nation, and among them some as holy and judicious di-"vines as this kingdom hath bred; whose sincerity in their "way hath been testified before all the world, and will be "to all generations to come, by the greatest undertaking "(but that of our father *Abraham* out of his own "country, and his seed after him) a transplanting "themselves many thousand miles distance, and that "by Sea, into a wilderness, meerly to worship God

* Terga conversi metuenda Parthi. Seneca.

" more purely, whither to allure them there could be no " other invitement."

Exilium causa ipsa jubet mihi dulce videri,
Et desiderium dulce levat patriæ.*

Bereaved Exiles ought not to repine,
When as the cause presents an Anodine.

The persons spoken of in this transcript, in the recital thereof distinguish between the act and the agents. This testimony whilst they crave leave to present unto the reader in way of defence for their undertaking, so far as to be of God; they are ashamed of themselves the agents, as most unworthy. They here read their duty, what they ought to be; and are not insensible of the goads of the wise, provoking them to be according to their duty: in the mean while confessing and lamenting their too manifest unanswerable walking unto their profession, and their brethrens expectation.

The cause of his departure was this: The corruption of the times being such, as would not endure his officiating any longer in his station without sin; and the envy of his maligners having procured letters-missive to convent him before the high-commission, which a debauched inhabitant of that town (who not long after died of the plague) undertook to deliver to him, according as he had already done to some others: Mr. *Cotton* having intelligence thereof, and well knowing that nothing but scorns and imprisonment were to be expected; conformably to the advice of many able heads and upright hearts (amongst whom that holy man Mr. *Dod* of blessed memory had a singular influence) he kept himself close for a time in and about *London*, as *Luther* sometimes at *Wittenberg*, and *Paræus* afterwards at *Anvilla*. Neither was that season of his recess unprofitable: but as *Jerom* retired to his den at *Bethlehem* was an oracle unto many in his time, so addresses during that interim were made unto him privately by divers persons of worth and piety, who received from him satisfaction unto their consciences in cases of greatest concernment. His flight was not like that of *Pliny's* mice, that forsake a house foreseeing the ruine of it; or of mercenaries, who flie from duty in time of danger: but Providence Divine shutting up the door of service in *England*, and on the other hand opening it in *New-England*,

* Beza Eleg. 2.

he was guided, both by the word and eye of the Lord. And as *David* yielded upon the perswasion of his men, to absent himself from danger, so he suffered himself to be perswaded by his friends to withdraw from the lust of his persecutors, for the preservation of so precious a light in Israel; after the example of *Jacob, Moses,* the prophets which *Obadiah* hid in the caves, *Polycarp, Athanasius,* yea and Christ himself; *When they persecute you in one city, flie unto another. Cyprian* implieth, that a tempestive flight is a kinde of confession of our faith; it being an open profession, that our faith is dearer to us then all that we flie from, for the defence thereof. It was not a flight from duty, but from evident, and regularly evitable danger; not from the evil of persecution, but from the evil of obstruction unto serviceableness. It was not a flight from duty, but unto duty; not from the profession of the truth, but unto a more opportune place for the profession of it.

Thus, this infant and small commonwealth being now capacitated, both in respect of civil and church estate, to walk with God according to the prescript of his word, it was the good hand of the Lord unto his servants who had afflicted their souls to seek of him a right way for themselves, their little ones, and their substance, to send unto them (amongst many others) this man of understanding, that might be unto them as eyes in this wilderness. His manner of entrance unto them was with much blessing. For at his first coming, he found them not without some troubles, about setling the matters of the church and commonwealth.

When Mr. *Cotton* (being requested) preaching before the general court *out* of *Haggai* 2. 4. *Yet now be strong, O Zerubbabel, saith the Lord, be strong, O Joshua son of Josedek the High-Priest, and be strong all ye people of the land, saith the Lord, and work; for I am with you, saith the Lord of hosts:* as *Menenius Agrippa* sometimes by his oration healed that then-threatning breach between the fathers and the people of *Rome;** so through the Lord's working mightily by this Sermon, all obstructions were presently removed, and the spirits of all sorts, as *one man,* were excited unanimously and vigorously in the work of the Lord from that day. In order whereunto the court considering; that, that people of God, all the members of which republick were church-members, were to be governed conformably to the law of God,

* Liv. Histor. lib. 2. cap. 32.

desired Mr. *Cotton* to draw an abstract of the judicial laws delivered from God by *Moses*, so far forth as they were of moral (*i. e.* of perpetual and universal) equity. Which he did, advising them to persist in their purpose of establishing a *Theocraty* (*i. e.* God's government) over God's people. It was an usual thing henceforth, for the magistrate to consult with the ministers in hard cases, especially in matters of the Lord: yet so, as notwithstanding occasional conjunction, religious care was had of avoiding confusion of counsels: *Moses* and *Aaron* rejoiced, and kissed one another in the mount of God. After which time, how useful he was to *England*, to *N. E.* to magistrates, to ministers, to people, in publick and private, by preaching, counsel, and resolving difficult questions, all know that knew him, and consequently saw the grace of God so evidently manifested in him. In the course of his ministery in *New-Boston*, by way of exposition, he went through the Old-Testament unto *Isa.* 30. the whole New-Testament once through, and the second time unto the middle of *Heb.* 11. Upon Lord's days and lecture-days, he preached through the *Acts of the Apostles*, *Haggai*, *Zechary*, *Ezra*, the *Revelation*, *Ecclesiastes*, *Canticles*, the second and third epistles of *John*, the epistle of *Titus*, both the epistles of *Timothy*, the epistle to the *Romans*, with other scriptures: the presence of the Lord being mighty with him, and crowning his labours to the conversion of many souls, and the edification of thousands. Besides these labours forementioned, he hath many pieces in print, which being well known, need the less to be here enumerated.

His youth was unstained, whence he was so much the more capable of being an excellent instrument in the church in his after-age. Many do that evil whilst they are young, which makes them unable (at least comparatively) to do so much good when they are old. He must have a good report of them that are without,* lest he fall into the reproach and snare of the devil. Satan catcheth at the scandals of such who are in the ministery, as fittest materials to make snares unto the prejudice both of the gospel, and of souls. *Augustine*, to whom God in this respect shewed peculiar mercy, upon his (ordinarily) uparallel'd repentance, telleth us, A good life is requisite in respect of ourselves, but a good name is requisite in respect of others.† The gratefulnese of the most excellent liquor unto the stomach, depends in part upon the quality of the vessel. We may be good men, if we

* 1 Timothy 3. 7. † Aug. de bono viduitat. c. 22.

have a good conscience; but we are not like to do much good, if we have not a good name. Our religion, our report, and our eye, must not be plaid withal. It is a smart admonition mentioned by *Sturmius* in his classical epistles, when upon such an one reading out of *Tully's Offices*, who himself was not of an unblemished life, his hearer objects, *Docet officium, non facit officium;* he teacheth duty, but he doth not do his duty. A divine freedom did open *Samuel's* mouth to testifie against the sins of the people, whilst they were compelled to testifie unto the innocencie of *Samuel.* To be long at sea, and not meet with one storm, is unusual: to live long, and to lead a godly life all-along without offence, is not a little wonder, and a special favor both to ourselves and others.* He was a general scholar, studious to know all things, the want whereof might in one of his profession be denominated ignorance; and piously ignorant of those things, the nescience whereof made him more learned.† One man is not born to all things. No calling (besides divine requisites) calleth for more abilities, or a larger measure of humane knowledge then the ministery; deservedly therefore is his praise great in all the churches, that he not only gave himself thereunto, but exceeded many that had done virtuously therein. The greater part of the *Encuclopaideia* he excelled in. Those arts which the university requireth such a proficiency from her graduates in, he both digested and refined by his more accurate knowledge of them. He was a good *Hebrician,* in Greek a critick, and could with great facility both speak and write Latine in a pure and elegant Ciceronian stile, a good historian, no stranger to the fathers, councils, or school-men: abundantly exercised in commentators of all sorts. His library was great, his reading and learning answerable, himself a living and better library. Though he was a constant student, yet he had not all his learning out of his books. He was a man of much communion with God, and acquaintance with his own heart, observing the daily passages of his life. He had a deep sight into the mystery of God's grace, and man's corruption, and large apprehensions of these things. It was wont to be said, *Bonus textuarius est bonus Theologus:* A good text-man is a good divine; if you look upon him in that notion, he was an expositor (without offence be it spoken) not inferior to any of this more

* Miraculi instar vitæ iter, si longum, sine offensione percurrere. Marian. l. 1. de morte et immortal. cap. 6.

† Non necessaria discendo, necessaria ignoramus. Sen.

sublimated age; that great motto so much wondred at, *Labore et Constantiâ*, labor and constancy, containing nothing more then the duty which God hath laid upon every man. Learning (saith *Hierome*)* is not to be purchased with silver, it is the companion of sweat and painfulness; of abstemiousness, not of fulness; of continency, not of wantonness: the earth continueth barren or worse, except industry be its midwife. The hen, which brings not forth without uncessant sitting night and day,† is an apt embleme of students. The wiser naturalists who have been serious in improveing, and Christians that have been conscientious to improve or redeem their time, for the more effectual obtaining of their end, have distributed the day into certain proportions, setting each apart to his predesigned use: Hence the ancient Grecians appointed the first six hours unto their respective contemplative functions, the rest (say they) call upon us to take care of our health and life.

> Sex horæ tantùm rebus tribuuntur agendis;
> Vivere post illas litera Z monet.

Melancthon sometime commended this distribution of the day unto a great man; that the four and twenty hours being divided into three parts, eight be spent in study, eight in our bed, the rest as our bodily welfare calls upon us: others give ten hours in the day unto our studies, if strength permits, approving of more according to this division. His diligence was in the third degree most intense, and most exact.‡ His measure was a glasse of four hours, three of which he would sometime say, was a schollar's day, and after that rate he spent not a few of his days; he was always an early riser, and in his latter years not eating any supper; he made up the avocations of that day by retiring that time, and the rest of the evening to his study. With *Solon*, as he grew old, so was he continually a learner: and with *Quintilian* he terminated his life and his reading both together. The constant work of his ministry was great, if not too great for one man. A candle may spend too fast: and the improvement of the light whilst it is yet burning admits of degrees; besides his preaching in season and out of season, he was daily pressed, if not oppressed, with the care and service of

* Hierom. Apolog. contra Ruffinum.

† Nocte dieque incubando.

‡ Summus diligentiæ gradus est vehementissima, et exactissima diligentia.

the churches; attendance to personal cases, and manifold other imployments inevitably put upon him, both from abroad and at home, whence the time remaining (which is not a little to be lamented) was insufficient to attend doctrinal, and especial polemical scripts, such as the cause of the truth, occurents of providence, and his peculiar engagements called for. He was free to give his judgment when desired, but declined arbitration and umpirage in civil differences between man and man, as *heterogeneus* both to his office and spirit. His course, like that of celestical bodies, was always in motion, but still careful to keep within his proper sphere. *Calvin* was not more sollicitous not to be found idle; no man more vigilant to contain himself within his measure. It was religion to him, both to run, and to run lawfully within the white lines and boundaries of his agonistical race. He was *doing*, and *so doing*.

[*To be continued.*]

Translation of the Chinghalese Book called Rajewaliye (Rájávali). A History of Ceylon, compiled from the Historiographic Records of the Kingdom.

(Communicated by Sir Alexander Johnston, Knt. late Chief Justice of that Island.)

[PART III.

From the first Extermination of the Religion of the Malabars in Ceylon, to the fifth Irruption of that people upon the Island.]

His (Gemunu Rajah's) younger brother, Tissa Cumara, was the next that succeeded to the throne; he assumed the name of Sedaetissa Raja. He caused to be built the temple called Digawna Sree Wihawra, the dawgob called Moolking Gala Wehere, and caused to be made eighteen lakes, and after a reign of thirty-seven years, went to Tositta Pura, which signifies the city of God, or Gods. His son, called Tulna Rajah, was the next that mounted the throne; he only reigned one year and eight months. While a dawgob was erecting by his orders, he was murdered by Siminy Tissa, who became king, and reigned thirty-nine years. After his death, Walagamba Rajah succeeded to the throne; when he had reigned five months, seven Malabar chiefs, with seven thousand men from Soly Rata, made a descent on

Ceylon, drove Walagamba from the throne, and one of the Malabars, taking the king's wife, went away with her. Another of them seized the cup or patra of Buddha, and likewise went away. The other five Malabar chiefs remained, and succeeding one another in the government, reigned as kings for the space of thirty years. About the expiration of which time, the king Walagamba, who had been living amongst the rocks in the wilderness, returned from his solitude, raised an army, and attacked the city of Anuradha Pura, destroyed the Malabars, again ascended the throne, and caused the houses of stone, or caves of the rock, which he had seen in the wilderness, to be made more commodious, and reigned as king for twelve years.

The next king was Maha Deliga Tissa Rajah; he entertained five hundred Raha toonancies, caused the books concerning the religion of Buddha to be collected and deposited in one place, and reigned as king for the space of fifty years.

The next king was the son of the late king Walagamba Rajah, his name Choranga; he rased to the ground eighteen temples. And now hear the story of the king that reigned in Damba, and in the city called Sawgal Nuwara, which king was wicked, and coveted the wife of a Brahman, and in order to accomplish his end, and obtain his desires, put the Brahman to death, though innocent of any fault. He told his servants to accuse the Brahman of some fault, whether guilty or not, and thereupon certain of the people, while the Brahman was coming from market, drove out a cow belonging to the king's palace, and left it on the road, which the Brahman was to pass, and then hid themselves, and lay in wait. The Brahman came on, and the cow walked on in front of him, and thereupon the layers in wait rushed out and seized the Brahman, and accused him of having stolen the cow belonging to the king's palace; and taking him and the cow together, delivered him to the king, and the king put him to death. The Brahman's wife came to hear of the matter, and that the king wanted to have her; and thereupon the woman exclaimed, "If I be a chaste woman, let the king's reign come to nought;" and having scraped ashes together with her feet, she took three times her two hands full, and cast the same towards heaven, and three times beat on the soles of her feet, and going into her house, and shutting her door, gave herself over to death. God was so much offended with this that the king had done, that he visited the whole kingdom with a drought, which lasted for twelve years.

And now it came to pass, in the time of this sacrilegious king, who destroyed the temples, that God visited Ceylon with a famine, which, like the famine of the Brahmani in Damba Dewa, lasted for the space of twelve years. Know also, that the æra called Saka Warosha took is date from the fate of the said Brahmani; the people afterward killed the said king Choranga, whose reign had lasted twelve years.

Buddha had now been dead for the space of seven hundred and three years. The next king was the son of the late king, Maha Deliga Tissa Rajah; he assumed the name of Cuda Tissa Rajah, and reigned three years. This king was poisoned by his queen for the sake of the adigar called Soorakit, who, after the king's death, reigned as king for one year, and then he was likewise poisoned by the minister called Prohita Bamuna*, who, in like manner, reigned as king for one year. Prohita Bamuna was also poisoned by the queen, who afterwards reigned for the space of four months. She was put to death by the son of her first husband, Cuda Rajah; he assumed the name of Macala Tissa Rajah, and after the queen's death he reigned twenty-two years. His son, called Batia Rajah, was the next king, and having gone one day to the temple of Ruwanwella, he heard the Rahatoonancies preaching in the inside; he then made a vow not to remove therefrom without obtaining his desire, and accordingly he sat down, and remained there without eating any thing. While thus waiting at the dawgob, the place where the god Sakra was began to grow warm, and thereon he looked to see what was the matter, and accordingly afforded the king an opportunity of entering into the dawgob, and having obtained his heart's desire, and gratified his curiosity, he made flower gardens, and with the flowers of the said gardens caused the said dawgob to be covered from time to time. And this king, after a reign of eighteen years, died, and went to heaven.

His younger brother, called Maha Deliga Rajah, was the next king; he caused to be built the dawgob of Sargiria, which was called Ahbooloo Dawgob; he marched from the place called Calando to the said place upon white cloth; he relinquished the taxes due to the crown throughout the whole island—planted on each side of the city of Anuradha Pura flower gardens, four leagues in length; and the flowers that grew in the said gardens were Sihinidha, Balidha, Dunukeya, Wetakey, Dasamau (that is jessamine), Sapu, Naic, and Panau; and many a time did he offer the flowers of the said

* Purohita Brahmana, the king's family priest.

gardens to the dawgoh of Ruwanwella. He caused ninety-nine thoneys to be built round the shore of Ceylon upon the sea, on which he caused cloths to be displayed in various forms; and he stationed twenty-four thousand priests, whom he supplied each with a dainty breakfast, and also a good evening meal, and caused lights of cow's butter to be burned in the thoneys at night: and thus abounding in good works, the said king reigned for the space of twenty years. His son, who was called Adagemunu Rajah, was the next king. He caused to be proclaimed, by beat of tom-tom, throughout the island, that nothing having life should be killed, and was gentle in giving his orders, and prevented the commission of sin, and thereby laid up a store of good works, and having reigned the space of nine years, died, and went to heaven. His son, who was called Sinnam Rajah, was the next king, and he reigned three years. In this king's reign, the king of the country called Soly Rata, with an army of Malabars, made a descent on Ceylon, and taking twelve thousand families captive, took them away to his own country.

The son of Sinnam Rajah, who was called Rajabau Cumara, was the next king. He was accustomed in the night time to walk about the city, and as he was taking his walk one night, he heard a widow woman crying and lamenting for her children, who had been taken away captive by the king of Soly Rata; whereupon the king said within himself, that an evil was in the city, and putting a mark upon the door, went home to his palace. In the morning the king called his adigars, and observed to them, that there was a weeping in the city, and demanded to know the cause thereof. The adigars replied, that nothing but joy was in the city, and that all was in proper order like the feast chamber of the god Soora Rajah (or Sakra). The king became angry with the adigars, and sent for the woman whose door had been marked, and asked her the cause of her weeping more particularly; and thereupon the woman answered, that when the king of Soly Rata had made a descent upon the island he had carried away captive twelve thousand families, and among the rest her two sons. The king thereupon expressed marks of anger and rage against his own father, in whose time the said thing happened, and immediately resolved to make war on Soly Rata. He marched accordingly to Jaffnapatam, with determination to bring again the people who had been taken away captive. He proceeded to Soly Nuwara, having to attend him the giant Nielaw. The

king of Soly was struck with terror; the king of Ceylon mounted the throne; and as for the giant Nielaw, he killed the elephants of the city, by dashing one against another. The ministers of the king of Soly went and gave their master information of the devastation which was making in the country. The king of Soly thereupon asked the king of Ceylon, if he had come to ruin his country. The king of Ceylon answered, that he had brought no army to destroy the country, but only a little boy with him, and thereupon ordered the giant Nielaw to be brought, and accordingly he came, and stood before him. The king Soly Rata then asked the king of Ceylon how he could come without an army, and the king of Ceylon thereupon answered, "I have come in order to take back to their own country the twelve thousand families which thy father brought away from Ceylon in the time of my father." The king of Soly thereupon replied, "We, whose king formerly vanquished the Asuras," (a sort of gods) "cannot think of giving thee back thy people which were brought away captive." The king of Ceylon thereupon became angry, and said that he would smite the city, and leave the same in ashes, and demanded that the king should instantly, instead of twelve thousand families which had been brought from Ceylon, return to him twenty-four thousand; and thereupon taking up a handful of sand, squeezed it, so that drops of water fell therefrom, and also taking his iron rod, he gave it a twist, so that water fell from it also. The king of Soly was thereupon struck with great terror, and granted his demand of twenty-four thousand families. The king of Ceylon also, upon that occasion, brought away the foot-ornaments of Patini Dewi, and also the arms of the four gods, and also the Patra Dhatu of Buddha, which had been taken away in the time of the king, and admonishing the king never to be guilty of carrying away such spoil any more, departed for Ceylon. On his arrival, he restored all those who had been carried away captive to their ancient possessions, and the rest he desired to reside in the country then called Kuru Rata (that is, the country for taking elephants) and since that the said country bears the name of the Alut Kurcorle to this day; and this king, after a reign of twenty-four years died, and went to Dewa Loka (or heaven.)

His son, who was called Bhatia Tissa Rajah, was the next king. He caused the dawgob called Palupala Dawgob, to be built at the root of a tree called Kiry Palugaha, and made offerings to the same, and reigned as king for the

space of twenty-four years. His younger brother, who was called Cudana Rajah, was the next king, and he reigned twenty-two years. His son, who was called Wawa Tissa Rajah, was the next king, and he reigned twenty-two years. His son, who was called Ambagey Rajah, was the next king, and he reigned for two years. The son of the late king, Wawa Tissa Rajah, who was called Sutou Rajah, was the next king, and he likewise reigned for two years. His son, who was called Wija Lindu Rajah, was the next king, and he reigned for six years.

Sanga Tissa Rajah, who was of the blood royal called Lemini Wangsa, was the next king, and he reigned for four years. After him Sri Sanga Bo Rajah became king, and while he was governing in a proper manner there came a famine upon the land, and there was no rain, but through the king's virtue there came rain. At this time there lived a man in the province called Roonoo Rata, called Dala Raksha, who was a cannibal, and on whose account the country was in a state of distraction. The king vowed that he would not stir without seeing the man, and through the virtue of the king the said cannibal came of his own accord to the king, and thereupon the king asked him, what was the reason of his molesting his subjects? The cannibal promised to do so no more if the king would give him only one village to feast upon, but was refused; he asked the half thereof, and was refused; and some tell, he asked to have only one man more, and the king told him that he should not have one, but told him to take himself, if he pleased, and thereupon the cannibal answered, "Although there were a hundred like me, they could not take and eat so good a king as thou art." The king was pleased with the saying, and since he had refused to sacrifice human creatures to his ferocity, promised to make him an allowance in rice, and had the pleasure of seeing the cannibal's disposition changed to mildness.

While the king was thus governing according to wisdom, his brother, who was called Leenini Golu Ambau Rajah, came to pay him a visit, and took the kingdom from him. The king disguised himself as a priest, and came and resided in secret at the place where the dawgob of Attana Gala is now built, to the south-east of the temple of Calany. Golu Ambau Rajah caused proclamation to be made throughout his whole dominions, by the beat of tom-tom, that whosoever would bring the head of the king his brother, should receive a great reward. Many people cut off other

people's heads, and carried them to the said Golu Ambau Rajah, pretending that they had found his brother, and cut off his head, but he was not to be imposed upon by a counterfeit head. A poor woman, however, one day made ready a little rice, and some of the small fishes called Nitoly, but in the Cinghalese, Hawl messau, and giving the same to her husband, said unto him, "Husband, if thou shouldst bring the head of the king Sri Sanga Bo Rajah, we should be made rich;" and accordingly sent him away to bring the same. The said poor man entered into the jungle, and wandered till he came to Attana Gala, and there he found out a flat stone and the place of the king's residence, and went to talk to the king, but in the mean time did not know that it was the king. The king asked from whence he came, and he told him that he was in search of the king Sri Sango Bo Rajah, for sake of whose head many people had been put to death. The king was sorry to hear the news, and resolved that the poor man should obtain the reward, and thereupon said unto him, "Come, let us eat that rice which thou hast brought." The basket with the rice was opened, and the two sat down to eat. The rice was divided into two shares; and thereupon the king thought within himself, "If ever I am to be a Buddha let these fish swim in the water, and let this rice made of the grain called mawee grow;" and thereupon throwing the said fish, which were not only dead and boiled, but also pounded in a mortar into one consistency, into a pellucid pool, they began to swim in the water, and in the mean time the boiled rice began to grow, and thereby he knew that he would one day become Buddha; and so having eaten his rice, he told the poor man that he was the king, and to cut off his head, upon which the poor man became terrified, and ran away. The king called out to him to stop and take his head, saying, "If any man dispute thy word, and say that thou hast not brought the head of Sri Sanga Bo Rajah, do thou take sandal wood and sweet smelling liquid, and offer the same to the head, after laying the head on a chair covered with white cloth, and then, by the power of the gods, my head itself will bear witness;" and thereupon he himself, tying the end of a cloth to a tree, and the other end about his neck, twisted off his head, and gave it to the poor man. The poor man took and presented the head to Golu Ambau Rajah, who, however, said that it was a counterfeit head, but the poor man having done as he had been directed, the head sprang up three times through the power of the gods, and said, "I

am the head of Sri Sanga Bo Rajah," and thereupon the king gave to the poor man a great reward, and reigned as king for twenty-two years. The king Golu Ambau Rajah, in his life-time, visited Attana Gala, where his brother's body lay, and built a house round the dawgob, and made large offerings, and dying, went to the world called Paralow.

His son, who was called Calakin Deta Tissa Rajah, was the next king. He apprehended and put to death the eight persons, Cala Wessa, which his father had never been able to do—made four stories to Lowa Maha Pawya, which his father had not been able to finish—raised a steeple on the same, and made large offerings for the same—dug six lakes—made the dawgob of Pelan Sri Gala, of Montaroo, and of Elugol; and making large offerings, reigned as king for ten years.

His younger brother, who was called Mahasen Rajah, was the next king. He causing the devils to work, made the late lake called Minnery Wewa, dammed up the river called Cara Ganga, which used to run to the said place Minnery; at a signal given him by the gods, dammed up the brook called Tala Wattuya, and with the water of the same cultivated twenty thousand fields, and prepared the same for sowing. As there was a want of dhatu or bones, &c. of Buddha, he told the priests to make figures of gold; and, moreover, he caused to be made the lake of Muagamua, the lake of Suralacaora, the lake of Didora, the lake of Maha Minia, the lake of Poknawa, the lake of Poos Coomboora, the lake of Patcalumalua, the lake of Sulugumalua, the lake of Calawana, the lake of Kimboolwat, the lake of Wadunnawa, the lake of Surualarantia, the lake of Minihiria, altogether seventeen lakes; and all this service he caused to be performed by the devils; and as there was no dhatu of Buddha, and as he knew by hearing that the girdle of Buddha was in heaven, he looked up to heaven, and the gods seeing that he gave himself so much trouble, consented to let down the wonderful girdle of Buddha. The king stretched out his hand to receive the girdle, and thereupon the gods pulled it higher up, and the king stretching himself to get hold of it, the gods pulled it up higher still, and the king still eager to lay hold of the girdle, stretched himself still more to get hold of the same, but still the same was drawn up out of his reach. The king, after all his anxiety being so much disappointed, began to grow angry, and taking his sword, sprang up eighty cubits towards heaven, and cut a piece of the girdle, which piece he kept, but the rest thereof the gods pulled again up to heaven. The king made great

offerings to this piece of Buddha's girdle; he also made a noble dawgob for it forty cubits in height; and having reigned as king for the space of twenty-four years, he died, and went to heaven. And thus from the king Wijaya Rajah to the king Mahasen Rajah, there were sixty-three kings, all of untainted royal blood; and at this time Buddha had been dead eight hundred and forty-four years, nine months, and twenty-five days; but know this, that with Mahasen Rajah ended the unadulterated royal blood.

The kings who followed were descended of parents, one of whom was of the Suria Wansa,* or descended from the sun, and the other of the Sri Bodee Wansa, descended from the bringer of the Bo-tree, or of the Delada Wansa, descended from the bringer of the Dhatu, and thus of mixed blood; and on that account, and because there were no longer to be found the Rahatoonancies who could fly to heaven when they pleased, and because the god Sakra Dewa-indra left off to regard Ceylon, and because piety had disappeared, and because the city of Anuradha Pura was left in ruins, and because the fertility of the land was decreased, the kings who followed were no longer of such consequence as before.

The king called Kirti Sri Mewan Rajah was the next king after the said Mahasen who ascended the throne, and he was of the said adulterated blood. In the ninth year of his reign, the king called Guwaseenam Rajah was king of the country called Calingu Rata, and this king of Calingu Rata had in his possession the tooth of Buddha, called Dakumi Delada Samy, and the king worshipped and made offerings to the same. But now the king of the city called Sawat Nuwara declared war against the said king of Calingu Rata, in order to make himself master of the said tooth. The king of Calingu Rata thereupon called his daughter, whose name was Ranewalenam Cumara, and her husband called Dantanam Cumaraya, and addressed himself to them, saying, "The king of Ceylon, Kirti Sri Mawan Rajah is my good friend; I am now going forth to battle; if it happen that I lose the day, I will hoist a red flag, and do you thereupon, without allowing Delada Samy (the tooth) to be taken by the enemy, disguise yourselves as pilgrims, and carry the same to Ceylon, and deliver it there to the king, my friend. The king of Calingu Rata accordingly went forth to meet his foe, and when he found that the battle was going against him, he hoisted a red flag, and having so done, fell by the hand of

* *Surya Vansa.* S. lineage of the sun.

the enemy. In the mean time, his daughter and son-in-law, having seen the signal of defeat, dressed themselves as pilgrims, and taking with them Delada Samy, fled to the sea-shore, and taking ship at Tutocoreen, came to Ceylon, and delivered Delada Samy to the king Kirti Sri Mewan Rajah, and the king provided the said prince and princess with a residence at the place called Keeragam, in the Beligal Corle, and heaped upon them many favours. The king likewise made a house for Delada Samy, and without intermission, made offerings to the same of both flowers and light. He reigned as king for the space of twenty-eight years.

His younger brother, who was called Deweny Paetissa Rajah, was the next king. He made a carandua or case for Delada Samy, which he sprinkled with sweet-smelling water and sandal, and made figures of Buddha with his own hand. He also caused dawgobs to be erected, and was a benefactor to the world during a reign of ten years. His son, called Bujos Rajah, was the next king. He provided books and preachers from village to village, and caused preaching to be held at appointed seasons. He raised the Maha Waihara of Anuradha Pura twenty-five cubits high, offering flowers of jessamine to it. He also painted the walls and roofs of Lowau Maha Paya blue; there he caused seven hundred priests to assemble every day, to be supplied with victuals. He also bestowed villages upon the priests, of which they reaped the yearly revenue. He also caused to be raised the Waihara of Morapaw Piri, and abounded in good works with a view of becoming a Buddha, and having reigned eight years, went to heaven.

His son, Oepa Tissa Maha Rajah, was the next king. He caused to be built the dawgob of Palaw Wagu, enclosed the lake called Nepauwewa, and reigned as king for forty-two years. His son, who was called Manam Rajah, was the next king. He reigned for twenty years. In the course of this king's reign, the two persons called Bandagatnam Watawah and Temnaha Sin, caused to be brought from Damba Dewa to Ceylon the books containing the two hundred thousand two hundred and fifty orders of Buddha, and the books containing the three lack thousand, and one hundred thousand seven hundred and fifty sayings of Buddha, which were written in the Paulu language, and caused the same to be published.

The illegitimate son of the late king, who was called Sinnam Rajah, as it were, governed by night, while the legitimate son of the king, called Sawkyanam, governed by day.

They reigned together for the space of one year. The next king was called Weissha Caral Loraw. He went one day to pay his homage to Delada Wahansey, and when he wanted to return again to his house called for his elephant, but seeing that it was not immediately brought, asked what was the reason, and his ministers told him to wait a little, and that the elephant would be brought directly; but thereupon the king became angry, and seeing the figure of an elephant built of stones, &c. asked if the said figure would not take him on his back? Thereupon the said figure came towards the king, and took him on his back, and went into the city, and carried the king to his palace. The said king reigned for six years, and then seven Malabar chiefs, from Soly Rata, having made a descent with seven thousand men, put the said king to death, and assumed the government, and, succeeding one another therein, governed the country for twenty-seven years.

Illustrations of various Passages of Scripture, selected from different Authors.

VI. GENESIS, xiii. 9.

"*Is not the whole land before thee? separate thyself, I pray* "*thee, from me: if thou wilt take the left hand, then I will go* "*to the right; or if thou depart to the right hand, then I will* "*go to the left.*"

Some have wondered how Abraham, and the other Patriarchs, in the ages of antiquity, were permitted at pleasure to take up their residence with numerous flocks in countries where they were strangers, and without making any compensation to the native inhabitants: but the same practice is customary in the interior of South Africa. Kraals of Bushmen come and take up their residence in the Coranna country as long as they please, without being considered intruders; and the Corannas do the same in the Bushman country, or in any of the other countries. In this way there is a mixture both of blood and of languages among the inhabitants of these regions.

[Campbell's Travels in Africa, page 236.]

VII. EXODUS, xxviii. 9—11.

"*And thou shalt take two onyx stones, and grave on them* "*the names of the children of Israel; six of their names on* "*one stone, and the other six names of the rest on the other* "*stone, according to their birth. With the work of an engraver*

" in stone, like the engravings of a signet, shalt thou engrave " the two stones with the names of the children of Israel: thou " shalt make them to be set in ouches of gold."

Dr. Clarke obtained at Larneca in the island of Cyprus, an onyx, which there is every reason to believe one of the Ptolemies used as a signet. It contained a very curious monogram, expressing all the letters of the word ΠΤΟΛΕΜΑΙΟΥ, according to the manner here represented:



The use of such instruments for signature is recorded in the books of Moses, 1700 years before the Christian æra: and the practice has continued in Eastern countries, with little variation, to the present day. The signets of the Turks are of this kind. The Romans, Greeks, and Egyptians had the same custom: indeed almost all the ancient intaglios were so employed. In the twenty-eighth chapter of Genesis, it is related that Tamar demanded the signet of Judah: and above 3000 years have passed since the great Lawgiver of the Jews was directed to engrave the names of the children of Israel upon onyx stones, " like the engravings of a signet," that is to say, if we may presume to illustrate a text so sacred, (with reference to a custom still universally extant,) by a series of monograms, graven as intaglios, to be set " in ouches of gold for the shoulders of the ephod." That the signet was of stone, set in metal, in the time of Moses, is also clear from this passage of sacred history.

[Dr. Clarke's Travels in Greece, Egypt and the Holy Land, Part II. p. 320.]

VIII. 1. KINGS, xviii. 28.

" And they cried aloud, and cut themselves after their man- " ner with knives and lancets, till the blood gushed out upon " them."

According to Dr. Clarke this practice is still preserved, by what he terms the " Howling Dervishes of Scutari, who preserve in their frantic orgies the rites of the priests of Baal."

[Clarke, Part II. p, 6.]

DEAN MILNER AND DR. PLUMPTRE.

THE following letter has been forwarded to the Editors, with a request, that it might be printed *without alteration*, and as that course was pursued with the communication of Mr. Plumptre, to which this letter is a reply, the impartiality which will, they trust, ever characterize the pages of the INVESTIGATOR, has induced a strict compliance with the wishes of their reverend and highly respectable correspondent. At the same time, they cannot but express an earnest hope, that they shall not have occasion again to advert to this unpleasant altercation, nor would it have been continued thus far, but from the desire they felt to do justice to the character of a distinguished individual, now no more, whom they cannot but consider one of the brightest ornaments of the church of God in the days in which he lived; and of another gentleman, for whose descendant, the natural vindicator of his character, they entertain the highest respect.

TO THE EDITORS OF THE INVESTIGATOR.

GENTLEMEN,

A LETTER which appeared in No. VII. of your quarterly publication, written by the Rev. James Plumptre, on the character of the late Dean Milner, has given great pain to myself, in common with many others, who had the privilege of a personal intimacy with that great and good man. Although you will doubtless consider it inexpedient, that the pages of the INVESTIGATOR should be occupied by debates on the merits or demerits of private character, yet I cannot but consider the present case as one which demands some notice; and, I trust, you will not decline to give publicity to the few observations which I shall make respecting Mr. Plumptre's singular, and (in most respects) unfounded, attack upon the character of one, whose talents, and whose piety, justly command the respect and veneration of posterity. I feel the more confident that Dean Milner's memory will meet with this justice at your hands, since you yourselves, in the first instance, thought proper to call the attention of your readers to the character of "this venerable and exemplary divine;" (No. VI. p. 244,); and since you have candidly stated, that you leave "the public to decide on" Mr. Plumptre's "recriminatory charges on the late President of Queen's; whose conduct, as the head of a college, he had an opportunity of observing, which" *you* "did

not enjoy." (No. VII. p. 79.) As impartial biographers, you cannot wish the public to form their decision upon the simple, uncontradicted statements of Mr. Plumptre, as they at present stand on record in your pages.

Although considerably junior to Mr. Plumptre as a member of the University of Cambridge, yet I believe I have had more frequent opportunities than himself of becoming acquainted with the many excellencies, and the few infirmities, of the late Dean of Carlisle; having for sixteen years been a member of the College over which he presided, and having for the last ten years of the President's life enjoyed an uninterrupted intimacy with him, as one of the Fellows of the society of which he was so bright an ornament.

Upon Mr. Plumptre's remarks on the character of his own father, (Dr. Milner's predecessor in the presidency of Queen's College,) I shall make but few observations. It was natural for the son to defend the reputation of his parent: but surely, while filial affection prompted this tribute of respect to Dr. Plumptre, Christian charity ought to have thrown a veil over the supposed or actual failings of Dr. Milner, except so far as they *necessarily* became the subjects of exposure in the legitimate conduct of the argument. I do not know for what purpose Mr. Plumptre has informed his readers, that his father's "name has been recently brought before the public in the appeals from the College." (No. VII. p. 80.) I am certain, however, that such a passage, in the connection in which it occurs, must convey the impression, to persons unacquainted with the facts, that Dr. Plumptre's name has been "*brought before the public*" in an *unfavourable* light; and that this is one of those circumstances which have induced his son to institute recriminatory charges against the venerable Dean Milner. It may be proper, therefore, to state, that Dr. Plumptre's name was used, *since the death of Dr. Milner*, in two affidavits* (filed in Chancery by Dr. Godfrey, the existing President of Queen's College, and myself,) in the way of a simple reference to indisputable and *merely historical facts*, from which neither credit nor blame could, in the slightest degree, attach to Dr. Plumptre.

1. The first subject to which Mr. Plumptre alludes is, the abolition of the custom of the Sizars of the College waiting in Hall upon the President and Fellows. The Investigator (in common with some other biographers) had claimed

* See the "Case of the President of Queen's College, 1821," pp. 81, 93, 183, 184.

the merit of this act for Dr. Milner. Mr. Plumptre is correct in his assertion, that this custom was dispensed with under the Presidency of his father: it was abolished by a College order,* dated 8th October, 1773. He is wrong in his information, that "Dr. Milner himself had never waited in Hall," (p. 81); for the custom prevailed during the three years of his undergraduateship, viz. from October, 1770, to October 1773. Dr. Plumptre, however, *only partially executed* a reform, which he left his successors to carry into complete execution. It was not till a few years ago, in Dr. Milner's presidency, that the Sizars were allowed to dine at the same table with the other scholars; it was in Dr. Milner's time, also, that the Sizars were relieved from their duty of tolling the chapel bell; and it was only so lately as last April (under the existing President, Dr. Godfrey) that they were permitted by the society to wear a gown similar to that assumed by most other undergraduates in the University. It is far from my object to plead for the continuance of such distinctions, or to defend their original institution. I cannot, however, refrain from making a remark upon a statement of THE INVESTIGATOR: these customs are not justly referrible to the "influence of aristocratical pride," looking down upon "poverty" as a "crime;" nor are they at all analogous to the "servile obligations imposed in the days of monkish ignorance and civil bondage, when priests had their villains, and rich men their bondmen, sold and bartered with their goods and soil." (INVESTIGATOR, No. VI. p. 247.) This language might with equal propriety be applied to all cases even of voluntary service, in which the labourer receives his hire. Sizars or Servitors are the sons of "indigent"† persons, who *voluntarily* undertake certain duties, and assume certain distinctions, in order to obtain education at a cheaper rate, and to enjoy the benefit of commons from the Fellows' table. If persons choose to accept the bounty, who are above the service attached to it, the charity is undoubtedly abused,—but not by the President and Fellows for the time being, who are merely the executors of the bounty of the Founders, to be distributed under certain conditions. The "indigent" members of the College might, undoubtedly, have been

* "October 8th, 1773. Also, that the Sizars for the future be excused waiting at dinner and supper, but still have *the benefit of commons from the Fellows' table*, if they chuse it."—Queen's College Order Book.

† Statutes of Queen's College, Cambridge.

assisted upon a more liberal plan; but the existing conditions were framed by the benefactors of the House, and *to this moment remain in force upon the Statute-book of the College*, from which they cannot be erased, except by royal authority—a measure, for the accomplishment of which *no* President has yet exerted his influence.

It might have been sufficient for Mr. Plumptre to have pointed out the error of Dean Milner's over-zealous biographers, who had given him undivided credit for an act, which *(so far as it was really performed)* originated with his predecessor. He is not, however, content to confine himself to such a natural course of reply; but, catching at the phrase, "abuses in discipline"—he commences a most extraordinary attack upon the conduct of Dean Milner, going back to a period even *before* his advancement to the President's chair. He informs us,

2. That "Mr. Milner was one of the great promoters of the *boisterous mirth* which prevailed in the combination room," (No. VII. p. 81.) in Dr. Plumptre's time. Upon what authority does Mr. Plumptre presume to institute this heavy charge? Surely he ought to have prefaced such an assertion—not with the positive declaration "I know," (p. 41.)—but with the candid admission, which he has adopted in another part of his letter, "I will vouch for the *truth** of this," (p. 84.); for it appears, upon his own confession, that he had not at that period commenced his residence in college (p. 80.), and therefore, that he has made this grievous charge upon the *mere report* of others! *To what extent* it may be true, I cannot venture to decide. But even allowing that Dr. Milner, in earlier life, gave way to some mirthful pursuits unbecoming the Christian character, why are "the sins of his youth" to be thus unfeelingly "sought out," and exposed. The Dean undoubtedly grew in grace as he advanced in years; he saw and lamented the follies of his younger days. So early as in 1787 he could write thus to a friend: "The tendency to the comic, I am more and more convinced, it is our duty to check and restrain, and suppress, if not entirely stifle: this world is not a place of mirth." I have recently seen a note, not long since addressed to a cotemporary, and still existing member of his College, in which the Dean gives a gentle hint for combination room sobriety, delicately connected with the

* The *italics*, throughout this letter, are as given by Mr. Plumptre himself; since I consider it unfair to lay any additional accent upon his language.

humble confession, that he *himself* could remember the time when a becoming moderation in social hours was *not* observed. Such was the beautiful spirit in which the pious Dean could refer to his own early failings! Is it in the same amiable temper, and with similarly practical views, that Mr. Plumptre casts a general reproach upon his memory?

3. A more specific charge is brought forward in the assertion, that "Mr. Milner··used often··to begin the service as he was putting on the surplice in the anti-chapel··and go through the whole with indecent celerity." (p. 81.) Here again he should have added, "I will vouch for the *truth* of this!" (p. 84.) for it refers to a period when Mr. Plumptre had no College existence. Let it be granted, however, again, that Mr. Milner was *once*, or even *occasionally* guilty of some such youthful indiscretion, (for I will not, without evidence, believe that such indecorous conduct was *frequent* or *habitual;*) how delightful is it to contemplate the change in maturer life. There was, in later years at least, no "indecent celerity" in his performance of public religious duties. Not "four or five times" only (INVESTIGATOR, No. VI. p. 241.), "but *often* have I heard him, in Queen's College Chapel, pour forth the intellectual treasures of his great mind, and the devotional feelings of his pious heart, in a tide of sacred eloquence, with an energy, and an earnestness, worthy of a protestant dignitary, and of the historian of the Church of Christ: and most heartily do I adopt the sentiment, that "the Church of England wants but" more "*such* men as MILNER,··to revive again in its best days!" (INVESTIGATOR, No. VI. p. 254.)

4. The same defect of evidence marks the indecorous and unsustained assertion, that "one of the favourite phrases of Mr. Milner (still well remembered in the University) was *to keep up the hum*, by which he meant that *discipline* was *a hum* or *pretence*, and that such and such things were done merely to *keep it up*." (p. 82.) Can Mr. Plumptre "vouch for the *truth* of this?" (p. 84.) Can he name with precision the occasion upon which, and the persons within whose hearing, such an odious declaration was made by Dean Milner? And on the supposition, that some such *words* were used, who has given Mr. Plumptre the right of interpreting the *sense* in which they were adopted? or is he prepared to shew that such was their *necessary* signification? I feel strongly persuaded, from my knowledge of the Dean's character, that (though *the terms* might be his) *the sentiment* was one which he would indignantly have disavowed.

Many similar tales respecting Dr. Milner obtained a ready currency in the University; distorted, rather (I should hope) by misapprehension, and by the natural wish that an eccentric story should lose nothing of its pungency in the retail, than by calumnious intention. Ears are always found greedy of giving entrance to such amusing narratives. I myself have heard some things to the Dean's discredit, (related with the utmost positiveness, and even with the circumstantials of time and place) which I have *known* to have been highly coloured and substantially untrue, having been personally conversant with the transactions upon which they were founded. Mr. Plumptre's anecdote may doubtless have had some little nucleus of fact, around which there has accumulated a mass of fiction. Surely, from such materials it is indecent, it is unworthy the profession of a Christian, more especially of a Christian Minister, *thus* wantonly to trifle with the character of a venerable servant of God removed to his rest; and to bring discredit upon the holy religion which he professed—not without much of that reproach which ever attaches to vital godliness—for Dr. Milner was "A SAINT," a term which Mr. Plumptre well knows to have a particularly pungent meaning in the University!

5. So anxious is Mr. Plumptre to find matter to the discredit of Dr. Milner, that he even converts an act of forbearance, and of personal kindness to himself, into an evidence of the Dean's negligence in the government of his society. Mr. Plumptre had grievously violated the College discipline. The President being absent, Mr. Plumptre *(according to the directions of the College statutes,)* is convened before the Vice-President and Fellows, and is admonished. The President, on his return, does not think that the case demands a severer punishment *than the statute has prescribed;* he spares the feelings of the convicted, and (it was to be hoped) the humbled and reformed undergraduate:—but his kindness was misplaced;—after an interval of thirty years, and when the grave has closed upon the remains of his generous superior, the offender comes forward to the ungrateful task of heaping reproaches upon his memory as having been supinely lenient; and ventures to place his unfledged and juvenile opinion (strengthened by prejudices of age rather than matured by experience,) in competition with the more grave and weighty considerations which doubtless then wisely decided the conduct of the Head of his College.

6. Dr. Milner we are told "was lavish" of the College money; he "frequently employed it in whims, and things which were merely for his own personal comfort, not for any permanent advantage to his successors," (pp. 82, 83.) and, as an instance of lavish expenditure, we are informed that he built "a new entrance and staircase to the Lodge." (p. 83.) For this latter act, Mr. Plumptre (on a personal interview with the Dean,) administered an oblique censure in terms which, with much self-complacency, he designates as "most happy." (p. 83.) "Dr. Milner's countenance changed from his usual smile to a serious cast;"—but Mr. Plumptre mistook its indication;—"he felt it," not as "a truth," (p. 83.) but as an undeserved reflection. To such a trifling accusation, it may be sufficient to reply, that the alteration which Mr. Plumptre has selected in proof of his charge, was one *essential* to the comfort and respectability of the residence of the Master of a College, there being, previously, *no* entrance to the Lodge, except by a back staircase leading through the College Audit-room: in fact, the Lodge is at this day a very humble dwelling, and scarcely suited (according to the prevailing notions of modern times) to the rank of the individual to whose use it is appropriated. The further charge, that "the fellowships were often kept open, under the plea that the revenues of the College were low," (p. 83.) contains an unworthy insinuation. Such a "plea" the statutes allow; of such "a plea" the existing society, and not Mr. Plumptre, is the proper judge; and if such "a plea" has "frequently been a subject of remonstrance at the audits by Fellows who are now living, and could speak to it," (p. 83.) it is but fair to add, that the sequestration of fellowships was *never* the *individual* act of Dean Milner, but of the President and *a majority of the whole body*, who if mistaken, may be presumed to have thus acted under the consciousness of the equity of their proceedings as responsible to the visitor. I do not mean to defend the College politics of Dr. Milner: in truth, I have *sometimes* felt it my duty firmly to oppose them. But such matters belong exclusively to the *forum domesticum* of the house; the public has little or nothing to do with them, having but partial information; and Mr. Plumptre, though a member of the University, and affecting an intimate knowledge of the affairs of our society, has not pointed out the leading character of Dr. Milner's mal-administration, but, on the contrary, manifests much ignorance upon the subject.

7. "Dr. Milner thought it his duty to preach in the

Cathedral at Carlisle;" it is, therefore, "matter of wonder" to Mr. Plumptre, that "he should not equally think it his duty to preach before the University of Cambridge." (p. 84.) The reader might imagine that Dr. Milner *never* preached at Cambridge, whereas he *did* occasionally ascend the University pulpit, and frequently discoursed in the most impressive manner from his stall in the College Chapel. That he did not more repeatedly exhibit his great and pious mind in such exercises, is undoubtedly to be much lamented, and not altogether defended; but Mr. Plumptre may, perhaps, be induced to contemplate this part of the Dean's conduct with less "wonder" and more candour, with less asperity in judgment and more delicacy in sentiment, by calling to mind that the Dean was an invalid, susceptible of the most trifling changes of climate and atmosphere; that his summers were spent in Carlisle; and his *winters* in Cambridge, and that he was so apprehensive of the effects of variable temperature, that he lived, whilst at Queen's, in an apartment, the casements of which were double-glazed!

8. It is with great reluctance that I now enter upon the most unkind and illiberal part of the attack upon the religious character of the Dean of Carlisle, which disfigures the letter of the Vicar of Great Gransden. Condescending to borrow (—it will soon appear that I might almost have said—*to steal*) a shaft from the quiver of a Socinian, "WHO BENT HIS BOW TO SHOOT HIS ARROWS, EVEN BITTER WORDS," Mr Plumptre observes: "In the year 1792, Dr. Milner was characterized by Gilbert Wakefield, in his memoirs of himself, (p. 130.*) as 'a *heterogeneous* composition 'of *deistical* levity, and *methodistical* superstition, disparag-'ing the ceremonies of religion, and performing them with 'a slovenly precipitation; but of a general decorum and 'seriousness of demeanour, and a blameless life.'" (p. 81.) If (as Mr. Plumptre acknowledges) this disgusting picture was "certainly too strongly drawn;" (p. 81.) upon what principle of common morality, to say nothing of Christian candour, does he justify his own conduct in giving to it increased publicity? Even *had* it been just, a clergyman of sound principles might, with greater propriety, have shrunk back from an association with Gilbert Wakefield, and have exclaimed, "non *tali* auxilio!" But what shall we say to the fact, which brands Mr. Plumptre's conduct with a yet

* Let it be remarked, that Mr. Plumptre quotes the *first* edition of Wakefield's Memoirs of 1792.

more discreditable character? viz., that *Gilbert Wakefield himself* was either ashamed of the portrait which he had drawn of an old friend,* or lived long enough to see that he had done injustice to a good man! *He* expunged the vulgar and detestable caricature which he had once designed and exhibited! Though still widely differing from the Dean in his theological opinions, *his* prejudices were somewhat softened by his 'general decorum and seriousness of demeanour, and his blameless life.' In the *second* edition of his memoirs, (corrected by himself, though not published till after his death,) the passage is thus altered: 'I ever esteemed this gentleman [Mr. Milner] to be endowed with one of the most vigorous and penetrating minds. He once preached an excellent sermon at St. Mary's, on a fast during the American war; but his theological opinions, in connection with his conduct, were always, I confess, to me, who affect some insight into the human character, one of the inscrutabilities of mystery.'† *So mitigated* were the prejudices of even Gilbert Wakefield! How much less amiable and creditable is the conduct of Mr. Plumptre. He has dragged forth the original and more infamous passage from the obscurity of an old and obsolete edition; and when he has thus injuriously tarnished the character of departed worth, he endeavours to wipe out some little but undefined portion of the stain by the slovenly admission, "this is certainly too strongly drawn: something is to be attributed to party spirit, the flood of which then flowed very high; but it was not without foundation."‡ (p. 81.) If there *be* a reader who can be entertained by the low and punning, and almost rhyming, wit of Mr. Wakefield's remark, even such an one would not hesitate to acknowledge, that the abuse thus vulgarly brawled forth by its author, and indecently encored by Mr. Plumptre, is more "amusing" than "moral."§ He will be less in danger of censure if he yet further imitate Mr. Wakefield, by singing his Palinodia.

I trust I have succeeded in shewing that Mr. Plumptre has advanced all the above charges, *without any evidence.* I do not, therefore, scruple to adopt Mr. Plumptre's own

* Memoirs, Vol. 1st, p. 182. 2d edition, 1804.

† Wakefield's Memoirs, Vol. 1st, pp. 136, 137. 2d edition, 1804.

‡ I deem it but fair to add, that the "foundation" instanced by Mr. Plumptre, is that noticed in paragraph 3.

§ It is to be hoped, that there is greater discretion observed in the "Collection of Songs, moral and amusing, by the Rev. J. Plumptre."

remark, *(mutatis mutandis,)* "If there are no better proofs of Dr. Milner's" misconduct "than *these,* they are of a very uncertain kind!" (pp. 83, 84.) or rather the momentary impression they may have created, ought to be completely cancelled from every Christian mind.

9. But let us hear how Mr. Plumptre disposes of evidence, when it is actually put into his hands. It being his object to depreciate Dr. Milner's classical ability, he thus reasons respecting the merits of his scholastic disputation for his degree of B. D. 1st. he acknowledges, that, "no doubt very elegant Latin is often spoken" in the schools at Cambridge; (p. 84.) 2dly, a still more competent judge, Bishop Watson, who presided as Moderator and Regius Professor of Divinity, when Mr. Milner performed his exercise in theology, specifically declares that this disputation, conducted in a classical language, was "a real academical entertainment;"—3dly, but "the school Latin is proverbially bad," rejoins Mr. Plumptre, as appears by a stale University joke, of which "I will not vouch for the *truth;*" therefore, "if there are no better proofs of Dr. Milner's classical attainments than this, they are of a very uncertain kind;" (pp. 83, 84.) *credat Judæus Apella, non ego!* It might have been reasonably expected, that a person so nicely scrupulous and exquisitely cautious in the reception of evidence, would have given us overwhelming proofs of *his own* positions; he must not, therefore, complain if the public refuse to admit his charges against Dr. Milner, upon his mere *ipse dixit.*

10. I will conclude this letter with a short and serious appeal to Mr. Plumptre's *better feelings;* for, having the pleasure of some private acquaintance with him, I can sincerely state, that I have much respect for the general benevolence of his character, though in the present instance he has given me no reason to appreciate highly the solidity of his judgment. That the late Dean of Carlisle, with extraordinary talents, and deep piety, had also some peculiar weaknesses and inconsistencies, will not be disputed by his best friends. These, however, are subjects for unfeigned regret, and not for indiscriminate exposure. Circumstances *may,* indeed, arise which render it expedient, or even highly edifying to the Church of God, to comment upon the failings of great and good men; but such topics should always be touched with infinite tenderness and delicacy. To such a work we must not apply an unhallowed hand, nor bring a mind ruffled by angry pas-

sions. Above all, we have reason to suspect the purity of our motives, and the integrity of our conduct, when we have been led to the exposure of the follies of some eminent and pious man, and to the depreciation of his character, by a wish to substantiate *some rival claim to merit*. How little, ordinarily, is the importance of the questions at issue in such cases, compared with the infinite risk of injury to the interests of real religion! Whether Dr. Plumptre, or Dr. Milner, were the more active in the discharge of their respective duties, as the successive Presidents of Queen's College, is a matter of *comparative* insignificance: but it is of incalculable importance to the welfare of the Church of Christ, that the character of one of its most learned and pious historians should not be wantonly sported with, and that he should not *(without the gravest evidence)* be represented as himself uninfluenced by the pure and holy truths which he so powerfully upheld and enforced while living, and which (now that he is no more) are so justly prized by a Christian public, as illustrated in his valuable writings. Without becoming apologists for his failings, let us humbly endeavour to estimate them by the "same measure wherewith we would have it measured to us again!" The pious Dean of Carlisle has for ever passed away from this earthly scene, and must one day appear at the bar of "Him who judgeth righteously:"—there *we* also must shortly be convened:—and if He, at whose tribunal we shall be assembled, "should be extreme to mark what is done amiss, who may stand?" Such a thought may well compose every angry feeling! Instead of turning "the accusers of our" pious, though not sinless, "brethren," who, like the excellent Dean Milner, earnestly sought and found a refuge for the guilty, let us strive to be followers of them *as far as* they followed Christ; and, through the same atoning blood with which they were sprinkled, to be made partakers of the same precious promises which they have inherited!

My principal object being to undeceive *the public* whom Mr. Plumptre has misled, I have preferred this mode of addressing him; and earnestly request that my letter may be inserted in the same publication which contains his attack. As an *anonymous* reply would be of little service to the cause which this communication is intended to promote, I shall therefore (though not without considerable reluctance) subscribe my humble name,

GEORGE CORNELIUS GORHAM.

Clapham, Surrey, 28th Feb. 1822.

" On the different Methods in which the Talents and Opportu-
" nities of all Christians ought to be employed for the
" Advancement of the Cause of Christ."

THE subject proposed for discussion in this essay, supposes that *talents* are of various orders, and are distributed in different proportions to mankind: That *" the cause of Religion"* is the sublimest object to which they can be directed: That *" Christians"* are laid under special obligations so to apply them: That *" opportunities"* constantly arising should be diligently improved; and that the *" methods"* of application vary according to the abilities of individuals.

These are also the sentiments of Scripture: and when it said, " occupy till I come"—we hear the voice of a Master—our attention is directed to the trust which he has confided to us; and we are instructed to look forward to a time, when he will resume his own, release us from our charge, and require an account of our stewardship.

That talents are of various orders, and unequal in their distribution, must be evident to every man who has examined the process of nature, or the dispensations of Providence. By talents, we understand powers or possessions—the faculties of the mind, or the circumstances of the individual. We must not here include offices or influence, which are more properly classed under opportunities.

The powers of the human mind differ in respect of different intelligent beings. Scarcely is there a greater disproportion between mere animal and intellectual life; scarcely can we conceive a more immeasurable distance between the human mind encumbered with the flesh, and the intelligences of heaven; than we know and feel to subsist between the grovelling sentiments of a capacity originally contracted, and wholly uncultivated, and the luminous and enlarged sphere of a soul all fire, disdaining the fetters of mortality, almost refining the element which imprisons it into spirituality, and comprehending at once the character of its duty, and the glory of its destination. To the one, Nature is a blank. He sees not the wonders accomplishing around him—he is insensible to the beautiful forms of existence, and their various adaptation to the end of their being. He scarcely lifts his eyes to the heavens, when the night kindles their blaze of glory—and if they attract his notice, it is a " brute unconscious gaze," which

excites no emotion, conveys no sentiments, communicates no pleasure. Science is a blank to him. He is ignorant of its treasures—he despises what he does not understand. He is careful only to secure the single interest which appertains to himself, by the means presenting themselves to him with the least trouble. It is the mere impulse of necessity, the appetite of the savage—selfish, narrow, unsocial—and to such a man the city is transformed into the desert. He lives to himself, and scarcely can be said to exist at all. He vegetates rather than lives. Providence is a blank to him. He is ignorant of all that is passing in the world, or indifferent to it, except the solitary spring of his own supply be dried. He scarcely raises his eyes from the ground which he cultivates; and seems rooted to the soil from which he earns his subsistence. We must not attribute this apathy and selfishness merely to the absence of instruction. There are minds, under similar disadvantages, which soar above their circumstances—and present, in the most humble stations of life, a modest, but striking example of all that is noble in principle, dignified in sentiment, firm in purpose, benevolent in heart, and enlarged in capacity. There are others, upon whom rank reflects no glory, to whom cultivation can communicate no generous sentiments, who are incapable of appreciating or employing their advantages,—and who remain, what they were from the beginning, ignorant, useless, and contemptible. The mind in the first instance, like a few favoured tracts of the earth, spontaneously produces the most luxuriant vegetation, the richest fruits, and the fairest flowers—in the other, it resembles the arid sands of the desert, upon which the showers of the spring descend in vain; and should the husbandman divide them with his plough, or commit to their furrows his precious seed—his hope would be lost—the reaper would not fill his hand, nor he that bindeth sheaves his bosom. It may be easily conceived of what advantage instruction will be to a mind of superior intellectual endowments, in giving scope to faculties, before imprisoned in a narrow sphere, altogether disproportionate to their powers and desires; and with what avidity it will avail itself of the opportunities of acquiring enlarged information. Nature will be traced in all her matchless combinations; Providence will be regarded with attentive interest, and devotional admiration. Selfishness will yield to the generous impulses of sympathy—and as a man,

nothing human will be foreign to his heart. But between these characters there is a difference obviously less dependent upon circumstances, than upon the disproportion of original mental powers: and while labour may give to natural barrenness some of the features of cultivation; and the richest soil untilled, in the spontaneity of its production, can present but wild fruits and flowers; the difference between the land shall still be obvious to the eye. The contrast of intellectual powers, which has been stated, and which is not imaginary, depends not more upon application, than upon original ability. The subject, however, supposes an adaptation of talent to different purposes. It were absurd to condemn a man as destitute of capacity, because its exercise takes a different direction to the talent of his neighbour. All are not actuated by the ambition of the statesman; all are not animated with the courage of the hero; all do not feel the inspiration of the poet; all are not fitted for the laborious researches, or the patient investigations, of the philosopher. If it were so, the beautiful variety of nature would be destroyed, and the harmony of society broken. Every man would be the rival, and not the associate—the enemy, and not the helper of his neighbour. "For the body is not one member, but "many. If the foot shall say, Because I am not the hand, "I am not of the body; is it therefore not of the body? "And if the ear shall say, Because I am not the eye, I am "not of the body; is it therefore not of the body? If the "whole body were an eye, where were the hearing? if the "whole were hearing, where were the smelling? But now "hath God set the members every one of them in the body, "as it hath pleased him. And if they were all one member, where were the body? But now are they many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee; nor again the "head to the feet, I have no need of you." This beautiful allusion to the distribution of the members of the body, and the different uses of the senses—as well as the adaptation of each to the end for which it was given, their harmony conducing to the perfection of the whole—was made by the Apostle in reference to the diversity, and at the same time, the unity, of the Church of Christ; and will apply with equal propriety and force, to the variety of talent among mankind, and the contribution of each to the general stability and advantage of society. The question then returns,

how may each of these be so applied, as to conduce most to the general interest; and to that especially which transcends all other subjects, and secures all other blessings—the cause of Christ?

It would be improper to dismiss this part of the subject without noticing, that there is a diversity of circumstances as well as of intellectual powers; and as a man can give only according to that which he hath, and shall be judged by his possessions as well as his faculties, we must consider his property as included among his talents.—The disproportionate allotments of Providence, are parts of the Divine government, which excite much speculation, but which must be resolved into his sovereignty, and should be cheerfully confided to his wisdom and tenderness. We are certain, that he hath done all things well; and we ought to be satisfied with a testimony written upon the face of all nature, in characters of boundless variety, and dazzling brightness, and inscribed no less upon our consciences, without demanding reasons which he has seen fit to withhold, or applying the rash conclusions of our passions to the operations of infinite wisdom and paternal love. He *has* decreed that the poor shall never cease out of the land. It was not an ordinance applicable exclusively to Israel, but a dispensation of Providence acting upon all ages and all nations. It is unnecessary to resort to argument, when the fact presents itself on every side; or to seek for illustration, when the cottage stands hard by the palace. "The "poor ye have always with you—" hear it, ye sons and daughters of affluence and of dissipation—it is the voice of your Master; and it is enforced by the howling of the wintry winds—the peltings of the pitiless storm—and the keenness of the piercing cold.

From these external circumstances no conclusions can be drawn safely or wisely relative to the character of those who are respectively placed in them—nor are they indications of the Divine approbation, or the contrary. It might indeed be said, that the boasted privileges of the rich are artificial. The poor man beholds the same glorious sun,—breathes the same air,—walks on the same beautiful earth—possesses the same senses—is an heir of the same immortality. Can the wealthy *enjoy* more than these? Do luxuries conduce to real pleasure? Does abundance give a greater taste for these pure and simple, but enduring bounties of nature? Is not the reverse the fact? The rich man often enjoys less of real life. He beholds every thing

through a fictitious medium. He has no relish for unsophisticated pleasures. He has created for himself artificial gratifications, purchased at an immoderate expense—palling to an appetite diseased by indulgence, and perishing in the using. Habit has rendered these necessary, and at the same time, by making them familiar, destroyed their charm, which novelty alone conferred. In the mean while, like the poor man, he is exposed to disease—to pain—to anguish of spirit—to death:—even rendered more subject to those, by indolence, by sensuality, by luxury. Where then is the advantage of the rich over the poor? "The violet smells" to the one as to the other—"all his senses have but human "conditions"—his "affections may be higher mounted" than those of the poor man—"yet when they stoop, they "stoop with the like wing." The balance is against wealth in no small items in the aggregate of human life, and at its close, *all* the distinction is swallowed up. Still further, those apparently disproportionate allotments, like the diversity of natural talents, are intended for the general advantage of society, and doubtless contribute to it. Out of these arise those beautiful gradations from its foundation to its summit; and let it never be forgotten, if the apex of the cone be the point of dignity, on its base rests all its stability. The poor are essential to society—contribute largely to its comfort and security—and are not deprived therefore of the privilege of aiding the grand cause of the Redeemer in the world.

Having shewn that talents, including alike powers and possessions, mental faculties and individual circumstances, are of various orders, and distributed in different proportions to mankind, it is time to advance to another position, taken for granted in this essay, but which must not pass unnoticed.

The cause of Religion is the sublimest object to which they can be directed. This is a sentiment which the Christian will spring forward to meet the moment it is announced. To him it is unnecessary to produce argument, where his heart has already outrun the proposition. He identifies the cause of the Saviour with his own. He burns with his displeasure, loves with his affection—triumphs in his victory—lives but in his smiles. To him empires and armies are nothing, but as the theatres on which the glory of his Master shall be exhibited, and instruments by which his right shall be facilitated. He sees in the bitterness of human contention, the promise of universal repose—in the

collision of human passions, the wisdom of Providence working out its own unsearchable designs—and in the partial evil permitted, the universal benefit, predicted in the pages of inspiration, and sealed by the promise and oath of God. Not insensible nor indifferent to the tide of human blood which ambition causes to flow—he looks to the end of the conflict: in these elements of discord he discerns the seeds of future happiness and peace; and while man's insatiable lust of conquest would never say "It is enough," he beholds the invisible Power, who "rides in the whirlwind and directs the storm," contracting their ravages; setting boundaries to the cruelty of oppression; and saying to the wrath of princes, "Hitherto shalt thou go, but no farther." He sees, in these convulsions, "the faith of ancient prophecy." The stone cut out without hands, strikes the image of despotism, crumbles its incongruous materials, and becomes a great mountain which filleth the whole earth. In every event he keeps his eye fixed upon the cause of the Redeemer, not merely as that in which he has the greatest stake, but as the most noble in its character, the most beneficial in its effects, and in which all others must merge. When the vultures gather before the battle on the summits of surrounding mountains, and so soon as the first signal-gun is fired, spread the wing, and sail high upon the air, stretching a dreadful shadow over the combatants, hiding as a cloud the mid-day sun, and darkening the field of carnage; he hears a voice which cries to the fowls of heaven, saying, "Come "and gather yourselves together unto the supper of the "great God! that ye may eat the flesh of kings, and the "flesh of captains, and the flesh of mighty men, and the "flesh of horses, and of them that sit on them, and the "flesh of all men, both free and bond, both small and "great;" and he knows that these are the harbingers of *his* presence, who shall turn the sword into a ploughshare, and the spear into a pruning-hook; the pioneers of that mighty conqueror, "who is clothed in raiment dipped in blood, "and who hath upon his vesture, and upon his thigh, a "name written, King of Kings, and Lord of Lords."

And while the Christian connects himself inseparably with these interests of the Redeemer, he connects himself with the noblest of all causes. With what shall we attempt to compare it? Not with the crooked policy of earthly potentates, and interested statesmen: for all his ways are purity and truth; and although "clouds and darkness are "round about him, righteousness and judgment are the

" habitation of his throne." Not with the glories of conquerors, whose history is written in characters of blood; whose triumphs are purchased at the expense of human life, and often terminate in the destruction of the liberties of mankind: for, although Jesus is a conqueror, " with " righteousness shall he judge the world, and the people " with equity." Not with the researches of philosophy: for these can only give respectability and advantage to the present life; but upon the cause of the Redeemer all eternity is suspended. It stands alone and unrivalled; and is the sublimest object to which human talents can be directed.

Christians are laid under especial obligations so to apply their talents. They have the force of a positive command acting upon them; it is enjoined: " Occupy, till I " come." It is the giver of talents and of opportunities who speaks. They are addressed by their allegiance and responsibility. However others may dream of independence, they avow submission. Whatever claims others may advance to time, to property, to talent, as their own, denying the interference of foreign interests, and even disregarding accountability, the professor makes none of these pretensions. He has disavowed principles so absurd and so injurious. He has called Jesus Master and Lord. He has acknowledged that " a man can have nothing, except it " be given him from heaven." By his own creed shall he be judged, and out of his own mouth shall the misapplication of his talents and the neglect of his opportunities be condemned. In calling himself a disciple of Jesus, he has in effect made the cause of religion his own; and if he withdraw from it those contributions of every description which he is able to afford to it, he is wasting the property of his Master, and shall be judged and sentenced accordingly. But the Christian indeed has a law written upon his heart, the transcript of the precept just quoted, which renders obedience to him habitual, easy, and delightful. He is not driven to the improvement, or to the right application of his powers and circumstances; he is urged alike by duty and affection to active and useful exertion. From a willing heart the offering proceeds; and while he regards all his possessions as borrowed, and all his faculties as bestowed, he will adore the Being who conferred them, and consider no cause so worthy all their assistance as that of the Redeemer; no employment of them so honourable as their application to its advancement. To be so distinguished as to be entrusted with the means of promoting the interests of

Christ, he will deem his highest honour, and the confidence thus reposed in him will produce the most profound humility. Thus it acted upon the mind of David, when he had finished his immense preparations for building the house of the Lord. "But," said the holy monarch, "who am I? "and what is my people? that we should be able to offer "so willingly after this sort? for all things come of thee, "and of thine own have we given thee!" It is needless to contrast this spirit of genuine religion with the reluctance with which professors sometimes contribute to the cause of Christ; and the disproportion which so often subsists between their ability and their efforts; between the property expended in self-indulgence, and the pittance devoted to the support of the Gospel at home, in their own churches, and its furtherance abroad, among nations perishing for lack of knowledge. It must be admitted, that much is done by the religious world; that in the present day they carry their liberality beyond all precedent; but it must be also conceded, that if every one gave in proportion to his actual ability, while some few might be found to advance more than prudence will justify, most bestow less than gratitude demands—and much more might be accomplished. Christians, however, are bound to apply their talents to this best of causes, by an especial obligation, and according to the rule thus laid down. "The love of Christ "constraineth them," and their obedience is prompt and cheerful, in proportion to the operation of this transcendent principle.

Opportunities constantly arising, should be diligently improved.

Some offices afford greater scope for general usefulness than others. From ministers the word of exhortation is expected; and when they tenderly, but firmly, point out an error, or reprove a sin, none but the unreasonable can take offence; none but the hardened will despise their friendship. And let them take care that they avail themselves of the privilege of their office, and the opportunities of correcting evil, with all affection, but with all fidelity: otherwise he who gave them their commission, and holds them accountable for it, will set their sins of connivance before his face, and hold them guilty of the ruin which they foresaw and did not prevent. They are also endowed with talents peculiarly fitted to advance the interests of religion. They can plead a cause, to which others only can contribute. While some can only support the great institutions of pub-

lic benefit with their countenance and property, these can silence the gainsayer, and demonstrate the truth and justice of the principles upon which they are founded. While some can only set their hand to the truth, these can defend it, and are ready to give to every man a reason for the hope that is in them. Nor can he be deemed guiltless of hiding his talent, instead of putting it out to interest for his Lord, who stands aloof from such noble institutions. For although it is not the duty of ministers to sacrifice the few to the many, they must not merge the general cause in an exclusive attention to their immediate charge. Their duties to them are not incompatible with the claims of the human race. They must discharge the one, and not leave the other undone. Let them also, in their preaching, faithfully and fully display the principles of the Gospel. It is by the preaching of the cross, and by it alone, that sinners are converted. It is this which has been the mighty engine of war in the hands of the Redeemer. This has been the instrument of his triumphs. But we must not imagine, that such means are possessed by ministers alone. Their hearers can preach also—preach by the purity of their lives, the integrity of their principles, the consistency of their character, the devotion of their spirit, the sweetness of their temper, the seasonableness of their instructions, and the force of their example. And they can preach to those who never come within the sound of a minister's voice, who give him no opportunity of conferring such benefits upon them, who turn away their foot from the sanctuary, and who will not receive the truth from the ministers of religion. They avoid their teachers, but they cannot avoid his hearers. They shun the stated periods and places of worship, but they cannot escape general intercourse with Christians. Judiciously then to seize the opportunity of doing them good; by some affectionate hint dropped—not forced, but emanating without effort from conversation, or elicited perhaps by some remark of their own—is of infinite moment. The indiscriminate introduction of religious conversation has done incalculable injury, and driven away those who were intended to be benefited, or hardened those whose admonition was designed. "But a word spoken in season, how good it is!" not more beautiful and grateful to the eye, were the citrons presented at Solomon's table in baskets of wrought silver. Affliction may afford encouragement, when God maketh the heart soft, to direct the wounded spirit to him who promises rest to the mourner; adversity,

to speak of an incorruptible inheritance; disappointment, to awaken thoughts of hopes which never deceive. And how many such opportunities are afforded pious physicians, religious nurses, and even godly servants, to drop a word or a hint, without impertinence, and without offence, the effect of which shall be most beneficial and lasting. These are opportunities which must be secured as they arise, or they may never return. The favourable moment suffered to escape, is lost for ever; and a soul which might have been snatched from death, remains the slave of sin. We should all think seriously of this—exercise constant vigilance, and "watch for souls, as they who must give account." It is not enough to seize opportunities as they present themselves, but we must wait for them, or many a golden moment will escape unobserved and unimproved.

The observation must not here be omitted, that the wives and children of ministers have excellent and frequent opportunities to support pulpit labours, by their example and their advice. It is taken for granted that they are in situations to visit the sick and the poor—to them, exhortation and encouragement may be administered. They are admitted on terms of equality into all ranks of society:—by prudence, firmness, courtesy and piety, how much may they recommend the cause of religion? The children too may possess much influence over the minds of those of their own age, in the superiority of their information and education, while their companions are prepared to receive them with respect.

To specify the probable opportunities of doing good to the cause of Religion presenting themselves to persons of different ranks and stations in life, is unnecessary and impracticable. They arise hourly, and cannot be anticipated. It is enough to establish and define clearly the general principle. The object of the question has not been lost sight of throughout the discussion; and it will then be easy to infer from its general scope, the methods of application, which must vary according to the abilities of individuals. I shall glance at some of the more general methods in which the talents and opportunities of all Christians may be employed for the advancement of the cause of Christ; and shall barely enumerate these, as they will be too obvious to require elucidation, and the true application of the subject will be, that each one shall respectively practise its evident obligations, and individually act upon its benevolent principles.

Wealth may be hallowed by relieving the afflicted: and thus God is honoured. The mammon of unrighteousness, unfaithful riches, often so injurious, may thus become friendly to their possessor by being rendered subservient to the cause of Religion. Thus Job employed them; and the blessing of him who was ready to perish was the balm which sanctified the head of that patriarch. To such purposes the precepts of Scripture have destined them. Then they descend in showers of comfort upon the distressed, and blessings upon their distributors. But as all incomes are limited, economy must provide for the exercise of beneficence. True charity consists in the practice of self-denial, in order to the indulgence of benevolence. He who spares to give, is the individual who best understands and fulfils the precepts of mercy. Wisdom should be exercised in choosing objects which we design to support. As we cannot assist all, we must apply the means which we possess to those whose claims are strongest, either from the extent of their usefulness, or their local fitness to benefit.

Talents must be employed in instructing the ignorant, and supporting truth. These are not always, perhaps not often, associated with riches; but their sphere of usefulness is not less extensive, and is certainly more elevated than that of wealth. The question is, how may the cause of truth be best served? and the answer, by applying diligently different talents to the same noble object. Talents are sometimes excluded the place they might and would occupy in public interests, because contributions are also expected from their possessors, which they have not the honest means of affording. The conductors of general institutions should be aware of this, and not deprive themselves of the assistance they might command, by the expectation of that which the individual cannot bestow.

Influence should be employed in attracting those, who would otherwise stand aloof from a good cause, or remain indifferent to it. For this reason men of rank incur a dreadful responsibility, when they withhold from the interest of religion a patronage, which it does not absolutely need, but which they are bound by every possible obligation to bestow. And when much good might be effected, at so small inconvenience to themselves, when also their own respectability is deeply involved in their aiding the cause of religion and benevolence, if they are reluctant to come forward on such occasions, an indelible disgrace attaches to their indifference.

Poverty may contribute to the cause of Christ by its prayers, and even its privations. The petitions of the poor on behalf of the interests of the Redeemer, are as precious to him, as the exertions of the affluent; and none are so impoverished as not to be able to do something for him. The institutions of the present day are generally so constructed as to enable even the widow to throw her mite into the treasury. But there is another way in which the poor may aid the cause of Christ—and that is, by a patient perseverance in well-doing, and submission to the will of God—by personal attachment to the principles of his Gospel, and a holy victory over themselves. They will then preach by their example. All obedience does not consist in activity. There is a passive service to be rendered to religion. And he who *suffers* well the will of God; who possesses his soul in patience ; who walks through the vale of humiliation with cheerfulness, renders this trtbute to the general interests of Christ; and has done what he could!

In fine, all may serve this cause, by improving the talents which they do possess, and applying them as opportunities arise to employ them. Every man must here judge and act for himself. But let him remember there is another Judge who cannot be deceived; whose tribunal is erecting; who says, "Occupy, till I come;" and who will distinguish between the faithful and slothful servant. Let him remember, that every one may be useful, and ought to be diligent. Remember he again the opportunity for improving and employing his talents, whatever they are, is fast passing away. If we look to the end, and measure our present operations by the judgment we shall then form of their actual importance, then those who have done most will feel that they have not done enough. Be we therefore, "diligent in business, fervent in spirit, serving the Lord;" and what we do, let us do quickly.

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On the Character of Machiavel.

TO THE EDITORS OF THE INVESTIGATOR.

GENTLEMEN,

IT would gratify some of your readers, if you or your intelligent correspondents could throw any light on the character of that extraordinary man, Machiavel—but it will require

considerable acumen, depth of research, and patient investigation; a thorough acquaintance with his works; and with the contrary opinions that have been formed of him, where, I believe, Lord Bacon, and Mr. Roscoe in his Leo X. are completely at issue.

I have lately met with an article in the Harleian Miscellany of scarce tracts, with this title: "Machiavel's vindication of himself and his writings, published 1st April, 1537;" and as the original occupies eight 4to pages in double columns, I have selected and compressed the material parts of it; preserving the style of writing and phraseology as nearly as possible.

A question naturally arises, how is it to be reconciled with his general character, that a man avowing such true principles of civil and religious liberty, a professed admirer of Luther, and declaring himself most solemnly a Protestant and sincere Christian, should yet have been considered in the light of an enemy, and his name become a term of reproach, a by-word, and proverb for every thing that is base and Jesuitical; and that this opinion should have obtained, not only among Roman Catholics of the time, whose interest it might be to blacken him on account of the severity he uses towards the clergy and the Pope; but also among Protestants, Patriots, and Dissenters; among Whigs and Tories; that our greatest and most eminent champions of liberty, at the bar and in the senate, should so frequently make use of his name to designate a villanous character, or a crooked political transaction?

May not this opinion have arisen from the public having considered his famous work, "The Prince," in a literal sense, rather than as an ironical and satirical piece; as laying down principles and maxims of bad government, and a policy to be imitated, instead of his having therein designed and pourtrayed to the life the features and character of tyranny; or as a parody of the measures of Charles V. and the usurpations and intrigues of popery which he had so subtilely disguised and mixed up as to escape immediate detection; and this I believe was so completely the case, that the first edition was nearly sold at Rome, before the design was discovered. As Fenelon wrote his "Telemachus" for a model to good and virtuous princes, so Machiavel might write his "Prince" from another motive, to shew not merely the effects of tyranny and misrule on the happiness of the people, but the certain reaction which such measures would produce, when fully developed, upon

the tyrants themselves. "I have drawn them," says he, "to the life, in all their lineaments and colours, and I hope mankind will know them the better, so as to avoid them." But to proceed with the extracts from his Vindication of himself and his writings. "If princes," says he, "will seriously consider this matter, I make no question but they will rule with clemency and moderation, and return to that excellent maxim of the ancients, almost exploded in this age,—that the interest of kings and of their people is the same."

"*What I conceive not to be rebellion.*—Whosoever then takes up arms to maintain the politick constitution or government of the country in the condition it then is, I mean to defend it from being changed, or invaded by the craft or force of any man; although it be the prince or chief magistrate himself; provided that such taking up of arms be commanded, or authorised by those, who are, by the order of that government, legally entrusted with the custody of the liberty of the people, and foundation of the government—this I hold to be so far from rebellion, that I believe it laudable, nay the duty of every such member of the commonwealth."—"It would be of ill consequence to make every private man the judge when the rights of the people are invaded, (to which they have as lawful a claim as the prince to his,) which would be apt to produce frequent, and sometimes causeless tumults—therefore it hath been great wisdom to appoint guardians to their liberty—which ought to be understood to reside in the estates of the country—these are to assert and maintain the orders of the government, and the laws established: and if it cannot be done otherwise, to arm the people, to defend, and repel the force that is upon them."

His answer to the charge of Atheism.

"I do not deny but I have very frequently in my writings laid the blame upon the Church of Rome, not only for all the misgovernment of Christendom, but even for the depravation, and almost total destruction of the Christian religion—but that this doth, or can tend to teach men atheism, I peremptorily deny."

His Creed.

"I do undoubtedly hope, by the merits of Christ, and by faith in him, to attain eternal salvation. I believe that all divine virtues are contained in the books of the Holy Scriptures as they are now extant, and received among us. From them I understand, that God created man in purity and in-

nocence, that they (our first parents) lost their integrity, and their paradise, and entailed sin and misery upon their posterity: that Almighty God, to repair this loss, did, out of his infinite mercy and goodness, send his only begotten Son into the world, to die for the salvation of mankind; and to give us the Holy Spirit, to regenerate our hearts, support our faith, and lead us into all truth."

His inferences from, and application of, these principles.

"As our first parents did disappoint the good intention of God, in making a pure world, and brought in the corruptions that are now in it; so likewise the Bishops of Rome, by their insatiable ambition and avarice, have frustrated the merciful purpose he had in the happy restoration he intended the world by his Son; and they have wholly defaced and spoiled the Christian religion, and made it a worldly and heathenish thing. If, I say, this do appear, I know no reason, why I, for detecting thus much, and giving warning to the world, should be accused of impiety, or atheism; or why his Holiness should be so enraged against the poor inhabitants of the valleys of Savoy, and against the Albigenses for calling him Antichrist. That the Popes have corrupted the Christian religion, we need but read the New Testament; and there we shall see that the faith, and religion, preached by Christ, and settled by his apostles, and cultivated in their epistles, is so different a thing from the Christianity now professed and taught at Rome, that we should be convinced, that if those holy men should be sent by God again into the world, they would take more pains to confute this, than ever they did to preach down the traditions of the Pharisees, and the fables and idolatry of the Gentiles; and would, in all probability, suffer a new martyrdom in that city under the vicar of Christ. This spurious religion, brought in upon the ruins of Christianity by the Popes, hath deformed the face of the governments of Europe, destroying all the good principles and morality left us by the Heathens; whereby they have subjected mankind, and even great princes and states, to their own empire, and never suffered any orders or maxims to take place (where they have power) that might make a nation wise, honest, great, or wealthy."—"The Pope judges infallibly of divine truth, and assumes to forgive sins as Christ did—then to be the head of all ecclesiastical persons and causes in the world, and so have absolute jurisdiction over all the affairs in Christendom, while it is plain, that in the whole New Testament there is no description made of any such

officer in the church, except it be in the prophecy of the Apocalypse, or in St. Paul's epistle, where he says, who it is that shall sit in the temple of God, shewing himself that he is God."—"That in the latter days, some shall depart from the faith, forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving."—"But all these things, and many other abuses, brought in by these perverters of Christianity, will I hope ere long be inquired into, by some of the disciples of that bold friar (Luther) who thundered against their indulgencies," &c.—"Another of the most hellish of all the innovations brought in by the Popes, is the clergy: these are a sort of men, who, under pretence of ministering to the people in holy things, are set apart and separated from the rest of mankind, (from whom they have a very distinct, and a very opposite interest,) by a human ceremony, called by a divine name, viz. Ordination—these, wherever they are found, make a band, which may be called the Janizaries of the papacy—these have been the causes of all the immoralities in government, and of all the impieties and abominations in religion, and by consequence of all the disorder, villany, and corruption, we suffer under in this detestable age—they have crept into all the governments of Christendom, and made themselves a third estate, that is, they have by their temporalities, which are almost a third part of all the land in Europe; sometimes even authorising the people to rise up in arms, and constrain their governors to a submission."—"It would almost astonish a wise man to imagine, how these folks should acquire an empire so destructive to the Christian religion, and so pernicious to the interests of men; but it will not seem so miraculous to those who shall seriously consider, that the clergy have been for more than this thousand years upon the catch, and formed a united corporation, against the purity of religion, and the interest of mankind; and have not only wrested the Holy Scriptures to their own advantage, which they have kept from the laity, but made use of the ambition and avarice of the Christian princes, stirring them up one against another, and sending them upon foolish errands to the Holy Land to lose their lives, and to leave their dominions in the mean time exposed to themselves and their accomplices."—"Stifling the light of the Gospel, crying down moral virtues as splendid sins, defacing human policy, destroying the purity of the Christian faith and profession, and all that was virtuous, prudent, regular, and orderly upon earth;

so that whoever would do God and good men service, get himself immortal honour in this life, and eternal glory in the next, must make himself powerful enough to extirpate this cursed and apostate race out of the world."*

"They profess themselves the only instruments which God hath chosen to teach and reform the world, though they have neither moral virtues, nor natural parts equal to other men; and by this pretence they have prevailed so far upon the common sort of people, and upon some too of a better quality, that they are persuaded their salvation, or eternal damnation, depends upon believing or not believing of what they say."—"I would not be understood to dissuade any from honouring the true apostolical teachers when they shall be established among us; or from allowing them (even of right, and not of courtesy,) such emoluments as may enable them cheerfully to perform the duties of their charge, to provide for their children, and even to use hospitality as they are commanded by St. Paul. But this I will prophesy, that if princes perform this duty by halves, and leave any root of this clergy or priestcraft as it now is, in the ground, then I say I must foretel, that the magistrates will find themselves deceived in their expectations; and that the least fibre of this plant will overrun again the whole vineyard of the Lord, and turn to a diffusive papacy, in every diocese, perhaps in every parish. So that God in his mercy, inspire them to cut out the core of the ulcer, and the bag of this imposture, that it may never rankle or fester any more, nor break out hereafter, to diffuse new corruption and putrefaction through the body of Christ, which is his holy church, to vitiate and infect the good order and true policy of Government."—"If I have been a little too punctual in describing these monsters, and drawn them to the life in all their lineaments and colours, I hope mankind will know them the better to avoid them."—"Whosoever takes upon him so execrable an employment as to rule men against the laws of nature and reason, must turn all topsy-turvy, and never stick at any thing; for if once he halt, he will fall and never rise again. And so I bid you farewell."

I may trouble you with some farther remarks, should this subject be investigated; and in the meanwhile remain,

Gentlemen, Yours truly, J. G.

* Some of your readers may not know that Machiavel had formerly been put to the torture, from the effects and marks of which he never recovered.

Thoughts on English Poetry.

[From the similarity of reasoning in some parts of the following Essay, and that on Chivalry, inserted in their last Number, the EDITORS think it necessary to say, that the paper now published, was transmitted from a distant part of the country several weeks previous to the publication of their last number; and that any coincidence of thought or expression must therefore be quite accidental.]

THE poetry of the present day is peculiarly characterized by its deviation from those rigid canons of criticism to which the most distinguished writers of the last century paid such implicit deference. The same bold reliance on the energies and resources of their own genius, is apparent in the master spirits of the most brilliant period of our poetic annals; and whatever may have been the errors and absurdities into which it has occasionally led our cotemporary bards, there needs perhaps no better proof of their well-grounded claim to the popularity which has been awarded them, than the marked change in the tone of periodical criticism, which their works have effected.

An undiscriminating veneration for antiquity is certainly not the literary prejudice of our age. Yet there are not wanting some lingering adherents to the creed of those fathers of the art, whose principles, founded on works the reputation of which has increased with the lapse of ages, have been considered by their followers as possessing an authority little short of the boasted infallibility of the Church of Rome. Few, perhaps, of the present race of critics, professedly rank themselves under the banner of the Stagyrite, or would attempt to subject the British muse to the trammels she has so lately and indignantly cast off. They have laid aside their books, but have not buried their wands, and would circumscribe "her freedom in the air" to a magic circle, which is visible to none but themselves.

> "———————— Thou shalt be free
> As mountain winds, but then exactly do
> All points of my command."————

The pedantry of criticism still hangs loosely about them, and they would continue at times to restrain the erratic genius of British poetry, by the dictates of a taste formed on the "pure models of antiquity." But this we may exclaim with Sir Hugh, "is affectatious:" it is forcing a comparison where there is no analogy. Those who possess the

finest relish for the beauties of the classic muse, are most convinced how impossible it is to transfer them into our language. Every attempt to erect the ancient authors into a standard of poetic taste is more calculated to foster a tone of dogmatism, and a spirit of narrow prejudice in the critic, than to promote the improvement of poetry. Even their inimitable excellence is rather an argument for deviation into "fresh fields and pastures new," than for continuing to tread their awful footsteps in undeviating and hopeless mediocrity. The profuse and fanciful imagery, the wild and gloomy sublimity of the English muse, is incompatible with the correctness of the ancient model; but he has little cause to exult in the classical severity of his taste, who has lost his susceptibility to the sweetness of our "native wood-notes wild;" who would trample unregarded the rich ore, which ripens beneath a northern sun, because it is sometimes mingled with worthless dross: nor can we envy his feelings who can find matter for harsh censure, or heartless ridicule, in the occasional vagrancy of a brilliant, but unrestrained imagination. Such criticism is calculated not to direct, but to retard the aspirations of young and trembling genius,——

> "Hangs on his flight, restrains his tow'ring wing,
> Twists its dark folds, and points its venom'd sting."

We may be allowed too to doubt the wisdom of that advice, which would urge a young poet to form his taste by the assiduous study of any particular class of authors, ancient or modern. The subtle spirit, which breathes and burns through their finest passages, is too impalpable to be caught;

> "Speret idem; sudet multum frustraq; laboret
> Ausus idem."——

Even of the more mechanical graces of diction, it is far easier to produce a caricature than a resemblance. Should he escape the danger of servile imitation, he would be liable to contract peculiarities which would hang upon and embarrass his maturer efforts, with the troublesome pertinacity of Sinbad's old man of the mountain.

With more advantage, we think, might his imagination wander unrestrained through the works of preceding poets, and collect from each its congenial food. While the ancients rendered his ear more delicately alive to the harmony of verse, furnished him with a store of interesting allusions, and increased the correctness of his taste; the great bards

of our own country would teach him to pursue, with rational confidence, the promptings of his imagination, and to seek no model but that image of uncreated beauty which dwells in his own breast. Too rigorous a discipline of the intellect is little favourable to the developement of the creative powers; and nothing can be more fatal to the success of a British poet than the want of originality, a fault for which no charms of diction can compensate.

The advice of Horace,

> ——————" Vos exemplaria Græca
> Nocturnâ versate manu, versate diurnâ,"

was judicious and universally adopted by all, whose works possessed sufficient merit to descend to posterity; but it is, perhaps, as difficult to adapt the intellectual habits of a people to foreign criticism, as their political ones to a foreign constitution; and when Pope repeated and enforced this advice with additional strictness, he appears to have shewn a wilful blindness to the splendid efforts of native genius, and a want of attention to the peculiarities of our language and national character.

The Romans were not a poetical people. We find no traces of the footsteps of the muse (for the doggrel satire of their clowns can scarcely be considered as such) in the early records of the "eternal city." No inspired bard stimulated the rough warriors of the infant state to those deeds of valour which made her mistress of the world, or gave the names of her primitive heroes to immortality. With them poetry was an exotic, imported among other refinements at an advanced period of their history, from the conquered states of Greece. The most successful of their poets were confessedly little more than imitators, and though their works exhibit an elaborate elegance of diction, a chastened beauty, and at times a calm sublimity, which have secured to them the meed of immortality, they can hold but an inferior rank to their Grecian masters. If there be any path in which they can lay claim to superior excellence, it is in the bold and energetic character of their satire. Here indeed they have an undoubted right to the merit of originality; but in the higher regions of imagination they never ventured far from the track of their predecessors.

Virgil has carried his success, as an imitator of Homer, to a higher pitch than any modern can hope to attain. The polished correctness of his style, and the harmony of his versification, must remain unequalled, for he possessed

advantages which no successor, of even superior powers, could such be found, can possibly enjoy. Next to the Greek, the Latin language was the most artificial in its structure, and admitted of the most elaborate euphony in its poetic numbers. In this respect our own tongue labours under peculiar disadvantages, and those who speak it are probably as inferior to the Romans in susceptibility to the more delicate refinements of style, as is their language in admitting of them. For a people, whose very mob could be roused into a clamour of applause by a well-turned period in the speech of a public orator, *the mere melody of verse might amply compensate for a deficiency of novelty and interest in the matter. But could such harmony be produced from the materials which our language furnishes, how few are there among us capable of estimating it? We should be too apt to exclaim with honest Christopher Sly, "It is an excellent piece of work, madam lady,—would it over."

But these inherent defects of the English language are more than redeemed by an inexhaustibe fertility of invention, a powerful delineation of character, splendid and picturesque imagery, deep pathos, and bold sublimity. Certainly no nation can boast such *variety* of poetic excellence. The poetry of every people of Gothic origin possesses, in a greater or less degree, the characteristics we have mentioned, and perhaps will be found to deviate farther from the classic model, in proportion as their language is less capable of harmonious versification; but the British bards alone have combined their respective beauties into a perfect whole. They have levied contributions on the poets of almost every country as conquerors, not servilely received as followers.

Even at the very dawn of the art, in an age of comparative barbarism, the works of Chaucer displayed a nervous vigour of sentiment, a bold and characteristic colouring, a distinctness of imagery, and occasionally a touch of natural pathos, which cause them to be still read with the highest interest. His pictures dwell on the imagination with the force of realities. Who can ever forget the "pleasaunt herber," surrounded with its crowd of moving images? The age of Elizabeth saw our poetry at its zenith, and stamped it with a distinctive character. It is needless to dwell on

* Patris dictum sapiens, temeritas filii comprobravit.
Carbo apud Ciceronum.

merits, which have given rise to so much judicious criticism, as those of the writers of this period. It may however be adduced as a powerful argument in favour of the reigning taste in poetry, that the public attention has of late been so strongly attracted by the admirable productions of this golden age of English literature.

But our poetical independence was not always to remain undisputed. The ancient laws of criticism became more generally studied and enforced; and an extensive acquaintance with the literature of Greece and Rome secured a higher reputation than the most brilliant powers of imagination. This was the food of the learned, and the mob of readers was satisfied with the vilest fustian. Shakspeare and Spenser fell into comparative neglect: their merits were not denied, but a greater disposition was evinced to cavil at their faults, than to dwell on their excellencies. Every turn of thought and ornament of style must now be submitted to the touch-stone of antiquity, before it could be allowed to pass as sterling.

Before this change was fully accomplished, a work was produced, which, combining with unequalled felicity the calm grandeur of the classical style with the bold spirit of our native genius, appears calculated to secure universal admiration, and must for ever remain one of the proudest monuments of our literary glory. Numerous as are Milton's obligations both to ancient and modern authors, they are forgotten in the abundance of his own "rich thoughts;" and even when his gold is borrowed, he never issues it without the current stamp of his own mighty genius. The daring sublimity of his design challenges the highest place in the roll of Epic fame; and perhaps, with due allowance for the imperfections of our poetical language, the execution may be considered equal to the conception; yet Paradise Lost advanced but slowly to its destined height in public estimation. It had indeed fallen on evil times, and had to contend, not only with political prejudices, and the jealousy of power, but found a still more formidable obstacle in the frivolous and corrupt taste of an age, in which the flimsy productions of the French school formed the favourite model of the nation. Blank verse was unfashionable, and Milton's high-toned sentiment and feeling were still more so; tart lampoon, licentious comedy, and ranting tragedy, found more favour with "the wits of Charles's age."

Though this depravation of the public taste retarded for a time, it but rendered more complete the poetical revolution

we have mentioned. The harp of Britain was unstrung; and who could hesitate to prefer the bold and swelling notes of antiquity to the "creaking lyre" of France? Dryden, though, in his dramatic works particularly, he too often sacrificed his better judgment to the absurd taste of his audiences, and voluntarily wrote bombast, till he appears in some measure to have corrupted his own, had, by his translations and erudite prefaces, prepared the learned world for a strict adherence to the ancient rules. Pope's elegant poetical essay on criticism completed the work. But our poets appear to have felt conscious that the fetters they had voluntarily put on, would prevent their wandering with success in "Fancy's maze," and followed the steps of the Roman bards, in the cultivation of the polished graces of wit and diction. In the lyric strain only did they aim at, or approach the "fire and force" of the Grecian muse. Our obligation however to the poets of the English Augustan age, are of no mean cast; the language of poetry was refined, versification rendered more correct, and works were produced, which we can ne'er

"forget,
While Roman spirit charms, and Attic wit."

Poetry had all her parts and fair proportions, but the fire which animated her was not stolen from heaven.

The translations, in which this period was so rich, form an invaluable addition to English literature, though they convey but an imperfect idea of the originals. Although Pope had maintained the poetical infallibility of the bard "of Chios' rocky isle,"

"Nor is it Homer nods, but we who dream;"

yet he frequently deemed it necessary to elevate and refine the lowness and familiarity of his allusions, as inconsistent with the delicacy of modern taste. In truth, he has been somewhat too fastidious on this point; and perhaps a more candid explanation would be, that he found it requisite to compensate by an artificial polish, for the fire and sublimity, which he was unable to transfuse into his elegant translation. It must be admitted that, in some passages, he has improved on the original; but who does not feel the force of Bentley's remark: "It is a pretty poem, Mr. Pope, but you must not call it Homer?" We have sometimes wished that Dryden had chosen the Grecian bard, and left Virgil for his successor; though his translation would have been less harmonious in its versification, both would perhaps

have possessed more of the spirit of the originals. Cowper's version came out at an unfortunate crisis, in the full tide of Pope's reputation, and it had not justice done it; but is there not room for another blank verse translation of Homer?

The maturer judgment of Pope rendered him conscious of his incapability of writing an original epic; but Dryden, even in advanced life, contemplated such an undertaking, and probably nothing but the necessity of writing for bread prevented this great but unfortunate genius from making the attempt. An unsuccessful one we fear it must have proved, yet certainly less injurious to his literary fame, than his abortive efforts to introduce rhyming tragedy into our language. The machinery presents, in the present age, an insurmountable obstacle to the success of an heroic poem on the ancient model. The mythology of Greece and Rome has lost its hold on the imagination; and we can feel little interest in fictitious beings, no longer forming a part of the religious creed of any people, and who have been for ages invoked on every poetical emergency, from the slaughter of a hero, to the rincing of a tea cup.* The creations of Gothic fable are not sufficiently elevated for so dignified an office; and the existing race of men, too sturdily philosophical to feel, to its full extent, the marvellous in poetry, would scarcely permit their introduction, except in a professed fairy tale; nor would Dryden's proposal, of patron saints and guardian angels, be likely, in a Protestant country at least, to meet with a more favourable reception.†

* The premature fate of the "White Lady of Avenel" will bear us out in this assertion. We could not help feeling a little hurt at the churlish reception which this "Fairy Dame" met with; were it only in consideration of certain very pretty songs with which she was condescending enough to favour us. We certainly at times felt inclined to "wonder how in the name of common sense she came there," but would not quarrel with good company, because there appears no very obvious reason for their presence; and particularly that of pretty ladies, who "can sing," and will sing. We hope she still lives and flourishes in some "bosky dell," and has not ere this been drowned in a mill-dam, or poisoned by the smoke of a steam engine; and that her golden zone is as broad as the ribbon which encircles the bonnet of a modern *belle*; and that ——— Phoo! it beats "the baldric of an earl" hollow.

† Tasso's angels might have been spared the trouble of buckling on their radiant arms, without any serious injury to his poem. It is unnecessary to dwell longer on this subject. Of late, heroic poems, with or without supernatural machinery, have not met with a reception very encouraging to future attempts of a similar nature. An epic must be a long story; and long stories, we think, are best told in prose.

Had there existed no other drawback on the chances of his success, the subjects he had in view appear sufficient to have rendered it unattainable. Prince Edward's deeds are clear, well-defined historical facts, and the principal actors "familiar in our mouths as household things:" this objection indeed suggested itself to him. The fabulous story of Arthur he would have found it difficult to divest of a host of associations, little suited to the stately character of the epic muse. But they are associations, not the less fraught with powerful interest, nor the less capable of poetic embellishment. The wild fictions, and scarcely less wild realities of the romantic ages, possess an influence over our sympathies, of which the present race of poets appear too little disposed to avail themselves. Scott has not chosen the most favourable period, in his metrical romances; and Ivanhoe more satisfactorily evinces the poetical capabilities of the history of the middle ages. It was this species of fiction which gave a character to our early poetry, to which it is at length returning; and there still remains an inexhaustible fund of surprising incident and splendid imagery. It is impossible to educate away our attachment to these Gothic recollections; but the poet who skilfully avails himself of it, may achieve a brilliant triumph; and we still hope to see the "great bards" of our own age following the steps of those who

> ——————————"sung
> Of tourneys and of trophies hung,
> Of forests and enchantments drear,
> Where more is meant than meets the ear."

Homer found a subject in the traditions of his country; and his poetry, like that of every writer whose imagination has been unfettered by scholastic rules, was adapted to the tastes and feelings of those to whom it was addressed. The Greeks were distinguished, above every other people, by an intuitive and delicate perception of beauty and correctness in works of art. They were more conversant with the physical than the moral world,—their susceptibilities were rather quick than profound,—they loved to approve and admire, more than to feel: and to them the joy of grief was not a luxury of the highest order. Their tragedies, it is true, exhibit situations, capable of exciting, in a powerful degree, emotions of pity and terror; but the rigour of their dramatic rules, and consequent nakedness of their plots, almost destroy the interest: we anticipate the catastrophe

too long and impatiently to feel its full force when it arrives. But tragedy does not appear to have been a general favourite with the polished Athenians; and they seem to have listened with more delight to the burlesque imitations of their comic writers than to the sublime originals.

In this national character may we not trace the origin of those excellencies which distinguish their poetry? It offers an explanation of that correctness of style and regularity of plan in the works of Homer, apparently so little compatible with the early period at which they were produced. He may be considered to represent the poetical character of Greece, as Shakspeare that of Britain: his sublimity is lofty and sustained; at times bold and impetuous, and illuminated with a celestial radiance: that of Shakspeare is abrupt, wild, and terrific; he involves it in "thick night, and palls it in the dunnest smoke of Hell." The Iliad rolls along like a mighty river,—

> "Strong without rage, without o'erflowing full."

Shakspeare's course is as a mountain stream, now dashing frightfully over rocks and precipices now, creeping along in turbid obscurity, and then murmuring over its pebbly bed, delighted with its own music, or lingering to snatch balmy kisses from the flowers, which, like the self-enamoured Bœotian boy, hang their drooping heads over the waters which reflect their beauties. Homer converses only with external nature, but there nothing escapes him. Shakspeare penetrates "into the windings of the human heart;" we seldom know whether his heroes were tall or bulky, or broad shouldered; but their inmost thoughts are familiar to us as the features of a friend. Homer personifies the elements of nature; but Shakspeare breathes into them a reasoning soul,—

> "Finds tongues in trees, books in the running brook,
> Sermons in stones."

He makes his aged and heart-stricken monarch expostulate with the winds and lightnings, as with voluntary agents combined against a head, "so old and white as" his. His ambitious Thane trembles "lest the very stones prate of his whereabout," and invokes the darkness, "that his keen knife see not the wound it makes, nor heaven peep through the blanket* of the night."

* Would it had been a *curtain!*—It is to be lamented that the learned commentators on Shakspeare have not contrived to persuade

The character of English poetry is suited to our Gothic fondness for strong excitement; for we can better pardon an approach to the ridiculous, than a deficiency of interest. It would find abundance of congenial materials in the history of an age, in which human nature exhibited the extremes of virtue and depravity. When men not only defied, but courted danger,—when peril was sport, and instruments of death were playthings,—when power was right, and her will was law,—when hospitality was a sacred duty, honour a religious feeling, and love grew into idolatry. The feelings of chivalry are hallowed in our souls; they were the feelings of our fathers, and we dwell upon them with an enthusiasm which proves us the very children of their blood. We "own a kindred spirit," which delights to escape from the Procrustean bed of modern refinement, to share in imagination their perilous adventures, and "hair-breadth scapes."

Compared with these, our classical associations, early and assiduously as they have been impressed, are cold and inanimate,

"Play round the head, but come not near the heart."

The spirit of chivalry is not dead, but sleepeth; and a breath may wake its stirring influence within us. Its visible signs are every where around us. The bosoms it once fired are mouldering in the vaults, and their rude effigies slumber in marble beneath the Gothic arches of the ancient temples of our religion. We tread the very pavement which has been worn by their iron footsteps. The memorials of their knightly fame still hang in the halls, which once echoed to the sound of their antique revelry, calling on their descendants to emulate their heroic deeds,—and they have not called in vain! We still behold, with a throb of national

us that this is an error of some blundering transcriber. The association between a blanket and a bed-curtain is obvious enough, and some luckless wight, whose nerves had been somewhat shaken by a curtain lecture, might have been guilty of such a confusion of ideas. These ingenious gentlemen have cut, if they have not untied, more intricate knots than this. We cannot think the circumstance of the greatest of British poets being a dramatic writer, merely accidental. Our poetry is essentially dramatic, and something whispers us, that again her proudest triumph will be on the stage.

To the latter part of the sentiment of our valued correspondent, at the least, we cannot subscribe. Our expectations, and our wishes alike point us to a very different theatre for the exhibition of the triumphs of the muse.—EDIT.

exultation, the trophies of Cressy and Poictiers, of Ascalon and the doubly renowned D'Acre; the battered shield, and the crescent-bearing standard, torn from its paynim master's grasp by the gauntletted hand of some stout croisader. We see, nay grasp the very weapons with which they did their "deeds of high emprize," till the excited fancy warms into creation, and peoples the empty air with

> "Throngs of knights, and barons bold,"
> And store of ladies, whose bright eyes
> Rain influence, and judge the prize
> Of wit or arms."

We have heard "the lances' shivering crash,"—have seen the charging steeds—have beheld them rolling with their fallen masters in the dust. Can pictures thus vividly impressed have been but waking day-dreams?

But it is not only memorials of strife and bloodshed we have received from the rude warriors of the olden time; they have bequeathed us far more valuable legacies in the courtesies which soften the asperities of war, and find in a defenceless foe, a friend;—in the feeling which casts around the weakness of woman a charm, that exacts not protection merely, but devotion. The very liberties which form our proudest boast, were purchased by their valour. All that is venerable in our institutions, or elevated in our national character, we derive from them. Such feelings it is the province of poetry to foster and perpetuate: receiving more splendour than she imparts, her vivifying influence breathes upon them,

> "Like the sweet south upon a bank of violets
> Stealing and giving odours."

Romance has reaped glorious laurels in our day; Coningsburgh and Ashby are become classic ground:* but she

* We remember that some of our friends "frae the north countree," were not disposed to view with much complacency the foray of their great genius into the confines of English romance, nor properly to estimate the rich spoils he collected. The feeling is sufficiently explicable, but we could not sympathize with them; and were his long array of inestimable volumes to be destroyed one by one, like the Sibyl's, we would urge the "Author of Waverly" most tenaciously to cling to Ivanhoe, as best calculated of any *single* work to secure his immortality.—The Tweed, perhaps, saw him "wing his *southward* flight," in a state something like Garrick's face, divided between comedy and tragedy,

> "And ruffled half his waves to form a tear."

ought to be "wedded to immortal verse;" and the greatest of our bards might here find a nobler exercise of his high powers, and associations far more interesting to his readers, than in the "wild tales," and luxuriant scenery of "the children of the sun."

Φ.

ORIGINAL LETTERS

FROM PERSONS EMINENT FOR LEARNING OR PIETY.

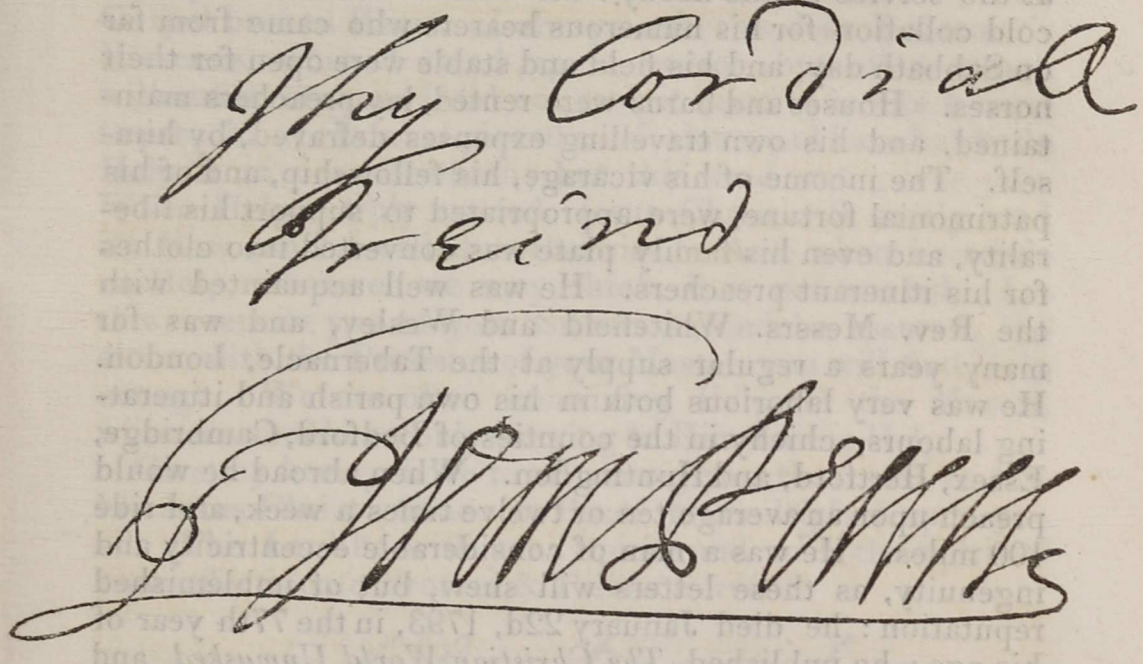
(Copied from a Collection of Autographs, in the possession of the Rev. Thomas Raffles, LL.D. of Liverpool.)

VIII. FROM WILLIAM PENN TO RALPH FRETWELL.

DR: R: FRETWELL

I CAN truly Say y^t^ my inward dear & fervent love in y^e^ lasting & precious truth, affectionately Salutes thee and y^e^ famely y^t^ God hath called, redeemed & blessed in y^r^ Island; to whom my Soul wisheth y^e^ enncrease of grace, mercy & peace, in christ Jesus our heavenly head; whom, all holding, our eye is single & clear, & our body full of marvellous light; blessed be his power. Dr: Ralph, I have wonder'd much y^t^ no account is come to my hand by any, in answear to myn, adviseing y^t^ no measures be finally pitcht by y^e^ Fd^s^ to Susqhanagh, till Some body be deputed, deliberately to see & understand things in thes parts, y^t^ your bottom may be good, fixt & answearing your care & charge. I only add y^t^ the Skulkill, called by y^e^ Dutch, but of y^e^ Indians Manainnek, running by y^e^ western bancks of Philadelphia; bateing one fall, not three foot high, is boatable w^th^ flats 200 miles, then there are 5 branches, or fountains feeding 5 branches, one of w^ch^ is alike boatable a days Journy, where unlaiding, in a days time a wagon (for y^e^ ground is pretty even) may goe to another river, almost as big as y^e^ Skulkill, which is boatable to y^e^ Susqhanagh in one day thus speaks Jacob Young, lately w^th^ me, & several Indians But this I can say of my own Knowledge, y^t^ for 50 miles up Skulkill falls, generally, one acre is worth two on delaware, & often more.

This much as to outward things. the affaires of truth are well among us, the Lord's power, very signal wth his people, w^{ch} is y^{e} Crown of all, our improvem^{ts} every way & y^{e} prospect of things I referr to y^{e} bearer T. Gosling whom I love as a discreet & true man. w^{ch} wth y^{e} endeared Salutations of love unfeined, ends this from



For my esteem^{d}
Friend Ralph
Freetwell, Mer^{t}
Barbados.

IX. FROM THE REV. JOHN BERRIDGE TO MR. WOODGATE.

[The Rev. John Berridge, a few of whose letters we are enabled to lay before our readers, was born at Kingston, in Northamptonshire, March 1st, 1716. His father, who was a wealthy farmer and grazier, designed him for business; but his mind was early directed to the ministry. To this his parents were for a while decidedly opposed, but finding his predilection for study would totally unfit him for business, they at length yielded to his wishes; and after previous preparation he was entered of Clare Hall, Cambridge, Oct. 28, 1734, in the 19th year of his age. Here he pursued his studies with great avidity, and in 1749 accepted the curacy of Stapleford, near Cambridge. In the year

1755 he was admitted to the vicarage of Everton in Bedfordshire, where he continued to reside to the end of his life. He was a man of ardent piety, exemplary diligence, unaffected humility, and extraordinary benevolence; and appears very much to have resembled the celebrated Bernard Gilpin in his primitive hospitality. His purse was always at the service of the needy: his tables were served with a cold collation for his numerous hearers who came from far on Sabbath day, and his field and stable were open for their horses. Houses and barns were rented, lay preachers maintained, and his own travelling expenses defrayed, by himself. The income of his vicarage, his fellowship, and of his patrimonial fortune, were appropriated to support his liberality, and even his family plate was converted into clothes for his itinerant preachers. He was well acquainted with the Rev. Messrs. Whitefield and Wesley, and was for many years a regular supply at the Tabernacle, London. He was very laborious both in his own parish and itinerating labours, chiefly in the counties of Bedford, Cambridge, Essex, Hertford, and Huntingdon. When abroad he would preach upon an average ten or twelve times a week, and ride 100 miles. He was a man of considerable eccentricity and ingenuity, as these letters will shew, but of unblemished reputation: he died January 22d, 1793, in the 77th year of his age: he published *The Christian World Unmasked*, and a volume of Hymns, called *Sion's Songs*.]

Everton. Apr. 20. 1773.

DEAR SIR

Thro a Croud of Visitors, a weak Body, and weaker Spirits, I had neither Leisure nor Inclination to write in London: but being now returned into the Country, I must take up my Pen, else you may think me defective in brotherly Respect. From the little Conversation I had with You, I found my Heart united unto You, and feel a Brother's Kindness for You. Gowns, Bands, and academical Learning weigh but little with Me: what I look for in a Preacher, is the Spirit's Baptism, and a spiritual Ordination. Where these are found, I care not whether the Preacher comes in a Leather Jacket or a Cassock. If he brings a Christ in his Heart, he will warm his Audience, and prove his divine Commission. But Sir, I find it no easy Matter to walk with Christ, and keep up close Communion with Him; and a sad Work it is to mount a Pulpit without a Sense of Jesu's Presence. It is not mere Thinking upon

a Subject, that Will make a good christian Orator. If we would pray & preach well in a Pulpit, we must pray much out of it. The Closest Walkers prove the closest & the warmest Preachers. A Man may have much to say, but will speak to little Purpose, unless Christ is with him: and we must not think that Jesus Christ will follow us into a Pulpit, unless we follow him out of it, and follow with a Gospel broken Heart. I always ask the dear Redeemer's Presence, when I stand up to preach, but often preach without it, because I did not seek it heartily before I came to preach..... You are placed much alone, and have but little Help from your Brethren; but this need not grieve you. When Help is truly wanted, Jesus Christ will surely send it: How can he well do otherwise? And when he sends no Help, whatever we may think, it is not wanted. Let this reconcile you to your Situation; and be assured, tho alone, with the Presence of your Master, you will find Help enough. We are often contriving Help for the Master, when we should be only praying to Him for his Help.....

Give my hearty Love to all among you that seek & follow Jesus Christ: Grace & Peace be multiply'd upon you all. The Lord be with your Spirit, and with the Spirit of your affectionate Brother & Fellow Servant

John Berridge.

To
Mr. Woodgate
Near the Market
Chatham
KENT

X. FROM THE SAME TO THE SAME.

DEAR SIR

Tabernacle
Mar. 10. 1774.

I rec^{d} your very kind Letter, and remember the Promise I made; but alas, I am no more able to fulfill my Promise to You, than my Obligations to God. I am a Cripple in Body, a Cripple in Soul; and since I came to London, am grown more crippled still, by Reason of a violent Cold, which has stiffend my Limbs & frozen my Faculties. My Tenement is old & crazy; and its walls bulge out pretty much, as you know; and a small Tempest makes my House shake & totter. Besides, I leave London the 29th of this Month, which is not far off, and the Trustees would scarce

be willing now to have me absent on a Sabbath, if my Health would permit. Go on, dear Sir, and work diligently in the Vineyard, while it is day; the Night is coming, when none can work. Health in Body is the next Blessing to an healthy Soul; consecrate both to the Lord, from whom you receive both. You labour for a good Master, and your Labours will soon be over: they are sweetened here with kind Refreshments, and with eternal Rest hereafter. Yesterday the Lord called Home a dear Gospel Minister, the revd Mr Talbot of Reading, and he will fetch all his Labourers Home by & by. Be watchful & press forwards: Jesus has got your Crown in his Hand, and will shortly place it on your Head; and in the mean Time, he cries out, be faithful, Richard, unto Death. Present my kind Love to your Society; the Lord water them abundantly with Blessings. Grace & Peace be with Yourself, & with your Consort, and with your much affectionate Servant in the best of Bonds,

JOHN BERRIDGE.

To
Mr. Richd. Woodgate
near the great Meeting
House, at
CHATHAM

XI. FROM THE SAME TO THE SAME.

Everton, Apr. 21: 1775.

DEAR SIR

Thro a Multitude of Visiters, and a scanty Pittance of animal Spirits, I have neither Leisure nor Strength to write Letters in London, and therefore at my Return to Everton, I send an annual Letter to many Friends, as a small Token of my unfeigned Respect for them. Here below we are often meeting and parting, but above we shall meet to part no more. And, Oh, what a Meeting! when this noisy World and the roaring Lyon will be far removed, and the Body of Sin be wholly broken down; when the Soul will be all Peace, all Love, all Joy, and become all Eye to gaze on Jesus, and from his Sweetness & his Fulness drink eternal Pleasure in. No fretful Look, nor envious Eye, nor jarring Note is there; for every Vessel is quite full, and every Harp is well in Tune, and every string rebounds with purest Thankfulness. But we must remember, Brother, that daily Tribulation comes before this blessed Meeting: bitter Herbs & bitter Draughts are needful Food or Physick for a sickly Stomach. And such is our Condition in the present State, that all Kinds of Weather prove pernicious. Sun-

shine produces Vermin, Calms occasion Sleepiness, and Tempests breed Tumors. So, we make daily Work for the Physician, & stand in Need of all his Drugs and Surgery, of sweating, bleeding, cupping, puking, purging, and all little enough to cleanse the Blood & Stomach, so apt we are to breed ill Humors. One Gallipot or more is sent me in each Day, and tho I have been taking Physick largly many Years, I am ready yet to sicken when I take a Bolus. Elderly Christians are apt to grow lazy and ——— wise & foolish, and thus we bring many Stripes on our Back. More secret Prayer & Watchfulness would prevent a Deal of Physick. Salute your Spouse in my Name, and present my hearty Salutations to the Church of Xt around you. Grace & Peace be with you all, and with your affectionate Servant

JOHN BERRIDGE.

To
Mr. Richd. Woodgate,
a Preacher at
by London CHATHAM

XII. FROM THE SAME TO THE SAME.

Everton. Sepr 16. 1775.

DEAR SIR,

I recd your Letter of the 7th, which requires a deliberate Answer, not an hasty one; and a more judicious Head, than I am possessed of. The Scripture commands us to abide in that Vocation wherein we are called; and I have not known many succeed, who have left their Calling, and taken Ordination, either among the Clergy or Dissenters, yet some have succeeded, and therefore I dare not make a general Rule universal. The unanimous Call of Mr Hugh's Congregation, and the late Abridgment of your Privileges in the Dock-yard, together with the raising up of a young Man to supply your evangelical Place, *seem* to point out your Way to Mr Hugh's Congregation. I dare not say more, than *seem* to point out. Make the Matter clear to yourself by Prayer & Waiting, & the Lord direct your Path. However, I should think it advisable, not to quit the Dock-yard, till you are really ordained, and set down in the Congregation. Kind Respects to Mrs. Woodgate, & to all xtian Friends. Grace & Peace & the Spirit's Guidance be with You, & with your affectionate Servant

JOHN BERRIDGE.

To
Mr. Richd. Woodgate, a
Preacher,
at CHATHAM

XIII. FROM THE SAME TO THE SAME.

Everton. Apr. 14: 1776.

DEAR BROTHER

At my Return to Everton, I usually send an anniversary Letter to some Friends in London; but the sitting down to write, brings such Disorder into my Stomach, and such Numbness into my Arm, that I am glad when that Labour of Love is over. A little Matter wearies me now, and weakness steals upon Me imperceptibly; which makes me feel the Need of a stronger Staff, I mean, a stronger Hold on Christ Jesus. Sometimes I am grieved that I cannot labour as I have done; but when I consider, it is God, who shortens our Strength in our Journey, and requires no more Strength than he gives, that Grief dieth away, and a small Breeze of Gratitude springs up in my Heart, that I am not wholly laid aside. Oh, dear Sir, we are engaged in a glorious yet arduous Work: the Lord make us faithful, that no Blood may be laid to our Charge. But what can make us sufficient for the Work, except All-sufficient Grace? And for this Grace let us daily and fervently pray. Much Thought on a Sermon beforehand, may make it pleasing, but will not make it profitable, except it smell of much Prayer, as well as tast of Meditation. Our Pulpit Exercise will savour of our daily Walk. If the Walk be close, the Sermon will be close: If the Head be much anointed with Oyl, it will drop from the Lip; and the Tongue will tell what Communion we keep. So that ministerial Usefulness does not depend on Genius or Learning, but on the Unction from above, which may be had for asking, and had in Abundance for asking abundantly. I am glad your Leisure Hours are engaged in visiting your Flock, and in visiting the Poor as well as the Rich; this will not only endear you to the Flock, but deliver you from idle Visitors at Home. Yet take Care, that your Visits be short, else they will drindle into unprofitable Talk, and in Stead of quickning, will flatten both You & your Company. Half an Hour spent in a short Exhortation, an Hymn, and a Prayer, will leave no Room for News or Politicks. Kind respects to Mrs. Woodgate: Grace & Peace be with You both, & with your affect. Servt. JOHN BERRIDGE.

The revd. Mr. Woodgate,
to be left at
The Tabernacle, near
Moorfields,
LONDON



Fac Simile of the Seal.

XIV. FROM THE REV. JOHN WESLEY, A.M. TO MR. GILLESPIE.

(From the Original in the possession of James Baldwin Brown, Esq. LL.D.)

London, Nov. 9, 1753.

I HAVE never done so much for any of our Preachers (except my Brother) as for William Prior. And one of my reasons for it was, That scarce any of our Preachers had used me so ill. Therefore I was resolvd to be more abundant in Kindness toward him, if haply I might overcome Evil with Good. I am much in hopes, I shall (by applying to a Great Man in town) set him & his Family quite above want. His greatest Temptation will then be removed, & I trust, he will serve GOD with all his Strength.

I will order a little Box of Books to Portsmouth, whence you may be farther supplied at Newport. But take care to keep a clear Account of what are sold; otherwise the Stewards will send no more. If C. Williams sees good, you might preach sometimes at the Common. Mr. Larwood intended to call there in his Return from Bristol; but the Illness of his Horse prevented. I hope he will be able to come in a little time. If he can spare Sister Aspernall to visit her sister at Portsmouth for a few days, her Conversation will do more good than all our Preaching has yet done.

Be mild; be patient toward all men. See that none return railing for railing. Be much in Private Prayer. Live in Peace, & the GOD of Peace shall be with you. I am, with Love to all the Brethren,

Your affectionate Brother

J. Wesley.

To

Mr Gillespie
At Mr Seamans
In Newport
ISLE OF WIGHT

REVIEW.

An Attempt to Demonstrate, from Reason and Revelation, the necessary Existence, essential Perfections, and superintending Providence, of an Eternal Being, who is the Creator, the Supporter, and the Governor, of all things. By Samuel Drew. 2 vols. 8vo. St. Austle, 1820. Blanshard, Baynes and Son, Paternoster-row; and Dowding, Newgate-street. pp. 367, 383.

THE author before us was an unsuccessful competitor for the Burnet prize; and though we think that he has done wisely in submitting his essay to the public, the high approbation which we are disposed to bestow upon it, must not be construed even into an approximation to an impeachment, or questioning of the propriety of the decision, which has left Mr. Drew without any farther recompense for his labours, than the sale and public approbation of his work, will, we trust, abundantly afford him. *Palmam qui meruit ferat*, is, on the contrary, the motto which we apply both to Principal Brown and Mr. Sumner, the first and second prizemen on the occasion; and notwithstanding the carpings and cavillings of certain of our brethren, for which we could easily account, we apply it relatively, as well as respectively; denying the position which they have invidiously laboured to establish, that the first should here have been second, and the second first. Had Mr. Drew, however, bestowed more time upon his composition, we question whether the Principal of Marischal, or the Tutor of Eton, might not have yielded their well-earned honours to the extraordinary self-taught metaphysician, of whom we may, we are satisfied, say, without offence,—and those who know his history will see the correctness of the allusion,—

'*Sutor ultra crepidam felictèr ausus.*'

The work to which we would now direct the attention of our readers, is divided into four parts. In order to form a notion of the vast penetration, and profound capacity, of the author, we need only read the table of contents; but an attentive perusal of the work itself will reward the intelligent reader with an expansion of his ideas, to an extent not usually derivable from books on similarly abstract subjects. A new direction will be given to his meditations; and, pleased with a strength of thought, and variety of

topics altogether new, it cannot fail, we should think, to rouse his energies, stimulate his efforts, and awaken his ardour in the pursuit of knowledge. The first part sets out with the argument *à priori*, to prove the necessary existence of one, and of only one uncreated, underived, and self-existent Being. Philosophers in general suppose its demonstration *à posteriori* the plainest, and therefore set out upon that plan; but our author's mind, original and intuitive, found no inconvenience in entering upon the most difficult mode of arguing first. What costs other men many efforts, often seems, indeed, scarcely to cost him a single thought.

The topics of his argument are all of them either interesting, new, or handled in a new method. Entity and nonentity; motion, space, number, and duration; body, darkness, and the like, are the materials which he uses with as much facility as the mechanic does his tools, to adorn and to embellish a subject in itself abstract, subtle, and illusory. But the pen, which his native and energetic genius guides with bold and masterly strokes, makes all plain, luminous and perspicuous, even to ordinary capacities. An illustration of this will be found in his very satisfactory and pleasing mode of treating of entity and nonentity.

"Perhaps all men who reason will readily allow, that between entity and nonentity there can be no medium: for the instant in which we attempt to form in our minds any conception of a middle object, that instant we introduce the idea of entity into our thoughts, even while we are endeavouring to exclude it. Entity and nonentity must, therefore, in the most enlarged and absolute signification of the terms, include, or else exclude, existence, in all its modes and relations. For, as the former will include existence, in all its possible varieties, so the latter, being purely negative, must be exclusively confined to absolute nonexistence. Every thing, therefore, that either exists, or does not exist; every thing of which we can, or cannot, form any rational idea; must, by existing, or not existing, be either an entity or a nonentity. Now, as entity is positive, we exercise our belief of it so early as reason begins to dawn; but nonentity being negative, our idea of it seems to be acquired in the progress of reasoning. But the ideas themselves are positive and negative, in the strictest acceptation of the terms." [p. 6.]

Our author proceeds, in the same acute, original, and masterly manner, to prove that 'the material world cannot exist in an absolute nonentity.' We say, this section is original and masterly, because, as far as we know, the argu-

ment has never before been stated in its present clear and convincing form. It is then proved, that motion cannot exist in an absolute nonentity, and we might safely appeal to the readers of the work, whether any of the philosophers who have defined the laws of motion, ever discussed those laws, in their bearing on the present proposition, in the manner in which Mr. Drew has stated them. This alone would prove his claim to originality.

The subject of space is touched with an equal ability; the thoughts are all the author's own, and he presents this proposition in various lights to the reader, arguing with a degree of penetration, which justly claims for his work a very high place among the treatises on abstract science. We will suffer him, however, to speak for himself.

"Space, it has been argued, *is nothing more than an abstract idea;* and this inference is drawn from a previous conclusion, *that space is not a substance, nor a mode of one.* If space be supposed to be nothing more than an abstract idea, I would ask, Is this idea which we have of space derived from any thing really existing, or not? If it be derived from something actually existing, then the positive existence of space is admitted. If it be not, then the world, with all its inhabitants, together with all the solar system, must exist and move in an abstract idea, which is derived from nothing that has any real existence. If this should be admitted, the notions of Berkeley must cease to appear extravagant.—If space—which has the power of forcing itself upon our minds as an existing reality, with an evidence that is irresistible—were nothing more than an abstract idea, the foundations of human knowledge would be shaken, and most of our evidences and grounds of certainty would be banished from the world. For, if those clear ideas which we have of the reality of space, have actually arisen from the simple negation of existence, we can have no assurance, either from our senses or ideas, that we are encircled with any thing more than a complication of nonentities. These conclusions are too absurd to be admitted." [pp. 15, 16.]

Neither Newton nor Clarke have, as we conceive, argued more clearly or correctly on this subject. Our author's views of number are acute, and yet accurate, though original. Every view he takes of this intricate subject is luminous, and his own; nor do we find it so philosophically handled in any of the treatises published by arithmeticians. Stated in his own way, his definitions and deductions carry the reader along with him, both convinced and pleased.

He affirms that the universe may move; and in discuss-

ing this proposition rises, we think, in sublimity above vulgar capacities. His own views are, in as far as we can apply that term to a human intellect in its present state of developement, unlimited. His rapid glance flies from past to future, from time to eternity; and his gaze is, as it were, through immensity. We would particularly entreat the reader's attention to pages 38 and 39 of the first volume of the work, in the full expectation, that he will be highly gratified by his mode of proving the proposition, that "Body, by being introduced cannot destroy space:" and if he read on to the end of page 48 he will be well rewarded for his trouble, and increasingly satisfied of the sagacity, penetration, and powers of mind, of this extraordinary man. His notions on darkness, page 41—46, will also, we are satisfied, be admitted by all to be new, striking, and instructive.

But when our author comes to the second chapter of his work, which he intitles, "Space, being an infinite perfection, proves the existence of an Infinite Substance," we discover the argument *à priori* brought to bear upon the subject with striking conclusion and force. The reader will be highly pleased with the acuteness and subtilty with which this chapter is managed. Sections II. and III. especially are constructed with great skill, and discover the vast extent of the writer's capacity; every word, every sentence, is as it ought to be; and the mind of the reader is pleasingly conducted to subjects deep in themselves, and before unexplored, with a readiness and ease which at the same time imparts delight and information. In Section IV. "On space as an infinite perfection, affording a proof of an infinite substance," our author draws his conclusions with an accuracy and conviction with which the reader will be abundantly satisfied. Section V. proving that space can have no positive existence which is not included in the substance of which it is a perfection, is neat, correct, and conclusive, and leads by a short way to inferences the most important; it comprehends, indeed, in a very narrow space, more sound argument than many volumes. Section VI. brings this chapter to a conclusion; and in that conclusion sums up the argument with an energy and strength which may safely defy contradiction. The reader is conducted by arguments so plain, powerful, and convincing, that at every sentence he feels himself *going along* with the author in heart and sentiment, to the discovery of that Infinite Substance of which space is a perfection, and which he finds to

be *immaterial, infinite, immutable, eternal, omnipresent, independent, and necessarily existent.*

Chapter III. takes up the subject upon new grounds, and traces the being of God from the abstract idea of duration. The analogy between space and duration is well handled, and the proof that duration is a natural perfection is among the finest efforts of the work. Without dwelling minutely upon every thing that demands approbation, we refer our readers more particularly to Section V. p. 77, which ably maintains the proposition, that duration being an eternal perfection, necessarily implies some eternal substance. The remaining sections of this chapter are equally well executed, equally interesting, equally entertaining.

Chapter IV. intitled "Eternal existence being possible, an eternal Being must be possible;—and, if an eternal Being be possible, he must really exist," exhibits all the talents of the author; the arguments are refined and subtle, yet stated in a clear and perspicuous manner. We do not hesitate to say, that, excepting the scriptures, some of its sections supply the best cure of infidelity, which an age abounding in antidotes to this moral disease has provided.

In Chapter V. the author approaches nearer to the arguments which have been advanced by preceding writers on the subject; yet still he preserves his own originality, and peculiarity of thinking. In this chapter his thoughts become more philosophical; and matter, motion, gravitation, and figure, enter into the discussion. These the author handles in a manner entirely new, but at the same time dignified and comprehensive. To shew his originality in treating those subjects which have passed through the hands of the greatest men that have ever lived, we shall present the reader with one section of this portion of his work.

"That form or figure, in the abstract, is inseparable from matter, is too evident to require proof, or to admit of denial. Figure, in some manner or other, must, therefore, coexist with matter, amidst all the varied mutations which it is capable of undergoing. It always bounds the extremities of its surface, and marks the limits of its existence; and is as applicable to a particle of light as to the orb of Saturn. But, if matter were infinite, it could not possibly have any extremities; because that which is infinite must be unbounded; and therefore, both extremities and figure must be alike inapplicable to it. But, since no matter can exist without figure, and since nothing that is infinite can possibly have figure, it is demonstrable, that matter cannot be an infinite substance. But,

although figure, or form, or shape,—for, in this view, I attach the same idea to the three words,—is essential to matter in the abstract, and is, therefore, inseparable from it; it is demonstrable, that no form or figure exists necessarily. Every modification, which matter undergoes, demonstrates this truth. One form may disappear, and give place to another,—a second may give place to a third,—a third to a fourth,—and so on, through all the innumerable variations which matter can sustain. But, what form soever it may assume, it is evident, that this newly assumed form is not more necessary than that which preceded it, or than that which shall succeed. Now, if no one given form can exist necessarily, it follows, that not all the forms which matter can assume, if taken collectively, can necessarily exist. If any two given forms of matter be not necessarily existent, a third form, by being added, cannot impart this new property to its associates. In the same manner we may proceed onward, from three to three thousand, or three millions; but the whole can make no nearer approaches to necessary existence, than any single figure in the aggregate. The whole must necessarily be without that quality, of which all the parts are utterly destitute. Necessary existence can no more arise from perishable forms, or be applicable to them, than an actual infinity can be constituted by a combination of finites, or than that can be eternal, which has had a cause. If, then, some figure be essential to matter, and all figure be mutable and perishable, it clearly follows, that matter itself cannot be either infinite or eternal. It may, perhaps, be objected, *that, as matter is capable of an infinite divisibility, it must also be capable of an infinite variety of forms; and, consequently, though no particular form can be said to exist necessarily, yet, as form must coexist with all the divisions or modifications of matter, it may acquire, from variety, what it loses in permanency.* To such an objection, the following reply may, perhaps, be deemed satisfactory.

If the variety of forms, which matter, from its endless divisibility, is capable of undergoing, be infinite, it must either have already undergone this infinite variety, or it must not. If it have, then an infinity is exhausted, and no new form can remain; but this is contradicted by fact. And, if an infinity be *not* exhausted, then the number of forms, which matter has already undergone, cannot be infinite; because an indefinite portion still remains. Now it is unquestionable, that, whatever forms may be still in future reserve, not one among them can exist necessarily, because what is future only is not actually existing, and nothing can exist necessarily that does not exist always. Hence, then, it is evident, that, as matter has not yet been infinitely divided, and as an infinity of forms has not yet existed; so nothing, which is future only, can make that to be either infinite or eternal, which is not so already. Infinity must be uncreated. As, therefore, form is not infinite in its past numbers, nor necessarily existent in its nature, it cannot possibly be eternal; and, consequently, matter—of which it is an essential

property—must be finite also; although we grant it to be capable of an endless divisibility." [pp. 187—191.]

So high does our author soar in the remaining parts of this chapter, that on daring wings he takes flight through the moving luminaries of heaven, and in their aspects and revolutions traces their Creator and their God. The reader will require to summon up all his mental energies to follow him through the unknown regions of the sky.

Chapter VI. having for its title "Some Being must exist, from whom all contingencies are necessarily excluded, and whose nature must necessarily include all possible perfections," is handled in the way of propositions, and so linked together, that no part of it can be transcribed without the whole. The propositions amount to the number of twenty-eight, and they speak both for the author and for themselves. The reader will find his advantages in perusing them a second time.

In Chapter VII. we think the argument *à priori* is handled as delicately, dexterously, and effectually as ever we have seen, either in ancient or modern ratiocination. The thoughts are profound, the conclusions new, the inferences just, laconic, and pointed. He who reads it with understanding will find in it a glow of expression, a weight of sentiment, and a dignity of thought, not to be surpassed in any production of a similar kind. The next chapter concludes the first part of the work. In this we think the unity of the Deity is supported, defended, and proved, by arguments the most undeniable and cogent. This important doctrine of revelation is proved indeed from the light of nature in a way superior to common capacities, though at the same time it is perspicuous, simple, and elegant. We know not how to give the preference to any of the last three sections, which are equally excellent, though, if our limits permitted, we would quote the last as closing this part of the work with the finishing strokes of an able writer.

We now come to the second part of our author's performance, in which he adopts the argument *à posteriori*, though we think that it would have been more philosophical to have placed that argument first. In this we differ from Mr. Drew. But it is a difference only of arrangement, not of sentiment; for we think that the subject is handled in a manner worthy of his talents, and deservedly high reputation, as a metaphysical writer. In the second section of this

chapter, which is the ninth of the book, the author infers the temporary existence and limitation of matter, from the idea of motion. The conclusion is short and convincing: "But, when I reflect on the possibility of motion,—contemplate the space which is around me, that it is partially destitute of solid matter,—and survey the motion which actually exists, I am sensibly convinced, that matter is not infinite in its extent; and, therefore, I conclude, that it cannot be eternal." This argument is plain, simple, easy to be comprehended, and yet quite conclusive. The rest of this chapter is equally perspicuous and pertinent, and on a level with common capacities.

In Chapter X. the subject is followed out with a steady eye upon the conclusion, and the idea introduced by the dropping of a pebble, keeps up the thread of the argument in the mind of the reader in a pleasing and agreeable manner. We believe, however, that the arguments which run through the whole of the first section of this chapter have been, and are still, controverted by several philosophers both on the Continent and in our own island, who boldly assert, that motion is essential to matter. Our author obviates the reasoning of these philosophers in the second section, and pursues his argument in his usual masterly manner to the end of this chapter. We give the few following sentences as a specimen:

"Since, therefore, primitive motion can neither exist abstractedly, nor be essential to matter, nor have arisen either from matter or from any modification of it, nor be eternal, nor have been propagated through an infinite series, nor have imparted existence to itself; motion demands some active—some powerful—some independent—some eternal cause; and, like matter,—of which it is an affection,—it directs our views to some Being, who is infinitely superior to all those subordinate agents with which we are conversant. Now, as this mighty Agent or Being, who is the cause of motion, is also the Creator of matter, it is demonstrable, that he must be immaterial; for, if matter were created by a material being, matter must have existed before it was created,—which is an evident absurdity. Matter is, certainly, a substance; and the creation of a substance is, unquestionably, an action. Primitive action implies existence; and this existence necessarily presupposes a substance. Nothing, therefore, could be capable of creating matter, and of giving birth to original motion, but an immaterial substance. Hence, then, it finally follows, that *the Being, who created matter, and gave primitive birth to motion, must be an immaterial substance, that is active, powerful, independent, necessarily existent, and eternal.*" [pp. 271, 272.]

From the arguments founded on simple matter and motion, our author turns to animal phenomena, in order to demonstrate the existence of some Being, who must possess wisdom, as well as power. The reasoning on this topic takes up the whole of Chapter XI. From reasoning on the animal constitution, economy, and functions, we are brought to the following conclusion:

"That these various phænomena, of which I have just imperfectly sketched the outline, are in actual existence, it will be as vain to deny, as it will be useless to prove. The facts stand on the evidence of their own existence; and no argument whatever can increase their certainty, or render them more conspicuous. Since, then, these astonishing realities are in existence, must they not necessarily have some cause? If neither matter, nor motion, considered in itself, can be eternal, or exist without some independent cause, it must be a species of madness to assert, that these singular modifications of both—admitting that an animal exhibits nothing more—can exist without one. To assert, that one animal has produced another *ad infinitum*, is rather to increase the difficulty than to remove it. The same reasonings, which have been employed in the preceding chapter, to prove, that the propagation of motion, without a first cause or mover, will terminate in absurdities, will apply, in the present case, with equal force. No animal could have been produced, without a primary producer. If there be no first cause, there can be no second cause,—no third,—no fourth,—and, in short, no successive cause whatever; and, consequently, no effect. The same reasonings, which will preclude a first cause, will preclude all successive ones, and finally lead to a conclusion, which is falsified by fact. No chain, that is formed of successive links, can have a necessary existence; because, as every link is contingent, the whole—which is the same with all its parts—must be contingent also; and, consequently, the whole cannot possibly be eternal." [pp. 277—279.]

To ascend to the first cause of animal motion, which must possess underived power and wisdom, is the great effort of our author in the fourth and fifth sections of this chapter, and we think the subject is unfolded in a very clear and perspicuous manner, nor do we doubt, but that the reader will be much pleased with this portion of the work, which we particularly recommend to his perusal.

In Chapter XII. the author powerfully urges the most direct, conclusive, and convincing argument *à posteriori*, for the establishment of his grand position. The human mind being the greatest of all effects exhibited to our investigation, naturally leads to the great first cause with ir-

resistible force, particularly as the source of moral perfection. We think we perceive, that the author, in pursuit of this part of his subject, has differed very materially, either by accident or design, from the ablest metaphysicians and moral philosophers of the present day. This is very perceptible in the second section of the present chapter. Modern writers upon the mind would call the operations mentioned by the author in this section, '*feelings of relation*,' or '*active powers*,' or '*reasoning*,' implying both intellectual and active powers. Mr. Drew, however, distinguishes or defines the human mind 'by the powers of *understanding* and *will*:' we know this is an ancient division applied to the mind, but we fear it is defective. It is so, at least, in the view of the latest writers on the subject, and some of them are men whose opinions are well worthy of attention. But the mode of division appears to be a matter of indifference to the self-cultivated intellect of our acute author, who follows his subject with a steady pursuit, never losing sight of the main point, until he draws his very satisfactory and convincing conclusion in Section VII. in the following striking language:

"We know, that the substance of matter is not necessarily existent; and, therefore, it must have had a beginning and a cause. This cause must be a substance; because nothing besides could have created a substance. This Cause, or Being, must be immaterial; because, if the cause of matter were not so, matter must have existed antecedently to its own existence. To create a substance is an action; this Being must, therefore, possess energy. Much design and arrangement are visible in brute animals, and in men; in the structure of their bodies, and in their bodily organs, as well as in their adaptations to the various stations which they hold in life; this Being must, therefore, be wise. The cause of human intelligence must be intelligent; because no effect can be more excellent than its cause. Human intelligence must inhere in an immaterial substance; and an immaterial intelligent substance is a spirit. The cause of this substance must, therefore, be a spiritual substance. This primitive, immaterial, energetic, wise, powerful, intelligent, spiritual substance, who is the primary cause of every thing that has a cause, must himself be without a cause; and, therefore, he must be independent and eternal. This great and glorious fountain of being is God." [pp. 304, 305.]

Chapter XIII. consists, we believe, of what the author calls *mixed* arguments: the first section grasps the whole in one great outline view. *The laws of gravitation, which regulate the motions,* do most certainly *proclaim the power, and the*

goodness of their author. This grand argument proves both the *being* and the *unity* of the great first cause. The arguments advanced in the second and third sections, shewing, that the phænomena on the surface of the earth, and in the aqueous parts of the globe, prove that the cause of all is intelligent, wise, and good, must be considered as running into those of the first, and thus forming a great and consistent whole. The reasoning adopted in the fourth section, to prove the same great truth, from the natural, intellectual, and moral powers of man, is of a kind different from that in the foregoing, though we are decidedly of opinion, that had the author brought forward the law which regulates the action of moral beings in the same manner in which he does the law of gravitation, the chapter would have been more complete; for the arguments founded upon the moral law, taking it in the abstract, are at least equally conclusive with those of gravitation, to prove the being and perfections of God. Should another edition of the work appear, we hope Mr. Drew will turn his attention to this hint.

The arguments of the next chapter may also be considered as *mixed.* Indeed they appear to partake more of the *à priori,* than of the *à posteriori* reasoning. The author intitles it a 'Summary of the arguments urged in the preceding chapters, tending to ascertain the nature of the first cause of all finite beings and excellencies.' This title may account for the mixed mode of argument adopted, as it is most likely that the author had, in framing it, his eye on all the preceding chapters of the work. There is something very pleasing in the way in which he handles this part of his task, forming, as he does, a chain of various links, and running them into one another with great dexterity. The very terms of the contents are almost sufficient to convey the author's meaning, they are so natural, easy, and intuitively evident.

In Chapter XV. our author appears to be at home in his reasoning throughout. The examples, which he adduces in illustration of his argument, are powerful and convincing, but not so level to the capacity of general readers, as others which might have been referred to. The examples in Sections I. and II. proving, that there is a radical distinction in natural and intellectual things, would have been equally intelligible or even more so, had he said, that the oak has a nature different from the ash, though they both grow in the same forest; the apple-tree has a nature different from the pear-tree, though they both grow in the same

garden; that grains of wheat have a nature different from grains of barley, though they both grow in the same field. The position might have been farther illustrated, by examples drawn from the brute creation: the ox has a nature distinct from the horse; the ass a nature different from the sheep; and so of the whole distinct tribes of animal nature. In each and all of these, the mind perceives radical distinctions, which can be attributed to nothing, but the great first cause. Intellectual distinctions are more numerous and evident in the regions of mathematics, geometry, algebra, and metaphysics, than elsewhere. But the distinctions adduced in Section III. on distinctions in moral things, are more evident and clear than the others, because we act upon them every day, and often many times a day. Truth and falsehood, right and wrong, gratitude and ingratitude, are among the fundamental principles of morals, and understood by all men. The truths treated of in Section IV. are those, which metaphysicians call intuitive, and require only to be proposed, to be understood by men in general. But our author has handled them in a way peculiar to himself, and likely to prove very satisfactory to others.

In Chapter V. Mr. Drew treats of the necessary existence of the Divine Being; in this he is right: indeed there is no necessity, absolutely as such, but that of the Divine existence. That the Divine Being exists necessarily, is an argument *à priori*, with all philosophers who have treated of the existence of that Almighty Being. All other necessity besides the Divine existence, is only hypothetical: had the disputants in the controversy of liberty and necessity adverted to this, their warfare would have immediately ended. We must observe, that our author appears, in the last paragraph of this section, to have taken for granted, that the existence of the Divine Being is a self-evident truth. If we understand him fairly on this plan, we think it contains the first slip in his reasoning found in the work. The sixth and seventh sections of this chapter are handled with Mr. Drew's usual skill and address. We see him in every sentence, supporting the same tone of simple eloquence, and style of convincing argumentation. The eighth section concludes the subject of this chapter with a very fine effect: we shall present our readers with the last paragraph:

"But when, from knowledge and wisdom, which are partial and contingent, we lift our thoughts to the uncreated and eternal God, we find him possessed of numerous perfections, to the extent of which no bounds can be set; because they embrace all realities,

and all possibilities. Among these natural perfections, it has been argued,* that we must include his intelligence and wisdom. Now, since this intelligence and this wisdom must be commensurate with his existence,—must be every where, because his existence is every where,—and be essential to his nature, because these perfections could no more have been derived from any prior source, than they can be contingent; it follows, that his intelligence and wisdom must be universal. And, consequently, from that nature, to which universal intelligence and absolutely perfect wisdom are essential, all ignorance and folly, with all their effects and consequences, must necessarily be excluded." [pp. 17. 18.]

Chapter XVI. brings the efforts of the author in the second part of his work to a close. In entering upon a review of the subject of this chapter, we would question, whether a view of human redemption be altogether in character with the scope and design of this part of the work; whether it does not relate more to revelation than the light of nature, which is the immediate subject of the essay, both before and after this chapter, to the end of the third part? We do not propose our query in the way of critical censure, but, submit to our author and our readers the dilemma. We admit, nay, more, we delight in the important truths of this chapter, and in the way they are handled; but still our doubts upon the propriety of their introduction in this part of the work remain unaltered.

Section I. of this chapter argues that 'God, possessing infinite wisdom, cannot act in opposition to its nature, as the nature of the Divine wisdom must be inherent in the Divine nature itself;' but, surely it would have been more logical to have represented the Divine nature as directing the Divine wisdom, than the Divine wisdom as directing the Divine nature; for we believe, that it is the absolute rectitude of the Divine nature that directs the operations of each and of all the Divine perfections and attributes. In the following section, the author seems indeed to agree with us in this view of the subject, surrounded as it is by difficulties to a finite capacity; whilst we, as pefectly agree with the truth of the proposition in Section III. that *God freely willed whatever he has done; and what he has done, must, on the whole, be the best, both in the time and manner.* The arguments of this section defy contradiction.

The subject of Section IV. claims equal approbation. The Divine nature being absolute in perfection and immutability,

* See chap. vii.

must be the standard of all the Divine words and works, the standard of all moral perfections, and of all the Divine procedure with moral agents. And while this blessed nature is just, it is also benevolent; hence the equity and sovereignty of the Divine moral government, in all proceedings, both in providence and redemption. In the fifth and sixth sections, our author exhibits the equity and the soverignty of God in plain and evident demonstration. That the scheme of redemption was, and is, the best that could be devised and adopted, even by God himself, is certainly a true and almost a self-evident proposition. The reasoning in these sections is both conclusive to the logician, and comfortable to the Christian. We shall say nothing more on this chapter, or on this part of the subject; but recommend our readers to a patient and an impartial perusal of the whole, in which, we doubt not, but he will think with us, that his time has been well spent.

In perusing the third part of this work, we find the subject becomes more subtle, intricate, and abstruse, than in those which precede. Here, however, we pre-eminently trace the skilful hand of the author, conducting us through labyrinths and windings, both devious and difficult. The omniscience, omnipotence, and omnipresence of God, and the absolute dependence of every creature, are the topics of Chapter XVII. The dependence of every created being, from the least to the greatest, upon that cause which brought it into being, is a truth self-evident as it is important. And thus every object which we perceive, when properly contemplated, brings God immediately to the view of the mind, in these three attributes of omniscience, omnipotence, and omnipresence:—what an instructive lesson then, does every object in creation teach us? In this chapter, these views are amplified and varied, with a degree of penetration and accuracy that is both pleasing and edifying. The author sets before us, the immediate superintendence of God, sustaining every thing he has made; and the omniscience of God knowing every volition of free agents with perfect certainty. In this view, matter and mind appear to be alike the objects of that providence which presides over all. Matter and mind, in their simple existence, and in their laws and operations, are alike subject to the upholding, and governing providence of God.—How amazing the thought! We present our readers with the last paragraph of Section VIII. as a moral lesson, which it is of importance that they, and we, should learn thoroughly:

"On examining the world in which we live, we cannot but conclude, that, among the creatures by which it is inhabited, man holds the highest rank: and, therefore, if any one of those beings can be an object of providence, man presents the fairest claim. But, if man be under the control and government of providence, those of his concerns must be so, which are, to him, of the greatest moment; and nothing can be thought to be of equal importance with his moral actions. These actions lead to consequences, which eternity only can unravel; they lay the foundation of his future happiness or misery; and reach to the great end for which God called him into existence. It is, therefore, evident, that, whether events which are important, or apparently insignificant, come under its care, man, and all his moral actions, together with their effects and consequences, must belong to the providential government of God."* [pp. 78.]

In studying providence, we discover more of human ignorance, than in any other subject, except redemption.

The reasoning in Chapters XVIII. and XIX. is clear, plain, and instructive, managed with our author's usual acumen, and unfolding the subjects in a very pleasing manner. We think, however, that, the sentiments contained in Section V. of Chapter XIX. intitled, "The best possible system seems to be one, that will admit the possibility of progressive improvement," might be so twisted, as to favour infidelity in many instances, or lead to the doctrine of the metempsychosis of the universe, and the transmigration of worlds; though we believe these are far from our author's sentiments. We entirely agree with him 'that creation, though including all possible perfections, must have fallen infinitely short of infinite perfection;' and would entreat the infidels of the present day to peruse the seventh section of this chapter; and if they do, we are almost confident, it will prove an antidote to their free thinking.

The subject of Chapter XX. is very important and interesting. We think, however, that, the author would have illustrated the subject with more perspicuity and success, had he taken a view of those perfections of God, which stand related to the system of moral government; and in the following chapter considered that man, as the subject of government. As they stand, however, we admire, the ability displayed in these chapters; and only make these suggestions as hints to the author, should he publish a second edition of this valuable work.

In Chapter XXI. the subject becomes still more serious and

* See Clarke on Natural and Revealed Religion. p. 20.

interesting, the theory of moral evil is momentous, and requires such a genius as that of Mr. Drew, to do it justice. We cannot help thinking, however, that it would have been well, if a definition of moral evil had been introduced into this chapter. Without the possibility of moral evil, how should we account for a moral governor, a moral system, and moral agents? We must either exclude the idea of creation and providence altogether, or admit the possibility of moral evil, whether that evil be permitted to appear and operate in the creation, or not. We think, also, that a definition of liberty would have cast much light upon this mysterious and intricate subject; for the more clearly and more precisely terms are defined, the more easily are the propositions of which they form a part, understood.

With respect to some of the sentiments advanced in the fourth section of this chapter, in which that long contested question, "Whether God could have prevented the abuse of liberty, without destroying human freedom?" is discussed, we hesitate; and would ask our author, Whether the angels who stood, did not enjoy perfect liberty, and do not enjoy it still? Whether our Lord did not exercise perfect liberty in every thought, word, and deed? Whether believers do not enjoy perfect liberty in embracing the gospel, and in their moral conduct afterwards? Whether the spirits of just men made perfect in heaven, do not enjoy and exercise perfect liberty? And whether God could not have preserved our first parents in their happy state, in the full and perfect exercise of their moral liberty? We presume the affirmative of all these questions is true: and true without destroying moral freedom: and, farther, with due reverence for the hallowed ground on which we are treading, venture an opinion, that it was possible for God to have prevented the fall of man even to the present day, and yet the possibility of the abuse of liberty might still have remained. We admit, that the sentiments in the sixth section of this chapter militate in a considerable degree against those which we have just advanced; but we think they do not overturn our positions. We cordially approve the following sentence: 'Moral evil, and all its effects and consequences, commence in moral creatures; and not one of these evils can be traced up to God:' but in the succeeding part of this chapter, our author does not appear to have acquitted himself with his usual discriminating acuteness of argument. He does not advert to the distinction between the *possibility* of the existence of moral evil, and the actual existence of it; though, in our apprehen-

sion, there is a very clear distinction between these two: by the first hypothesis, the world might have existed without the actual introduction of moral evil, till the present day; yet still it might possibly have fallen, or was still liable to fall into moral evil. On the second, moral evil really has existed, and does exist since the fall. To this distinction we would direct the attention of the author of this essay, and we flatter ourselves that he will perceive the force of our objection.

We confess ourselves much pleased, with the ninth of "the consequences, which would follow, if moral evil had been rendered impossible," though we have not room to quote it; and as fully do we agree with our author, on the seventh section of this chapter, in a firm belief, that, it is not possible "for all questions of difficulty to be solved, or for all objections to be answered."—Mr. Drew seems also to agree perfectly with the sentiments which we have elsewhere advanced on the subject of the eighth section, in which he shortly but successfully maintains, that, "it was perfectly consistent with the divine justice and holiness, to permit the possibility of moral evil."

The subject of Chapter XXII. is momentous and important in every point in which it can be viewed. It bears for its title the following sentence: "As the permission of moral evil, in the creature, does not militate against the perfections of God; so none of those effects and consequences, which flow from this permission, will impeach the divine purity." We think, however, that the author derives more assistance from revelation, than the stage of the argument fully warrants. Had he consulted Gisborne's natural theology, we are convinced that he would have argued the subject differently; though we must at the same time say, that Mr. Drew has defended the ground he has taken with very great ability; and, whilst we suspect that the abuse of liberty is rather the act or operation of some principle, from which moral evil springs, than moral evil itself; yet, we must add, that we are highly pleased with the sentiments contained in Section III. of this chapter.

The views of the original threatening, and the infliction of the consequent deluge, are admirable; and claim the particular attention of every reader, though we perceive one oversight running through this and the following chapter particularly; namely, that to prevent the abuse of liberty is to destroy it. The reader will apprehend our meaning by attending to the following quotation:—"From these, and

similar considerations, it appears, that the *actual abuse* of liberty could not be prevented, while the *possibility of its being abused* remained; and that the possibility of its abuse *could not be separated* from liberty itself. And, therefore, as liberty—without which, no virtuous action can exist—must be destroyed, or the possible abuse of it tolerated, it is not to be supposed, that Infinite Wisdom would admit the greater evil, in order to prevent the less." [vol. II. p. 147.]

Now, we would just ask, whether God cannot over-rule liberty in such a way as to prevent its abuse, in perfect consistency with its full and perfect exercise? We think he does so in the conversion of every man, who is a partaker of his saving grace; and we think, he does so again in every good act which this man performs; and, that he will do so in all the services of the glorified state of the same man through all future eternity.

We agree perfectly with our author in his sentiments concerning the present and future state of the brute creation; though many of our pious forefathers supposed, that the brutes would be raised at the great day, to receive a compensation for their sufferings in connection with man; yet, we think, the sentiment is childish and without proof. Suppose all the animals, that have been, are, and shall be to the end of the world, raised at the great day, there would not be room enough on the surface of the globe for each to stand upon! How absurd then the idea of their resurrection? On this subjet, note B in the appendix deserves notice.

We now take leave of the intricate subjects of *moral evil,* and *liberty,* and proceed to the sublime views of God's moral government, as treated in the twenty-third chapter. The advantages arising to those advanced in years, from the helplessness of infancy, is a subject worthy the pen of angels. Such are the attractions which God has communicated to helpless infancy, that no human being is capable of resisting them altogether. Even the very young of animals have preposessions, whilst the agreeable emotions which arise in the human heart, upon the discharge of acts of benevolence towards infancy, more than compensate any inconveniency which may arise in discharging them: much of the goodness of God appears here. The advantages, arising from diseases and bodily pains, when viewed as coming from the hand of the righteous moral governor, are many: the wisdom and goodness of God, which may be perceived in such dispensations, are clear and evident. We think, that in

this section, the author has acquitted himself ably as a preacher, as well as an author. We shall present our readers with the last paragraph, as a moral lesson, which ought to be frequently perused:

"On connecting pleasure and pain with moral subjects, there can be little doubt, that, in the primitive state of man, virtue and pleasure were as inseparable, as vice, in its effects and consequences, is now inseparable from pain. But, since sin has polluted our nature, and depraved our moral feelings, these connections appear to be broken. Vice and pleasure seem to have formed an alliance; and, by their deceitfulness, they would fain persuade us, that pain is necessarily associated with virtue. A review of our different sensations, when taken in connection with their respective causes and consequences, will, however, dispel the charm. For, so far as we are acquainted with the moral causes of pain, we perceive them to be contrary to the nature of virtue; and, consequently, pain, by the manner of its operation, becomes rather a preacher of righteousness, than any just occasion of complaint against God. A practical attention, therefore, to those lessons which it imparts, although it cannot wholly exempt us from suffering,—because our bodies are subject to dissolution, of which this is but the harbinger,—will teach us to avoid moral evil, while here, that we may escape the miseries which it ensures in eternity. Now, that must be good for us, which has any tendency to promote our final happiness, whether, in itself, it be pleasing or disagreeable; and, as pain has this tendency, it must be of this description. We may, therefore, learn, that many things, which are exceedingly unpleasant, may be highly advantageous; and that it is in their being disagreeable, that their advantage lies." [pp. 201.]

In Section VI. the author has handled the disadvantages of prosperity, and the advantages of adversity with great effect. The very first paragraph is a sermon, short, yet very powerful; and we cannot refrain from again justifying our praise by a brief quotation.

"We know, that temporal prosperity is so far an object of universal desire, that it is frequently made the criterion of felicity. Prosperity, operating upon an undepraved heart, or upon one that is renewed by divine grace, naturally excites gratitude towards its author, and leads to homage and adoration. But that man must be ignorant of human nature, who does not know, that where depravity prevails, and even where Divine grace has not obtained a complete ascendancy over all the appetites and passions, prosperity has a natural tendency to produce an opposite effect. Poverty may have *slain its thousands;* but riches has *slain its tens of thousands.* It tends to foment pride,—to generate ambition,—to introduce luxury,—to hide our own weakness from ourselves,—to

excite sensual desires, as well as to furnish the means of gratifying them,—to implant covetousness in the heart,—to create an undue attachment to this world,—and to introduce a fatal forgetfulness of another. All men desire prosperity and wealth; but, alas! how few are able to bear them!" [p. 207.]

The examples adduced in the remaining part of this section are full of admonitions and instructions—which if attended to as they deserve, will prove a great benefit to many. The remaining sections, which treat of natural evil, and death, are amongst the very best views we have seen, of these very interesting, if hackneyed subjects; though they are so closely reasoned, that any quotation would break the chain; and therefore, as well as for want of room, we can only bespeak the reader's serious attention to them.

The very serious and solemn subject of Section XI. has left upon our minds an unwillingness to attempt a review of it. The very title can scarce be read without trembling: 'Eternal punishments are consistent with the wisdom, justice, and goodness of God.' We recommend the perusal of this section to the Socinians and Universalists of the present day; and cannot but think, that, if they gave it a fair and an impartial perusal, they would at once embrace our author's tenets on this very important point.—We beg leave to quote the last paragraph, and to refer to the note C for the benefit of the Universalists only.

"We have already ascertained, that punishments must be administered in eternity. Now, if we conceive them to have limits, we must, according to our present ideas of measured duration, conceive time to exist in eternity. And we cannot conceive, how this can be possible, unless time survive its own destruction; nor can we conceive, how time can survive its own destruction, without involving a contradiction. But, since a contradiction cannot be admitted, it seems to follow, as a necessary consequence, from our present principles of reasoning, that the punishments of eternity cannot be limited; and, if unlimited, they must continue for ever. It, therefore, appears, that endless misery is a necessary consequence of the abuse of that liberty, which wisdom and goodness bestowed. And we can conceive, without difficulty, that it is not less consistent with these sacred perfections of God, to inflict eternal punishment on the wicked, than to bestow eternal felicity on the righteous; or, than it was to create moral agents, endued with the tremendous power of moral choice.* [p. 227.]

We have now advanced to the concluding chapter of the argument, proving a divine providence, or the divine moral

* See Appendix, Note C.

government; clearing the divine character from all impeachment, from the wrong elections of moral agents, and from the consequences which follow them. This is well done; and nothing, indeed, can be plainer, than, that the standard of moral rectitude must necessarily be immutable. Were any error, or moral evil, attachable to God, there could be neither moral government, nor divine rectitude, nor virtue, in the universe.

The single consideration of what is *due* to a creature, what is the operation of absolute justice towards it, must at once unveil its comparative imperfection; and, this justice, uninfluenced by sovereign interposition, will clearly shew, that indefectible stability in goodness is *peculiar* to the first cause; and, that evil, of whatever kind, is *peculiar* to a creature. As evil has no conceivable existence without a subject; so, where there was no *antecedent* standard of perfection, there could be no evil. That infinite perfection should be liable to evil of any kind, involves a contradiction: for it supposes, that, the only standard and measure by which evil is estimated is liable to become evil itself; while at the same time, without that standard, for any thing to become evil, would be absolutely impossible: thence, it irrefragably follows, that only a being derived, created, or dependent, a being comparatively imperfect and defective, as contrasted with one infinitely perfect, on whom it depends, can *possibly* be evil. Now, this is true, whether we consider it in reference to individuals, societies, or the world at large.

Section IV. of this chapter solves some difficulties with very considerable ease and ability. The contrasts exhibited in the two last paragraphs, between the misfortunes of the righteous, and the prosperity of the wicked, are well executed, and deserve particular notice. We think also that Section V. on the necessity of good and evil being blended in a probationary state, contains matter full of edification, and ought to be perused by every reader with reference to himself. The contents of the last section, assigning "reasons why all rewards and punishments are not instantaneous," are no less important and interesting. We shall conclude our review of it with the words of the last paragraph:

"In thus surveying the conduct of God towards his rational, though fallen creatures, we behold both his justice and his mercy; his justice in punishing the incorrigible, and his mercy in pardoning the penitent;—and in both we behold his goodness. It therefore follows, that, although he has the command of all possible means, none, to which he can resort, can be unjust; because

he can adopt none that are contrary to his own perfections. And, consequently, all the dispensations of nature, of providence, and of grace, must perfectly coincide with his nature; although we have not powers sufficiently acute and comprehensive, to trace them on all occasions." [p. 256.]

The whole of the arguments advanced by the author in his view of Providence are of what he calls the mixed kind, by which we understand, partly taken from the light of nature, and partly from revelation; and they have this advantage, that they shew there is no discordance, or discrepancy between them; encourage the study of both; and lead the Christian to his God, both by creation, providence, and revelation.

In *Part the Fourth* we are presented with proofs of the being, perfections, and providence of God, from revelation. These are comprehended in Chapter XXV. The subject of this chapter consists of topics so general and universally admitted, among all denominations of Christians, that nothing is necessary to be said, but to recommend the perusal of it; and we do not hesitate to say, that no part of it will be called in question by any Christian reader; and venture to add, that many such readers will find their faith in God much comforted, strengthened, and confirmed, by the perusal.

Chapter XXVI. is intitled 'Propositions founded on the preceding chapters, and inferences drawn from them, which are most necessary for, and useful to, mankind.' It forms a chain of forty-six propositions, so linked together that they run naturally into one another, and hang together so firmly, that to destroy one, would be to destroy all. These propositions may be called the aphorisms of the light of nature and revelation. They are comprehensive, clear, short, pertinent; and correspond in every respect to the intention of the author. We confess we have seldom, if ever, seen so much truth comprehended in so small a compass; and we are of opinion, that these propositions will be generally useful, whilst we hazard the hint, that if the reader would commit them to memory, he would not lose his labour; for upon every reflection, any one of them would afford him much pleasure and profit. Upon the whole, we confidently recommend these two volumes to the notice of the public, and congratulate society in general upon receiving such a boon. We hope the work will be admitted into the divinity halls of the United Kingdom, as a class-book for young divines; and confidently add, that the classes of moral

philosophy will find it to their advantage to bestow some time in perusing it.—In the mean while, we conclude our review by saying, that if the readers find as much entertainment, and we hope we may add, edification, in the perusal of the work, as we have done, they will not fail to give it a second reading, which it at once deserves and requires.

Augustus; or the Ambitious Student. 8vo. Lond. 1820. Baldwin. pp. 356.

To trace the history and progress of the human mind has hitherto been the province of the philosopher and the metaphysician, who have defined, and subtilized, and refined upon the subject, until they have but too often involved themselves and their readers in a labyrinth of inextricable confusion. If it has been thus with the operations of the mind in general, still more unfortunate has been the developement, or attempted developement, of the effect of an ardent devotion to literary pursuits, upon the disposition, character, and feelings of the devotee. The biographers of men of genius have, in too many cases, had little or nothing of hopes or of fears, of joys or of sorrows, of pursuits or of disappointments, of tone, of character, or feeling, in common with the subjects of their memoirs. They have told us when and where they lived and died, and how they looked, and what they wrote. They have studiously raked together all the stories in circulation, of their eccentricities, their follies, and their vices; but seldom is it that they have attempted to trace these to their source, and still less frequently that the attempt has been crowned with success. We admit that genius is often eccentric; but it is not necessarily so, at least to any thing like the extent which the lives of its possessors have frequently displayed. In many instances, especially amongst the lower species of this elevated class,—borderers on mere common talent,—inhabitants, perhaps, of a land debatable, this eccentricity is generally affected; whilst in spirits of a higher mould it is as generally induced by circumstances often fortuitous, seldom essentially connected with the possession of exalted talents, or their devotion to literary pursuits. At the same time, however, we mean not to contend that there is not usually a something particular in the train of thinking, of feeling, and of acting, habitual to men of genius, which the world around may set down for eccentricities, when in fact

the deviation from that line of conduct which ought to be pursued by a rational being, is entirely on their own side. But to render this apparent, the principles on which men of superior minds are wont to act, the habits in which they are trained,—the feelings they most fondly cherish,—the vexations to which they are exposed,—the pleasures they enjoy, should be delineated by one who has either felt and acted as he describes, or at least been most intimately conversant with the scenes, the principles, and the feelings which mark the order of beings whose character he would pourtray. Such an one we hoped to find in the author of the work before us, and to a certain extent our hopes have not been disappointed. He is evidently a man of genius, though not of the highest order; yet are there in his composition many traces of the common features of the family, in some of whose difficulties and crosses, had he not told us himself, we should have suspected that he had participated, we hope but to triumph over them, and to participate in its pleasures, with as little of alloy as falls to the lot of humanity in this, perhaps, the most sensitive of its varieties.

There is in his very preface a strong indication of his thinking and acting for himself, in lieu of following in the beaten path of men of every-day acquirements,—a conciousness of his own strength, mingled with an anxiety for the estimation in which his first essay may be held; which we conceive to be some of the characteristics of genius.

"The diffidence of the author of the present work," he there tells us, "is great, from causes which are only fully known to himself. Thrown into the wide world while yet an infant, to struggle honourably through his difficulties, unprotected, cheerless, and alone, animated by a remembrance only of the past, to labour in the restoration of what misfortune had early deprived him, he appeared, considering the bent of his mind, to be naturally led to regard the public as his patron. He had been made to feel the severity of the world too deeply to await with confidence the approaches of patronage and friendship; and he felt therefore animated by those cheering words of Goldsmith, that the public will ever be found to be the best patron to the literary character. The good which the author has drawn from his studies, as it has been his only happiness, has naturally inspired him with a fervid zeal for knowledge; but whether his zeal for the good of others, which he presumes to be evinced in the present production, will be equally successful, can alone be determined by generous and impartial criticism. He can only aver, in extenuation of his literary faults, that, deeply impressed with the respect due to a British public, he has rigorously contracted his

work within the narrowest limits necessary for his literary plan; and, in the unassisted progress of his mind, has laboured to render his book as useful as possible, and, perhaps, with too little regard to the more agreeable modes of writing. The great purposes of his work, however, to afford encouragement to the youthful mind to pursue the most honourable career of ambition—to look generously and nobly upon the world—to render its studies and its sufferings instrumental to its happiness, he feels convinced, will ensure him the support of all who are engaged in the same philanthropic cause, and who can look with generosity upon the more immature offerings of an unsupported candidate." [preface, pp. iii—v.]

We have extracted this passage, because, to our apprehension, it is well calculated to bespeak the favour of the public on behalf of an author, who seems to be actuated by principles and by motives very different to those but too generally prevalent with the writers of this book-making generation. How he has executed his purpose, we will endeavour to inform our readers as briefly as we can. The hero of the piece is the second of three sons of a German merchant, who had retired from business upon a competent fortune, the fruits of his own industry, with a very exalted opinion of those who had risen in life by their own merit and application, though *his* was merit and application of a peculiar sort, or rather directed into a peculiar channel. The lessons which his own experience and observation had taught him, of the incalculable advantages, to those who would get forward in the world, of perseverance, and a laudable ambition, not too lofty to spurn at any thing that could further their advancement, nor yet too low to be easily depressed by disappointment and temporary defeats, were sedulously inculcated on the minds of his children.

"And, although many wise individuals had undertaken to prove the dangers of ambition, and its total opposition to the ordinary character of happiness; yet he had never been able to comprehend any other felicity, than that which arises from the view of an increasing reputation. Of vigorous habits and an enterprising temper, he had always looked contemptuously upon indolent habits of life; and always considered him to be an unworthy citizen, who did not contribute to the prosperity of his country." [p. 3.]

As far as the latter sentiment is concerned, we cannot but approve the views and conduct of the old merchant: and as he had sufficient of this world's goods to leave to each of his sons a small independency, we quarrel not with

his favourite maxim, " to suffer every choice of life to be entirely unbiassed, studious only of elevating the minds of his sons, and of fully impressing upon them the necessity of perseverance, after a deliberate selection." Where, however, these advantages of fortune are not enjoyed, this experiment is somewhat dangerous; as the youth who has no path of life recommended to him by the experience and situation of his parents, runs some slight risque of making no choice at all, or at the best but an imprudent one. At the same time, this is, perhaps, a lesser evil than the too prevalent one of destining a son from infancy, either for the profession or calling of his father, or for any other; and *nolens volens*,—with the requisite ability for it, or without it,—contrary also, it may be, to a strong predeliction for, and perhaps with a peculiar adaptation to some other path, compelling him to pursue it, by exerting the whole weight of parental authority, to force the bent of his inclinations towards a destiny which he never could have chosen for himself, and in all probability never can approve. Strive, we say, where circumstances render it advisable to give a particular direction to a youth's pursuits, to accomplish your object by indirect means; for direct ones too earnestly and too obviously pursued, generally, if not uniformly, defeat their own purpose. Beware also, how, either in his education or otherwise, you expose him to the chance of making for himself a selection which prudence cannot approve; but if he does evince a clear and unconquerable preference for any particular profession or pursuit, and gives a fair promise of possessing the talents which it requires, point out to him with affection, with fidelity, and clearness, all its disadvantages, and the advantages of the course you would prefer; and if these move him not from his purpose, strain every nerve to forward him in the path of his election, for that has the fairest prospect of becoming ultimately the path of success. For want of attending to this obvious policy, we have often seen, on the one hand, men vainly toiling at a profession for which their predilection, if predilection it may be called, was originally but slight, but that it was injudiciously, though unintentionally cherished by their friends, or the associations they thoughtlessly were permitted to form; whilst, on the other, we have known many a valuable year, many an hundred pounds, as foolishly thrown away, in training up others in a path in which they never meant to tread, the moment their emancipation from tutelage permitted them to follow the fixed purpose of their mind, to which the

energy of their preference, and the obstacles they had surmounted, were the promising, if not the sure harbingers of success.

Of the brothers in this tale, for so we suppose it must be termed, though it really has far higher pretensions, the eldest, elegant in his address, of an easy submissive disposition, averse to learning, yet sedulously cultivating the lighter and more attractive arts, all that would adorn his person, give grace to his manners, and teach him the most profitable lesson of worldly wisdom that can be taught, how to please,—becomes the companion to a nobleman's son, through whose influence he hoped to rise at court. Impetuous, firm, vivacious; restless in his disposition; athletic; submitting to the restraints of society, but submitting to them evidently as restraints, and irksome ones—the camp was the field in which the youngest was to try his fortune. Their selection pleased the father, and flattered his ambitious hopes; but Augustus neither pleased nor flattered him, for he could not be induced to select at all. Of the elements of his character we will suffer the author to give his outline.

"The second son, Augustus, differed not only from his brothers, but all his associates; he seldom entered into company, rarely ventured to express his opinions, and was strongly attached to domestic pleasures. His manners, his habits, and his temper, were all interpreted as characteristic of an ambition too placid for enterprise, and too reserved to become happy in the active world. The views of his brothers, as they grew up, attained a decided character; their remarks and manners displayed them to every observing mind: but Augustus had evinced no other inclination but to be studious, no other desire but to be tranquil. His father had repeatedly questioned him with respect to his wishes; he shewed the importance of an early choice, and the natural anxiety of his family to see him finally settled in the world. Augustus made no other reply than that he would reflect upon the subject; but reflection seemed very little to create or strengthen his resolutions. The father, angry at his backwardness, severely censured his apparent listlessness of mind, contrasting it with that laudable ambition evinced by his brothers, and which would advance them to honour and esteem, while he would remain neglected, and in that contempt which deservedly attends a sluggard." [pp. 11, 12.]

Such sluggards, we believe and know there are, even in the class of studious men, who read hard but to pass away their time, and make no good use of what they do read. Their virtue, if they have any, is at least of a negative de-

scription;—they wish not to do harm, and, though they can, they will not do good. Had the hero of this piece been of such a stamp, we should quietly have left him to his fate, conceiving that the family of the *Ardelio's* have not assumed any essentially distinct features, in our days, from those of Phædrus; in England than at Rome; and that to the whole species, in all its varieties, the character of the individual will attach; "*multum agendo, nihil agens.*" Full, however, of high and generous purposes, imbibed from the frequent perusal of the purest works of antiquity—the records of heroic deeds, the memorials of the great and good of every country and of every age,—he ardently panted, in the day-dreams of his youth, for power and for influence; not for the adulation which they attract, but that he might become the benefactor of mankind; cherishing, fondly cherishing, with all the enthusiasm of genius,—all the cloudless anticipations of a youthful imagination,—these ennobling views; and strengthening them by the converse of a tutor, who had drawn his ideas of life from the same brilliant but deceptive guides; with a fortune sufficient to support a respectable character in life, he was sent by his father to a physician in one of the electoral courts, a man of prudence, who was to prepare, and in due season introduce him to the world, in the most eligible situation that might offer. Whilst residing with him, our hero meets with many characters, whose history and whose conduct, in various ways, which we have not room to particularize, have an imperceptible and slow, but sure operation in softening the rainbow colourings which fancy had given to the world, and shewing it to him as it is in fact, and not as depictured in the glowing page of the poet; or as the philosopher would make it, could he invigorate and embody the lofty principles and refined speculations of his study. He meets with one man, whom the ingratitude of friends—of those whom he had fostered and cherished—had driven into all the gloom and chillness of a settled misanthropy. He is introduced to another, who had risen by his merit and integrity, from obscurity to eminence as a magistrate; but whilst treated by him with parental kindness, and fortified in every virtuous resolution, and every generous purpose, he finds the world around him busy in detracting from the merits of a character, which they ought to have venerated and esteemed. At his house he meets with a young man of congenial sentiments, and engaged in similar pursuits, with whom he contracts an intimacy, which on his part has all the enthusiasm of the first

attachment of such a mind, so ill prepared to sustain with equanimity the attempered joys and sorows of real and active life. The friend, however, seems not to partake, or partakes but transiently, of the generous, but, as the world thinks, unnatural transport. He has other friends; and to them, without fairly subjecting himself to the charge of faithlessness to his new connection, he could remove with a calmness, that excited the wonder, and roused in some slight measure the indignation, of his enthusiastic friend. At the court of the elector, he found that merit alone could seldom rise, and few could or would discover his. At the house of his friend, the judge, he meets however, with a lady of high intellectual attainments, mingled dignity and sweetness of manners; beautiful, and highly accomplished of course, and with whom, although she was the only daughter of a nobleman of high rank and influence at court, as proud and ambitious, as he was elevated and powerful, it is equally of course, according to the usages of novelists, in the preparation and management of heroines, that our hero should at first sight fall desperately in love. But still his love is the affection of a man of genius, of acute sensibility, but of great strength of mind and energy of character, infusing into his hopes, his wishes, and his pursuits, a definitiveness which they hitherto had had no object, or none sufficiently powerful and individualized, to impart. He had panted long for distinction, but had taken no steps to obtain it, satisfying himself with laying in a large stock of information, to which, what the world calls chance, rather than his own exertions, might afterwards give its direction and its use. Now, however, he wished to be distinguished by one object, and therefore retired to the country to compose a poem—for poetry, we know, is the offspring of genius and of love—distinguished by the high tone of its morality, by its public spirit, and its evident tendency to improve, while it delighted. Here, as poets should be, and as poets are, he is delighted with the stillness, and the thousand nameless charms of retirement, and a country life; but even in this delightful cup, he finds a portion of the mingled bitterness of life. He lodges at the house of an officer, whose services to his country have been repaid with contumely and wrong. Smarting under a sense of injuries, for which the malice of his enemies prevents his obtaining redress, he flies to dissipation for relief—the comfort of his family is destroyed—habits of inebriation produce insanity—his property is wasted—he falls a victim to his intemperance, and the daughters, who in his prospe-

rity had been the pride of his life, and had soothed the earlier days of his misfortunes, are left orphans, unprotected and in want. His poem, when finished, is presented to, and graciously received by Olympia, for such is the name of his inspiring muse, to whom it is dedicated, under an express promise to keep his name a profound secret—as he had learnt at court, one lesson at the least of the world's thrift, that to be known and even admired as a poet, is seldom the way to rise in any of the lucrative or honourable walks of life. The lady takes, however, another and more effectual mode of acknowledging the favour conferred upon her, by procuring him, through her father's influence, the honourable post of secretary to an embassy to the imperial court, whi-he proceeds in the minister's suite, full, of course, of dreams of glory and of love. But on such dreams, the ambassador is not precisely the man propitiously to shine:--a finished diplomatist, an accomplished courtier, a self-interested politician, he uses the talents of his secretary, as long as it suits his own purposes to do so; and in spite of the coldness and jealousy of the sprigs of nobility in his suite, honours him with particular attention, until, in an evil hour, the young man, put off his guard (he was not formed indeed often to put it on) by the apparent kindness and frankness of his superior's manner, was led, by a love of argument, and a still stronger devotedness to the principles of virtue and of truth, to question some of the ambassador's political axioms, and to defend his own views, with a warmth, which lost him his favour, and speedily procured his recal. On his arrival at the electoral court, disgraced in the eyes of the world, and momentarily humbled, even in his own esteem, he learns that Olympia, whom he had presumed to hope might one day be his, was about to be united to the son of a neighbouring prince, whose worthlessness rendered her a sacrifice to the ambition of her father. Hopeless love, and disappointed ambition, led him to form a resolve, as moderate and rational as any which we recollect to have met with, under similarly provoking circumstances, in the whole course of our lighter reading. Convinced that the court was not an atmosphere for him to breathe, he determines to return home to the bosom of his family, anticipating, with his wonted delight in the pictures of his creative fancy, the rapture with which he should be received—the tenderness which would console him, under the shock of sudden and unmerited misfortune. The gate of his father was however closed against him; and, instead of the parental embrace, he received a letter, reproaching

him with folly, and contrasting his fate with that of his elder brother, who was now living in affluence and honour at a neighbouring court. To him he repairs; but, disgusted at the coldness of his reception, quits his house in anger, and retires to a small estate which he purchases with his fortune, improved rather than impoverished by the prudence with which he had regulated his expenditure. In this house he receives a literary man, whom he accidentally met with as a lecturer on poetry at Vienna, and whose principles so delighted, whilst his misfortunes, though but the too common ones of men of letters, interested him in his behalf, that previous to his disgrace, he had invited him to reside with him at the electoral court, which he was prevented from doing, by the double misfortune of his own removal, and of the poor old philosopher's temporary imprisonment in the capital of the empire, for having, in his lectures, delivered sentiments too favourable to liberty, and inculcated them on the mind of his young friend, greatly to the displeasure of the imperial court, and of the electoral ambassador, to whose suite Augustus was attached. There is much good painting in this character, and sage are the lessons of wisdom and experience, which he reads to his benefactor and his friend, though we can make but a single extract from them.

" In regarding the invariable character of the general mind, it is easy to perceive the necessity of exercising those arts, which, I am aware, all that are sensible of the true dignity of virtue, look down upon with indignation; it is, however, this happy forbearance, this wise condescension of mind, which has advanced civilization to its present state. The route to perfection, on all occasions, is long and winding even to individuals; the cumbrous march of nations is necessarily slower. Those who have with an intuitive glance comprehended the whole system of existing error, and all the true interests of mankind, have risen like yourself, and imagined that the discovery, when told, would be adopted, or, at least, applauded. Their efforts have, however, withered like the immature bloom of natural productions; but minds of a less vigorous grasp, comprehending only the local institutions of evil, and labouring to impregnate them with the mild principle of gradual decay, have been the chief benefactors of mankind; men of uniform virtue, without the enthusiasm of genius, constant to their benevolent intentions, and patient in the endurance of contradiction. Your ambition has been too great to be successful; your virtue too pure ever usefully to second its attempts. You have continued too long in the closet of abstraction to arrive to any considerable honours or influence, the common rewards of qualities such as the open world alone can generate, such

as groveling deference can alone bring to perfection. Had you mingled more freely with the world—had you known how, by timely deference, to advance your own interest without lessening your own inward dignity by servility, you might have rendered those your friends who have now hunted you into obscurity; you might have advanced to power, and realized some portion of the good which you have always intended." [pp. 274—276.]

To the friendly attempts made by this faithful friend, to induce him again to embark on the tempestuous sea of public life, taught by experience how to avoid the errors into which his love of ideal excellence had led him, Augustus opposed a firm resistance, determined to spend the remainder of his days in the calm of a lettered retirement. This comparative solitude is first sweetened by the arrival of the friend, to whom he had been early and warmly attached, and whose history forms an interesting episode, illustrative of the mischievous effects of solitary and abstruse study, and the indulgence of a restless habit of roving from place to place, upon the mind and character. But a still higher charm is soon imparted to it, in the nameless enjoyments of domestic life; our ambitious student uniting himself to a lady, to whom, as the kind benefactress of a deserving object, he was accidentally introduced, during the existence of his hopeless and aspiring passion for Olympia, compared with whose acquirements and attractions hers were of too unimposing a character to awaken in such a mind other love than that which is the offspring of reflection and esteem; slow in its growth, but often more durable in its existence, and productive in its fruits of happiness and peace. These Augustus experienced in a happy measure, whilst he is represented as cultivating with his two friends, the various branches of useful literature with eminent success, honoured by his countrymen, and happy in himself; his exalted views of ideal excellence beneficially operating on his well regulated pursuit of that which is attainable, even as the world is constituted around us. The fate of his family we scarce can glance at. His father's selfish ambition, for it was but the aggrandisement of himself in his children which he sought, degenerates into avarice and the meanest parsimony; but he is well nigh ruined, and quite broken hearted, by the artifices of his son Charles, the villain of the piece, thriving by pursuing the crooked policy, and hollow blandishments of the world. The youngest strives in vain to stop this ruinous career; but, involved in debt, he flies to the West Indies to avoid disgrace; and returns,

after some years, ruined in health, to die in the arms of Augustus, for whom he discovers some traces of brotherly affection.

Such is the tale, which is rendered the vehicle of conveying much useful instruction and admonition to young persons of a studious habit, or an ambitious turn of mind. It may teach the enthusiast, who has taken his notion of the world exclusively from books, that he has much to learn, and to unlearn, ere he can get forward in that world, or even mingle, advantageously to himself, with those who have the greatest influence in it. It will shew, that ambition to be successful, should possess those requisites for success which are not to be acquired in the study, but by mingling in the busy scenes of life, and studying the characters of men as they appear in action there. The comforts of domestic life; the advantages of female society, in rubbing off the rust, and correcting the abstract notions of the mere scholar; are also advantageously exhibited, and will not be neglected by those who are really wise, beyond being so in their own conceit. On the whole, we ourselves have been much pleased with the tale; the characters of which are well drawn, though the incidents are, perhaps, so placed in that middle region, between the witcheries of romance, and the probabilities of real life, as to be deprived of much of the attraction of either extreme. The style too is evidently that of a person much more accustomed to think than to write; yet, with nothing harsh or repulsive about it, the removal of a few verbal repetitions, the result of inexperience in literary labours, would render it pleasing, if not attractive.

Sermons adapted for Parochial and Domestic Use. By the late Rev. J. P. Hewlett, M. A. Chaplain of Magdalen and New Colleges, and Curate of St. Aldates, Oxford. pp. 432. London. 1821. Simpkin and Marshall.

A plain discourse on Confirmation, addressed to young persons in humble life. By the same Author. 18mo. pp. 14. Oxford. 1821. Hinton.

However much we might have been disposed to investigate the merits of these sermons with the eagle eye of criticism, the facts stated in the advertisement prefixed to the volume, would completely have disarmed us. Their author has passed beyond the reach of human censure and

applause, and we cannot but feel how worthless our opinion of his labours must appear, could he be made acquainted with it, to one who has already heard the *Well done, good and faithful servant,* of his approving Lord, and entered on the actual enjoyment of his eternal recompense. But these sermons "have been, under the divine blessing, instrumental in turning many from the error of their ways unto the living God, and of encouraging sincere Christians to persevere amidst the difficulties and the trials which attend their course." They have, therefore, been honoured with tokens of approbation, which must infinitely surpass, in the esteem of every correct and pious mind, the highest enconium that could be uttered from the tribunal of earthly criticism. That they are not perfect compositions,—that they may have many defects as literary productions, is allowed, and accounted for by the circumstance, that "they were composed during the short intervals of leisure from the numerous pastoral and ministerial duties in which the writer was almost incessantly engaged, and without the remotest idea of their ever being offered to the notice of the public in their present form." But whatever deficiencies they may present to the eye of a critical reader, or the man of taste, these sermons have been *useful*—have been honoured as instruments in the hand of the Holy Spirit, of producing effects on the present characters and immortal destinies of men, such as many sermons distinguished by profound learning and classic elegance have failed to accomplish,—because not impregnated with those principles of evangelical truth and holiness which are the life and soul of these compositions, as they ought to be of all addresses from the pulpit. Sermons, in our opinion, cannot be too plain in their style—too distinct and unequivocal in their statements of truth and duty—too simple and familiar in their illustrations—or too ardent and affectionate in their expostulations and appeals. Preachers may give their hearers credit for knowing and feeling much more than they really do, and may be intent upon leading them forward to high attainments in the abstruser and more difficult parts of the Christian system, while they are shooting over the heads of by far the greater part of their congregation, who have need to be taught what are the *first principles* of the oracles of God.

We have a fine specimen of that full and lucid statement of the truth, and that affectionate appeal to the conscience which we so much admire and recommend, in the first ser-

mon of this interesting volume. The subject is "consideration and prayer."

"Ah! it is a vain, trifling, worthless world that we live in! and yet how does it press upon our time, and thoughts, and affections, and plead for attention, as if its cares, and riches, and pleasures, and pursuits, alone deserved our regard, and the things of another world were not worth a thought; and how are silly mortals hurried along with the delusion! else, why those pleas for disregard of God and religion which we so frequently hear; "I have no time to be religious, no time for prayer, no time to read the Bible, or attend public worship; I have so many engagements that must be attended to, I have food and raiment to seek, a family to provide for." Oh! let me beseech you, be not led away with pleas like these; they will never, never be allowed as any excuse for your inconsideration, your inattention to religion, when you come another day to stand before the judgment seat of Christ. It is right, very right, that all these things should be attended to: the word of God commands you to labour diligently, and not to be slothful in business; and religion neither requires nor allows you to neglect them; but the concern of another world must be minded too, must have the first and chief place in your time, thoughts, and affections; or else, though you may be rich and gay, and respected in this world, for a few short years, (perhaps less,) you must at last appear before God in everlasting poverty, misery, and contempt. However highly you may now think of the things of this world, be assured, when death and judgment shall open your eyes, you will behold them as altogether nothing, and lighter than vanity; and the things of God and religion, which you now despise or lightly esteem, will appear the only things worthy the care and pursuit of an immortal soul. Oh! then, be persuaded now for a moment to consider these things in the same point of view in which you must very shortly contemplate them; and let them have their proper influence on your hearts and lives. The Lord our God is one Lord; infinite, supreme, and eternal in his dominion; we are his creatures, made by his power, and dependent upon his bounty; hence he demands the love of our hearts, and the labour of our hands. This is the first grand truth of revelation, and of the Christian ministry. The second is, we are apostate creatures, rebels against God, refusing the obedience we owe him, daily violating his laws, and in habitual enmity against his perfections and government; in consequence of our apostasy from God we are ruined miserable creatures, exposed to the just weight of his vengeance, under the dominion of sin and Satan, under sentence of everlasting condemnation, without either the ability to effect, or the inclination to attempt, our rescue. Wretched state! but we have a message of mercy to deliver unto you; "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Here then is the news of salvation for ruined man; a

ray of immortality and everlasting life, dawning from the blessed Gospel. But how is this salvation to be obtained? The same scripture that reveals it, reveals also the way in which any of the sinful race of man may become possessed of it, and the evidences and effects it produces. God's everlasting love to ruined man, was the origin of salvation; Christ's incarnation, obedience, sufferings, and death, are the meritorious cause. The application of it (by which we become actual partakers of the benefit,) is by the gracious Spirit's holy influences on our hearts, working in us those dispositions which are necessary to our receiving the truth. These are, deep sorrow for sin, hatred against it, and a determined forsaking of it; together with a humble believing dependence on the Lord Jesus Christ, the Saviour, as he is freely offered in the Gospel; a hearty acceptance of him as our Saviour; and willingness to be saved by him in his own way, a way of humility, self-denial, faith, and holiness. Add to these great truths of revelation, (the being and dominion of God, the state of man as a sinner before him, and the method of salvation by Jesus Christ,) a fourth, which gives importance and energy to all the rest, *viz.* That God Almighty "has appointed a day in which he will judge the world in righteousness by that man whom he hath ordained;" even the God-Man Christ Jesus. That same Jesus who took on him our mortal flesh, and lived and bled to take away our guilt, and rose triumphant from the grave, and ascended to the highest throne in glory, shall thence return on the clouds of heaven, "with the voice of the archangel and the trump of God," attended by myriads of angels, and shall call every individual of the human race from the darkest recesses of earth and sea, to assemble round his dread tribunal, and hear from his unerring lips, the sentence that shall irrevocably fix their doom in unutterable bliss or agonizing torments; a sentence founded on the character sustained on earth, according to the deeds done in the body, whether they were good or evil. These, my brethren, are the leading topics of our ministry; to one or other of these grand truths all our addresses have a direct or remote reference: now say, are they, or are they not, worthy of your serious consideration? Consider, are these matters *true?* Try if you can prove that they are false, that you may no longer be harassed with any uncertainty about them, but may eat and drink, (since to-morrow you die,) and enjoy your mirth and wine, undisturbed by one intruding suggestion—"What if there should be an hereafter? what if for all these things God should bring thee into judgment?" But I can scarcely suppose there is one in the presence of God disposed to deny these truths; then consider whether they are *important;* consider what salvation is; consider what is the consequence of dying in a state of enmity with God; what it is to have an omnipotent arm inflicting everlasting vengeance; consider how tenfold will be the guilt and condemnation of those who have heard the news of mercy only to despise and reject, to crucify the Son of

God afresh, and pour contempt upon the Spirit of grace; consider how you can stand before God in judgment, or whether there is any possible way of escaping from it; consider what will be the consequence of being acquitted or condemned; think whether it is worth while to sell your souls and everlasting bliss, for worldly gains or sinful pleasures. Consider, again, whether what you hear is *scriptural.* We are far, very far from wishing you to take it for granted that all we say must be true; it is our earnest desire to speak according to the oracles of God; and it is your duty (a duty which we most earnestly and affectionately entreat you will fulfil) to search the Scriptures daily whether these things are so. Consider whether they are as certain, as interesting, and as important as we represent them to be; and if so, whether you receive and act upon them accordingly; whether, seeing the Lord is your maker and constant benefactor, you are endeavouring to fulfil the duties you owe him, of love, gratitude, and obedience. Allowing yourselves to be sinners against God, have you ever been humbled and alarmed on this account? have you ever cried out, with feeling anxiety, "Oh, wretched man that that I am! who shall deliver me? What shall I do to be saved?" has the news of salvation been sweet, and the Saviour precious in your esteem, as he is to all them that believe? Expecting the Lord Jesus to come again and judge the world, is it your chief concern that you may be then found of him in peace, without spot and blameless, and stand accepted, not having your own righteousness, but the righteousness of Christ which is by faith? Thus it is the duty of every hearer of the gospel to *consider* and *apply* what he hears." [pp. 3—8.]

With such a sample of Mr. Hewlett's manner, we need only mention a few of the subjects, in order to give our readers a general idea of the character of the volume: Christ, the object of supreme regard,—the Saviour's legacy,—Christ crucified,—Nature and advantages of acquaintance with God—the important inquiry,—the consistent Christian,—the refuge in trouble,—the Christian pilgrimage,—call to early piety,—consolation under spiritual darkness,—pious youth commended to the blessing of God,—the pastor's valedictory address.

As an instance of the author's deeply pious and affectionate manner, we quote the introduction to the last sermon in the volume. It was delivered on the first Sabbath in the year 1819, and proved the last New Year's address his people were to hear from their pastor's lips,—the text is, "The grace of our Lord Jesus Christ be with you all."

"This is the apostolical benediction which closes the book o God. The words that immediately precede it employed our medi-

tations on the last Sabbath. We anticipated the Saviour's promised return, and described the dispositions necessary to our meeting him with composure, confidence, and joy. And now, brethren, on this day that commences the sabbaths of another year—this Sabbath that opens the fifteenth year of my ministerial labours among you; anxious for the success of the past, and uncertain as to the continuance of the future; not knowing whether your minister may be spared to preach, or you to hear at his mouth the words of eternal life; what language can more suitably express the new year's wish of ministerial affection on your behalf, than that with which the inspired apostle closes the canon of divine revelation? Brethren, from my heart and soul I wish you a happy new year! but I dare not wish it you in the enjoyment of life, health, wealth, honour, or domestic happiness; for man is blind, and, asking for temporal good, would often ask amiss: these things if, and as the Lord will. Your times are in his hand, and may you ever be well satisfied to leave them there. But without any limitation or restriction, I wish and pray that through this new year, the grace of our Lord Jesus Christ may be with you all; for this will sanctify and sweeten all; then all will be right and well, whether life or death, sickness or health, comfort or affliction, honour or contempt, poverty or abundance. This will prepare you for all, enable you to do your duty under all, and at last bring you out of all into everlasting glory. Therefore receive your pastor's affectionate wish and ardent prayer, "The grace of our Lord Jesus Christ be with you all. Amen." [pp. 417, 418.]

We cordially recommend these sermons as evangelical, judicious,—simple and perspicuous in their style,—and well calculated for village reading, and the purposes of domestic instruction. We should have been gratified, if, in addition to the portrait, a brief account of the excellent author had been prefixed to the volume. We should like to know something of a life that was so laboriously devoted to the glory of God, and honoured to be so eminently useful.

The little tract on Confirmation is calculated to be of service to those who receive that rite, especially to remove from their minds any false and superstitious notions of its supposed spiritual virtue.

"Never forget," says Mr. Hewlett, "that if you are made new creatures and Christians, you were made so by the blessed God himself; you were not born in that state, your baptism did not make you so, &c." We perfectly coincide with this sentiment, but at the same time are at a loss how to reconcile it with the following answer to the question in the catechism of the Established Church, "Who

gave you that name?"—Answer, "My godfathers and godmothers in my baptism, wherein I was made a *member of Christ*, a *child of God*, and *an inheritor of the kingdom of heaven*."

LORENZO; or, *The Tale of Redemption*. By J. Roby. Third Edition, 8vo. pp. 90. London, 1821. Westley.

UNFORESEEN circumstances, unnecessary to lay before our readers, have hitherto prevented our notice of this poem, until a third edition, rather unceremoniously, stared us in the face; reminding us somewhat peremptorily of our duty, and giving at the same time, rather a broad hint at our remissness, unavoidable as it was, in not sooner bringing forward, for the gratification of our friends, a work which ought to be known and read, and of which, we should feel happy if another edition were the consequence, and a very welcome apology to the author for our seeming neglect.—In other words, we hope our late notice will serve to direct the public attention again to his poem, and prevent its well-wrought pages from sinking to the tomb of all the Capulets. Indeed it would be a bitter reproach to the literary world, if, whilst the luxurious effusions of our more favoured poets, or the troublesome *suffusions* of our Cockney bardlings, are each occupying a place in the records of the day, and in the thoughts and creations of cotemporary intellect; a poem of far superior interest, whose imports bear on everlasting things, should slip unnoticed from the gaze of a capricious world, or should be checked in its growth by the rank luxurance of weeds, poisonous and unseemly, which, alas, flourish but too proudly in our literary domains.

Far be it from us, to recommend any given quantity of syllables made up into lines of recurring uniformity, merely on account of the importance of the subject, or the religious sentiments they contain; on the contrary, we would most strenuously discourage the youth of the present era of widely diffused knowledge, from all attempts, however well-meaning, which only serve to bring true piety into contempt, and injure the cause they wish to promote.

In this poem, we confess ourselves to have been as highly pleased with the execution, as with the object and design. The tale is simple, and exceedingly well told. The characters are well grouped; the circumstances and situations interesting; and the incidents pleasingly developed.

The first portion which fastened more particularly on our attention, was the following "Song" as it is called, though Elegy we would suggest as a more appropriate term, to the memory of a youth, who acts a conspicuous part in the events which the poem unfolds.—We hope our readers will pardon us for giving it entire, as any abridgment would be doing great injustice to the author.

Hark! on that sigh a soul hath risen to rest,
Sweet was the smile that bid it burst to life;
A heaven-born beam illum'd his dying breast,
And gently still'd its last convulsive strife:

Calm was the setting of that summer sun,
And round its throne still glory bursts on high;
Tho' sunk awhile, not yet its race is run,
It decks another, and a brighter sky;

Still round those lips a smile celestial plays,
Sweet presage of the soul's unchanging lot;
Each weeping friend awhile may sadly gaze
Till grief amid the memory be forgot.

A holy triumph sits around his brow,
Calm seems that cheek, as if'twere bliss to die!
But where is fled the soul's expression now,
Where the deep lustre of that liquid eye?

'Tis clos'd on earth, to joy, or pain, or woe,
Yet not for aye it sleeps in death's dark night,
Again 'twill in seraphic rapture glow,
Again 'twill rise, and kindle into light!

Attend, ye sons of wealth, and pomp, and power,
Gaze on that form, and mark its heavenly mien,
Your gayest looks in pleasure's brightest hour,
Ne'er wore one feature of that bliss serene:

Your pleasure is but as the light'ning's glare
Thro' jarring clouds of elemental woe,
A transient gleam athwart the dusky air,
That wraps in deeper gloom the world below!

'Twas his, the settled sunshine of the soul,
That ever cheer'd the scene so mild and fair,
O'er that clear sky perchance a cloud might roll,
But still the sun of life and light was there:

His glorious deeds no future tongue may tell,
And history's page may ne'er record his name;
What though no loud achievement e'er shall swell
The brazen trumpet of unhallow'd fame,

A higher bliss he sought, nor sought in vain
The lowly path which holy men have trod;
Thro' this wild wilderness of woe and pain,
Heaven his unchang'd support; his refuge God!

Death came not clad in form of fear, or pain,
But gently rose his mission to fulfil,
Soft as the shadow stealing o'er the plain,
Or as the night-breeze dying on the hill!

That evening cloud hath ever swept away
The insect fluttering on its purple wing,
Which rose to life with morning's fairest ray,
And wildly wanton'd in the breath of spring,

That chilling blast hath dimm'd the flow'ret's bloom
Which spread its opening beauties to the skies;
It withering sinks for ever to the tomb,
From earth's cold bosom ne'er that flower may rise.

But yon fair form of disembodied light
Hath but exchang'd a prison for a throne,
And soon from heaven will take its joyous flight
To claim the sleeping body for its own!

The third Canto, containing the "Dream," will give perhaps the best example of our author's powers. We take the following (although very brief) as a specimen:—

"High rais'd, was seen a shadowy semblance there
Of heaven's dread King; a human form he wore;
No starry thrones his dignities declare,
A gory cross the royal victim bore:

"A form of royalty adorn'd his brow,
'Twas not the thick-gemm'd crown by cunning wrought,
His honours to earth's pomp he scorn'd to owe,
A thorny diadem his foes had brought;

"His out-stretch'd hand, no regal wand might grace
But bleeding, torn, rude nails those hands divide;
No 'vengeful weapon went before his face,
A warrior's spear had pierc'd his wounded side!

"'He dies!'—a shout rose fearful from beneath,
'Twas not from friends those hoarse unholy cries,
'Twas like the triumph from the field of death,
When o'er the vanquish'd foe rude victory flies;

"Dark grew the scene, and thickly coming forms,
In countless hosts obscur'd the shining air,

It seem'd as tho' that burning sky had storms,
And brooding tempests hung in ambush there.

" On, on they came, a throng of greedy foes,
Like locusts thickening thro' the darken'd sky,
In form majestic still their leader rose,
Tho' fallen far from his high dignity;—

" A mighty wreck, that told its former pride
Ere from the heaving billow it was cast,
A ruin wild, mid desolation wide,
Now shatter'd, shook, with every restless blast.

" Once from the host of morning stars he sang
His joyous hymn of gratitude and love,
Amongst that glowing choir his anthem rang,
Highest, and happiest, thro' the realms above;

" For loftier honours that proud seraph strove,
He sought to shun just homage to his Lord,
To claim the rapturous theme of bliss above,
That hallow'd name by heav'n and earth ador'd,

" Thro' shining ranks the treacherous poison flew,
And countless armies hail'd him as their own,
When to the heaven of heavens the rebels drew,
Where Godhead fills supreme his radiant throne;

" Th' Almighty spake, and terror shook his foes,
Swift from his face rude storms in vengeance sweep,
He blew, and fiery floods o'erwhelming rose—
They sank for ever in that mighty deep.

" Foremost of that innumerable host,
Prone from his height the arch-apostate fell;
In deeper woe than they, eternal toss'd—
Tho' higher once, he found a lower hell!"

The opening of the fourth Canto is calm and refreshing, after the bustle and deep interest of the preceding stanzas, and to it we would specially direct the attention of our readers, as we would also to the beautiful account of the Fall and Redemption of our race, to both which passages we regret that it is impossible for us to give a place in our pages; though we hope our readers will repair the omission, by placing the entire poem on their shelves. There are two or three occasional poems at the end, from which we take the following specimen:—

HOPE.

There is a beam upon the hill,
There is a light, that lingers still
On ocean's breast;
There is a blush of rosy light
Steals o'er the diadem of night,
Far in the west.

A starry gem now sparkles there,
Piercing the robe of misty air
That wraps the earth,
And breaks thro' day's departing gleam,
A trembling and unborrow'd beam
Of heav'nly birth.

So when life's changing hour hath pass'd,
And death's cold shades are gathering fast
Around thy head,
A ray of heaven will pierce the gloom,
And glimmer on thy closing tomb,
When day is fled!

Tho' setting now yon smiling ray,
And softly falls around thy way
Eve's parting glow;
It tells of days to come, as bright
As that which now hath turn'd its flight
To skies below;

And tho' that night is dark and drear,
And clouds are hovering o'er thee there
Of doubt and sorrow,
So sure as darkness dims thy skies,
Will on thy gladden'd vision rise
Another morrow!

Then why this dread foreboding fear,
If death's cold hand, or sorrow's tear
Pass o'er thy cheek,
Darkness will but endure thro' night,
And joy returns, when morning light
That gloom shall break.

We have been so much occupied in culling the flowers from this little parterre, that we have not had either inclination or opportunity to notice the few weeds which here and there disfigure its surface. It is now too late; we have exceeded our limits too far to notice them more particularly, and we must conclude by reminding Mr. Roby, that if he

comes before us again, which from his success in the present instance, we make no doubt will happen, and we care not how speedily, we shall devote more room to what he may term a microscopical view, both of his beauties and defects, as each may present itself; and, perhaps, by this means render more equal justice to the author, and to our readers, than we have been able to do in this brief sketch,—one of those compositions with our creditors, which we are hastening to pay, where books have unavoidably laid upon our tables long after their merits and demerits ought to have been noticed in our pages.

Memoirs and Select Remains of an only Son, who died November 27th, 1821, *in his nineteenth year; while a Student in the University of Glasgow.* By Thomas Durant, Poole, Dorset. 2 vols. 12mo. Poole, 1822. Longman. pp. 238, 284.

The close of a long war, and the prospect (we hope we may say the well-founded prospect) of a lengthened peace, have necessarily thrown into the learned professions a number of young men, who would otherwise have "sought reputation in the cannon's mouth." Of these, the greater proportion, perhaps, have turned their attention to the Bar; and as there is reason to apprehend that many parents will hereafter make the same election for children, to whom their partiality may allot a brilliant course, or their pride assign a wretched one, we cannot, perhaps, better improve the premature removal of a candidate pre-eminently qualified for the attainment of its highest honours, than by connecting with our notice of this most interesting youth, a contrast of the splendid allurements, and the scarcely surmountable difficulties, of his destined path.

That young men of aspiring dispositions should be attracted by the honours of this profession, we marvel not; nor that parents should have an eye upon its emoluments. For many years the Bar has been at least a by-road to the highest offices in the state. The talents and the daring of its members have often wrested the post, at once of honour and of danger in the cabinet, from patrician blood, and political influence. Pitt, Addington, Perceval, Vansittart, to say nothing of Bathurst, Croker, Grant, and a host of inferior members of the administration, were lawyers before they were financiers; and, with but one exception of great professional success, from briefless barristers, had the good

fortune to be metamorphosed into chancellors of the exchequer, and some of them into prime ministers of the country. If we look to the peerage, we shall find that it has been equally indebted for its augmentation to the gown, as to the sword, perhaps more so; and there have been ennobled lawyers, whose descendants need not to retire into the shade, when the pride of ancestry shall recount the exploits of a Marlborough or a Wellington, in the field; or of a Nelson on Britain's own element, the deep.* Such men were Clarendon, Somers, Hardwicke, Camden, Mansfield, Thurlow; the ablest of our judges, or some of the most enlightened of our statesmen. Humanly speaking, they have generally been the architects of their own fortune; and have owed to merit and to labour what many of their contemporaries, whom they have outstripped in the race of fortune and of fame, obtained by wealth, connections, influence, patronage; or inherited from their fathers with their estates. All this we admit is encouraging, exhilarating, alluring; but is it not also delusive? We read and hear of several distinguished individuals who have risen from the ordinary, some even from the lower walks of life, to the highest dignities

* We give the following as a hasty, but tolerably accurate list of our existent military and naval, contrasted with our legal, peerages. It pretends not to be complete; but is in the lawyer's phrase *cy près*, as to evince, when it is considered that two professions are marshalled against one, that the assertion in the text is not unfounded.

MILITARY AND NAVAL.

Dukes—Norfolk, Somerset, Marlborough, Rutland, Portland, Newcastle, Northumberland, Wellington, Buckingham.

Marquises—Northampton, Hastings.

Earls—Derby, Pembroke, Suffolk, Denbigh, Lindsey, Sandwich, Essex, Berkeley, Plymouth, Rochford, Albemarle, Dartmouth, Stanhope, Effingham, De la Warr, St. Vincent, Cadogan, Craven, Clive, Nelson, Grey.

Viscounts—Hereford, Courtenay, Hood, Duncan, Anson, Lake, Keith, Gardiner, Torrington.

Barons—De Clifford, Dacre, Stourton, Arundel of Wardour, Byron, Ducie, Hawk, Amherst, Rodney, Howard de Walden, Dorchester, Howe, Abercrombie, Hutchinson, Barham, Gambier, Lynedoch, Combermere, Hill, Beresford, Stewart, Harris.

LEGAL.

Dukes—Manchester, Dorset.

Marquises—Winchester, Salisbury, Exeter, Camden.

Earls—Bridgewater, Nottingham, Shaftesbury, Coventry, Aylesford, Cowper, Macclesfield, Harcourt, Guildford, Hardwicke, Clarendon, Mansfield, Talbot, Rosslyn, Onslow, Harrowby, Eldon.

Viscounts—Trevor, Melville, Sidmouth.

Barons—Clifford, King, Dinevor, Walsingham, Ashburton, Grantley, Kenyon, Thurlow, Auckland, Fitzgibbon, Alvanley, Redesdale, Ellenborough, Erskine, Ponsonby, Manners, Colchester, Stowell.

and emoluments of the law; and the fond parent naturally, and perhaps even allowably, asks himself, if the children of a Northumbrian coalfitter, educated on the foundation of a grammar-school, fill the very highest stations in the two different walks of this lucrative and honourable profession; if one of its most exalted and responsible posts has been held by the son of a hair-dresser; why may not my sons, to whom I can give greater advantages, rise as high, and increase the fortune, and ennoble the name, I shall leave them? In such a calculation, they forget, however, how many blanks there are in this lottery to a prize: and that, though the purchase of a chance of drawing blank after blank, is inevitably the consumption of a decent maintenance for life, the Twenty Thousands fall but to the lot of few, whilst the minor capitals are gained at so dear a rate that they are seldom worth the having.

Let it not, however, from these remarks be imagined that we are disposed to underrate the chances of success, or to magnify the difficulties of candidates for distinction at the Bar. We wish only to give a fair representation of each, that from a comparison, founded on somewhat more knowledge of the subject than has been possessed by many who have written upon it, those who are interested in the matter may be enabled to exercise a sound judgment, before they take a step sooner repented of than it can be remedied; and in doing so we are willing to give the fair side of the question the precedence.

That the bar is an *honourable* profession, cannot be doubted. It has been esteemed so in all ages and all countries. The greatest orators that ever lived were members of it. Demosthenes and Cicero, the two great masters of eloquence, were forensic advocates; and if the world has never yet seen their equals, our own times have given few, if any, specimens of oratory to excel the speeches delivered by Erskine at the English, and by Curran at the Irish bar. In our own country we have already shewn that it has led to the highest rank, and exalted the humblest names.

It is *independent*. In the church, who knows not that where merit forces its way to one bishopric, or valuable living, rank, parliamentary interest, wealth, connections, (the very last appointments to the Irish Sees to wit,) gain a hundred. Even in the army, these have commanding influence; and there also the man who has bled again and again in his country's cause, often wears his barren laurels on a veteran brow, under the command of some sprig of

nobility, or wealthy stripling, young enough to be his grandson, but who by purchase or by favour has obtained the rank, which, if merit only had been consulted, would justly have been his. Medical practitioners owe more perhaps to their talents and exertions than those to whom we have just referred; but even with them, how much can be recommendation of persons of influence, in the world of fashion, do for a blockhead and a charlatan, whilst, for want of patronage and the magic of a name, the cleverest man may pass the meridian of his days in obscurity, and never indeed emerge from its dense and chilling atmosphere. From all this, or nearly from it all, the Bar is happily exempt. We have honourable and reverend prelates by the dozen; deans, prebendaries, and other ecclesiastical dignitaries, by the score; and rich incumbents without number; but amongst the judges of the land we have not one: nor has more than a solitary instance occurred of the member of a noble family being seated on the woolsack or the bench during the times in which we have lived. At the Bar, indeed, there have been, and still are, several, though we recollect but one, or at the furthest two, who gained either fame or fortune there. Many of these are to be found on the list of commissioners of bankrupts, or in the enjoyment of some other of the good things which government has to distribute amongst the members of the profession; but they are seldom heard of in our courts. Few, if any, of its honours are now to be purchased; and if they were, they would for the most part be without emoluments, if the purchaser, with an Indian *lac* of money had an English lack of brains. Strong and powerful connections may push a man forward if he has talents, but they can do nothing for him if he has not; or if they attempt it, will do worse. We have known more than one promising young man seriously injured—the prospects of some, indeed, we have seen irretrievably ruined, by the injudicious haste of zealous, but mistaken friends, to thrust them into business which they have wanted experience to conduct with credit to themselves, or advantage to their clients: and if this has been the case where there were talents which wanted but time to mature, and a regular accession of practice advantageously to display them, complete must have been the disappointment, —utter the discomfiture, where the first great and long-looked for exhibition, was but an exhibition of ignorance and insufficiency, unbroken by one ray of promise, or gleam of intellect, to cheer the gloom of despair, by the most distant

hope for the future. We have now, in imagination, before us, or rather in our recollection, an unfortunate barrister, who, by the solicitations of friends, procured the conduct of a defence in a government prosecution of some importance. He had got up his speech with great care, and given very intelligible hints to every body he knew, that they might expect a rare specimen of oratory at its delivery; and this was the only part of his promises which he fulfilled, for, from its foundation to that hour, Westminster Hall had never witnessed such an one, and in all probability never will do again. Its absurdity and extravagance beggars all description; we therefore shall attempt none, but satisfy ourselves with describing in a much humbler style the catastrophe, when, after having brought his philippic to a sudden close, amidst the laughter of a crowded court, including judge, jury, barristers, crier, bailiffs, all indeed but the unfortunate client, to whom such sport was death—the discomfited orator indignantly retired to his native mountains, there, like the fancied prototype of his eloquence, to declaim, without distraction of his lofty thoughts, to the foaming billows of the ocean. At this occupation we must leave him, as no intelligence has reached his quondam companions of his nervous declamation having calmed them to repose, and proceed with our remarks. To the independence of the Bar there is doubtless one drawback. All, or nearly all, its honours are at the disposal of ministers, who seldom give any thing away without a *quid pro quo*. Hence are its members proverbial for political apostasy, familiarly termed ratting. The principal legal appointments have for many years been bestowed by a Tory administration upon converted Whigs, or, in plain English, upon men who have sacrificed their principles for their places; and so notoriously has this been the case, that a very staunch supporter of government in parliament, and out of it, who but lately obtained a silk gown and a Welsh judgeship, remarked, with no less truth than force, that it was a much better speculation to oppose the ministry until you are worth buying off, than on principle to afford them your best support. In truth, with a few, and but a very few, splendid exceptions, we have a very low opinion of the political integrity of the Bar, and habitually suspect the most flaming and vociferous of their patriots, as waiting but the offer of their price. With such golden baits as it is in the power of ministers to hold out, and in their power alone, happy indeed do we consider that barrister whose political opinions are (without

a bias) upon the right side, though we fear, that he will be much less rapidly promoted, than he who has talents and opportunity to support, and pliancy to desert the wrong one.

Next to being honourable and independent, we may place amongst the allowably alluring attractions of this profession, that it is in the highest degree *gentlemanly*. Even the army is not more strict, if as strict, in maintaining amongst its members a discipline that shall repress every approximation to what is dishonourable and mean. No paltry tricks, or improper condescensions to obtain practice, are tolerated; on the contrary, they can only be adopted to the ruin of those who have so little respect for their profession or themselves, as to stoop to them. The etiquette of that profession, a *lex non scripta*, admirally adapted, to use the true legal phrase, "from time whereof the memory of man runneth not to the contrary" to ensure its respectability, like the laws of the Medes and Persians, admits not, with impunity, of the slightest infringement; and he who willingly and contumaciously violates it, does so at the certain peril of the destruction of all the prospects in life that are connected with his continuance at the Bar; for there he cannot continue with any chance of success, if once his brethren, who as a body act in perfect unison where their honour is concerned, for ungentlemanly and unprofessional conduct have cut him off from their society, and put in execution against him *the ultimum supplicium* to which they resort, (and an effectual one it is,) a refusal to hold a brief with him.

It were, perhaps, rather a subdivision of the last head of our remarks, than a head of itself, to add, that in its practice the profession is a *liberal* one. Here are no bills to be delivered; no disputing their items—no haggling about prices, or underselling competitors. The fees which a barrister receives are so completely considered as gratuities, that, like those of a physician, they cannot be recovered in our courts. Having, too, his own reputation, and with his reputation his professional advancement at stake, he is removed above the mere sordid influence of money; and habitually exerts himself as zealously for the solitary guinea of the prisoner, as the special retainer* of the opulent client.

* A special retainer is the fee paid to a barrister, on being engaged in a cause on a different sessions or circuit to that which he regularly attends. In the former case it can never be less than thirty guineas, in the latter, it must at the least be three hundred.

Bound to render his best assistance wherever it is demanded, he cannot bargain for his services, or choose the side that pays the best; but, compelled to take the first that may retain him, his remuneration is left to the ability, or the generosity, of those for whom he appears; and, by an invariable rule of the profession, it can never, save by prospective computation, be measured either by his labour or his success. The cause once over, his fee cannot be altered—laboriously or unexpectedly as it may have been won, he cannot accept more than he already had received, with the possibility of its being compromised or lost. Without reward too, he is bound to undertake the case of any man who, suing *in forma pauperis*, or being, in other words, too poor to give a fee, wishes for his assistance, and prays the court to assign him as a counsel. In some cases of high treason this has often happened, to the consumption of a large portion of a barrister's time, and at the expense of much labour and anxiety, in the discharge of an arduous and unpleasant duty. The Bar too are effectually removed from those unpleasant feelings but too often engendered and indulged in other walks of life, and even amongst some of the liberal professions, from a collision of interests; for amongst them no mean jealousies of each other's success are indulged, or, if indulged, as rarely is the case, can never exhibit themselves for any continuance but to the annoyance of the exhibitor. Whatever personal aversions or coldness may exist out of court, there is no display of it in the conduct of business, when those who entertain it are either associated with, or opposed to each other in the management of a cause. "My learned friend," may sometimes be a hollow expression, and is often an unmeaning one; but it has always the semblance at least of a courtesy, which, felt or feigned, contributes greatly to rub off the asperities, that might naturally be expected from the zealous supporters of opposite interests, whom personal dislike has not predisposed to much conciliation.

Its *society and associations are agreeable* and attractive. The rank of a barrister is sufficiently high to admit him into the best company; but in none will he meet with more pleasant society, (ladies of course being put out of the comparison,) than that, in which he will spend a great portion of his time, in the hall of his inn of court, or round the common table of his circuit, or his sessions, where few but his brethren assemble. They are all men of education, well informed on most subjects—gentlemanly almost without

exception in their manners; with as little qualification, kind and courteous to each other; and anxious, from an *esprit de corps* which no where has a more powerful influence, to render as agreeable as possible the weeks and months which they necessarily pass together in a sort of a semi-domesticated state.

Lastly, we recur to a point, to which, we suspect, that most aspiring candidates for the honours of the Bar, and all parents who consider themselves prudent, direct their first regards:—the profession *may be* extremely *lucrative*. We have good reason to believe, that, here and there, a leader has made from fifteen to twenty thousand pounds a year, and that the income of several of them has not been less than ten. Nor is it to be denied, that there are many barristers, whose annual professional receipts might be classed between five thousand pounds and two; though more perhaps would rank between two and one. The official practice of the Attorney General, is not, perhaps, overstated at eight thousand pounds a year, nor that of the Solicitor at three; whilst of the income of the Chancellor, or the accumulations of his fortune, all the produce of the law, who would venture on a guess? We at least could live like princes upon the tythe.

Honourable, independent, liberal, gentlemanly; highly agreeable in its society, and lucrative withal—what more, it may be asked, would you desire? a question to which we return this brief answer, a reasonable prospect of the attainment of a moderate share of these advantages, by one in twenty engaged in the pursuit of them. Where emolument is either no object, or but a secondary one, and may without inconvenience be dispensed with, we would not say any thing in the way of dissuasion from the pursuit. On the contrary where a gentleman can leave his son a moderate independency, requiring no addition for his support, in the style in which he has been accustomed to live, we would say, by all means send him to the Bar, that he may have some pursuit to follow if he pleases, and some one body of the community with which he will be connected. It is not often indeed, that a rich student of the law is an assiduous one; or, that a barrister who can do without the toil of his profession, follows it laboriously for its honours. But, success in this case, though desirable, is not essential; where it is, the following considerations, on the other side of the question, should be maturely weighed, before a failure of its attainment is hazarded.

The profession, then, is *expensive:* not only is a large sum sunk in laying the foundation of a good education, and in the five years at the least of its more immediate preparatory studies; but still larger sums must be expended, during the many years that, in nearly every case, must elapse, before its receipts equal its disbursements. Circuits and Sessions are not travelled for nothing; and those which eventually *may* be the most productive, are from the first entrance upon them, *certainly* the most expensive. Add to this, chamber rents, always high; a library unavoidably large, and composed of books unusually high-priced, in comparison with others, and continually increasing; the salary and maintenance of a clerk; and your own support in the style of a gentleman, necessarily led, at least occasionally, into expensive associations; and it may be pretty safely asserted, that no young man can prudently enter on the hazards of his professional career as a barrister, (unless indeed, his connections are unusually strong, and his own capabilities of availing himself of them more than commonly promising,) with less than five hundred a year at his command.

The qualifications for eminent success in it, are not of an ordinary description. No profession requires so general an acquaintance with men and things. All the concerns and occupations of life afford matter of discussion in our courts; and a barrister in full practice must have to discuss them there. He should therefore not only be a good mathematician, as many of them are, but a ready commercial accountant, as few even of the senior wranglers amongst them have been; for into the most intricate mercantile questions he will often have to examine, and cannot make himself understood by a witness or a jury, on a subject of which he is utterly ignorant himself. There was indeed much good sense in the observation of one of our judges, who, whilst at the Bar, had the first practice of his day, that if he had a son to train up for the profession, he would send him for a year or two into a merchant's counting house. With the terms of art in every trade and profession he will find it to his advantage to be familiar, as of trades and manufactures he cannot know more than will be of use to him. To the proper conducting of some cases, even a certain degree of medical knowledge, and its vocabulary, is essential; as, in murders, man-slaughters, and some other crimes not necessary to be specified, the life of the prisoner whom he may be called upon to prosecute or defend, will mainly depend upon the evidence of practitioners in that profession, who never

speak in a witness box, but in technicalities, and often upon points on which very nice shades of distinction may turn the verdict of a jury. On those points, such for instance, as the operation and appearances occasioned by poisons, sudden rupture of blood-vessels, apoplexy, &c. several of our judges and advocates have exhibited considerable skill; and we have had reason to know, that one at least of the former has very deeply studied them, that he might more faithfully discharge the duties of his high and responsible station; an example, which all those who are concerned in the administration of justice in our courts of criminal jurisprudence, would do well to follow. To this encyclopædia acquaintance with the arts and sciences should be added, an accurate and ready discrimination of character, to direct him in his examination and cross-examination of witnesses, on which, more frequently than on any thing else, the issue of a cause, and the success of an advocate, mainly depends. In our common law courts, this indeed is all but exclusively the forte that must conduct to the first and most lucrative practice; as without it, no man will be extensively employed as a leader, though his junior business may be very good. Patience, a most useful virtue every where, is peculiarly so at the bar; for without it, no one can surmount the drudgery of hunting cases, and drawing pleadings, of all occupations, to which the mind of a man of genius can be chained, (the dullest parts of the mathematics not excepted,) the driest of the dry. "Have the goodness to draw me a special demurrer to this plea," said an attorney to one of the late ornaments of the English bar, more celebrated for his commanding eloquence, than his legal acumen. "A special demurrer to one of ————'s pleas!" said the facetious barrister. "I had much rather draw a light cart up Hampstead hill, if you will allow me." Few men, however, dare venture on such jokes or such refusals; and, *nolens volens*, they must, if required, ring the changes upon the same thing through pleadings which may fill, as in one case we recollect an indictment only to have done, five-and-thirty yards of parchment, statute measure. *Judgment* and *discretion* are also essential requisites to permanent success; as, for want of it, many a showy, pert, and superficial advocate has hung more clients, and lost more causes, than his pragmatical and mere *ad captandum* talents will ever win or save. These, with a certain class of practitioners, may take for a while, and business may flow in unexpectedly fast; but the barrister who relies upon them for advancement, will find himself

woefully mistaken in the end; and his fate will be infinitely worse than that of those, who never get into practice,—that of losing it faster than it was attained.

An advocate in large practice for a continuance, without really deserving to be so, is indeed, as rare an occurrence as we meet with in a world, where things the most unaccountable do sometimes astonish us. And even with all these qualifications, rarely falling, it must be seen, to the lot of one highly gifted man, a crowning requisite may be wanting still, and that is *natural readiness*,—for acquired it cannot be, as may be the case in time with that *confidence* (miscalled *impudence*, by a slanderous world, as exhibited at the bar,)—without which an advocate can never rise.

These two combined, will give a man of comparatively moderate abilities and attainments, a decided superiority over others, in these respects infinitely his superior, without them. These, we apprehend, are matters to which the youthful aspirant for forensic honours does not often direct his attention, nor do the more experienced abettors of his wishes give them all the attention they demand. The lad writes, perhaps, a few florid themes at school, or distinguishes himself by superiority, in what is dubbed elocution in those public exhibitions there, which in nine instances out of ten are productive, we cannot but think, of more harm than good—his fond parents immediately pronounce him a genius, and a flattering schoolmaster persuades them that it would be smothering splendid talents not to send him to the Bar. If he should have some oratorical capabilities of a superior order, his fortune is supposed to be made the moment he puts on his gown and wig, and makes his appearance in the courts—but they, good easy folks, too little think, the while, how long it will be ere he may have an opportunity of opening his lips there, but in a capacity infinitely beneath his mighty powers; or if he be nothing but a speaker, how few are the occasions, in which the eloquence of an advocate can be called forth;—and a merely eloquent man will cut but a sorry figure in arguing a special case upon a dry point of law, or shewing cause against a rule upon a nice point of practice. A faculty of extemporaneous speaking, and of speaking powerfully and gracefully, is, we admit, amongst the requisites of a successful barrister, but time is ill bestowed upon its exclusive cultivation, as many a plodding lawyer of hesitating speech, has been in large practice at the bar, and elevated himself by the solidity of his talents to the bench, whilst the animated spouters,

ruined by the thunder of applause, with which their *extravaganzas* were formerly received at debating societies, have been left, we had almost said, to starve.

The profession is most *laborious*, and *must be unremittingly pursued*. A jaded post-horse at an election, or tired hack in London streets upon a rainy Sunday, is the most appropriate comparison, that occurs to us, of the exertions of a leading barrister in full practice. In term time, at the sittings, on the circuit, and even at sessions, until he is raised above attending them, his post from nine, sometimes from eight in the morning till six at night, is a crowded and a heated court;—his occupation there, the conducting in succession as they are called on, causes "*de omnibus rebus*,"—"*et quibusdam aliis*," it may properly be added, which an Irishman would describe, as being "about just nothing at all," and a sober English judge and jury, will tell him are without any thing in them. "From grave to gay, from pleasant to severe," it is more habitually his duty to rove than the poets: and unhappily, these changes are so sudden, that his humour or temper can never be consulted in the case; for a trumpery assault, which he has to laugh out of court, may immediately succeed an aggravated *crim. con.* where all his eloquence and pathos will be called forth, to obtain the heaviest damages against the base seducer of the wife of his bosom friend. Actions for goods sold and delivered—seduction—tythes—libels on the religion or government—bills of exchange—false imprisonment—special bonds—malicious prosecutions—*qui tam* penalties for shooting a hare—and breaches of promise of marriage, well nigh breaking some fair damsel's heart—follow each other in such rapid and irregular succession, that on a mind undisciplined to this dissociation and confusion of ideas, as brief is changed for brief at the crier's call of the number of the cause, the apprehension will intrude itself, that chaos was come again. Yet, without the choice of time or of part—for whether he is to assert the right, or do his best to justify the wrong, is all a lottery, and on the different hearings of the same case, he may sometimes be "shifting his side, as a lawyer knows how,"—he must proceed onward with his task, sometimes interrupted in the midst of his acutest and most important cross-examinations, to battle the nice and dry objections of his antagonist, on the admissibility of evidence; or arrested in the full tide of succesful eloquence, by the harsh and dissonant shouts of the javelin men, "Mr. ——— is wanted in the other court." From that court, or the one he is sum-

moned from, if he should not be detained, as he often may, especially towards the close of an assize, until a late hour, or even until midnight, by a tedious cause, he retires to a hasty dinner at the circuit table, oftener to a hastier one at his lodgings; and will generally be engaged from that time to ten o'clock, in consultations with his junior counsel and attorneys, leaving him no time to read his briefs for the next day, but that which he snatches from the hours which most men are devoting to recreation or repose. This is the laborious routine of his life for the greater part of the year; separated from his family and his home, where he is more a lodger than the host. Formerly he had some cessation during the long vacation—but what with increase of business upon the circuits and sessions, and sittings before, as well as after term, in town, this holiday is *long* but in name, as it would scarcely afford time for a wedding journey, or the most rapid continental tour. The absence of a rising barrister from his circuit, is injurious to his interests in no ordinary degree; and even those who only *hope* to rise, must be constantly at their post, though for years they should only shew that they are there ready to avail themselves of any of that reversionary interest, which the diligent sometimes unexpectedly obtain. "Keep your chambers," said an old stager in the conveyancing department of the profession, to one of his pupils just entering upon business for himself, "and your chambers will keep you." This will not always be the case upon the circuit, or in the courts, though those who through every discouragement are the most constant in attendance there, have naturally the fairest prospect of eventually rendering their attendance productive.

Finally, *there is a fearful preponderance against the chances of success, in the pursuit of the profession.* Were we skilled in Newmarket lore, or the learning of De Moivre, we should state the odds at twenty to one against a barrister's obtaining a maintenance by his profession in a dozen years, and a hundred to one against his making a fortune in it during life. It has already been incidentally stated, that he can do nothing to push himself forward, as he may in other walks of life; but, waiting patiently for an opportunity of displaying the talents he may possess, he will often see men less qualified for business obtain it before him, though he may perhaps eventually outstrip them far in the race of fortune and of fame.

The rule of seniority, long established, and inflexibly adhered to at the Bar, is unquestionably a serious check upon

the early rise, even of the ablest men. Few solicitors would venture to employ a man, of but four or five years standing in any important cause alone, or to give him the assistance but of his juniors—and if an advocate of but a year, or even a day's seniority, should be associated with him, on that senior will the conduct of the cause devolve, leaving him but to read the pleadings from his brief; examine witnesses in his turn, nor even then, if his leader choose to take them out of his hands; (a thing, by the way, which some leaders are very apt, without necessity, to do,) and to second the legal objections, which that leader may make, or be called upon to answer; for on points of law alone can the juniors on either side be heard. For some years after his call, therefore, it is next to impossible for a barrister to distinguish himself, and but rare are the instances in which, from strong available connections and influence, he speedily gets into large practice in that secondary business, for which many, very many of his contemporaries will be as fully qualified as himself, though they may not have any thing like the talents for its more important duties, which he may want but the opportunity to display. If he possess the latter in an eminent degree, and has some few friends, willing and able to advance his interests, when the proper time for doing so shall arrive, there can be no question, that if health and strength be continued, the way to eventual success in his profession is clear before him; and that, though late perhaps in life, distinction and riches will be his. But if, with every mental requisite for that success, he has no opportunity of making his possession of them known, he may travel year after year, a briefless barrister, upon a circuit where he is known, except to his brethren, but by name, exposed to the mortification of junior after junior, inferior in pretensions and solid attainments as they may be, passing by him in the race, of which he is scarcely more than a spectator; until, disappointed and disgusted at a fate, which he ought to have anticipated, he turns country gentleman; procures, if he has interest, some legal appointment in the colonies; takes refuge in the church; or, if he has connections in other parts, quietly settles down for life, a provincial advocate, abandoning, for a competency for himself and family, or it may be somewhat more, all the honours of his profession to more ambitious or more patiently enduring men.

Which of these classes, the extraordinarily gifted young man, the publication of whose remains has given rise to this dissertation, would have occupied, had his life been

spared, it is difficult, indeed impossible, to predicate; but of this we entertain no doubt, that had his oratorical talents equalled his taste for composition—his bodily strength corresponded with the vigour of his mind, (points on which, the want of a personal acquaintance with him, which we in vain regret, prevents our saying any thing,) in patience, industry, acuteness, prudence, discrimination, he was so peculiarly qualified for success, that if he had not attained a high rank in his profession, the fault would not have been in him, but in that want of opportunity to display his talents, which has thrown into the shade many a lawyer who possessed them in a scarcely less eminent degree.

William Friend Durant, the interesting subject of these interesting volumes, was born on the 7th of January, 1803, where, we are not told, but we presume, at Poole, in Dorsetshire, in which town his parental biographer has long been the settled pastor of a highly respectable Independent church. His mother (formerly a Miss Friend, of Newbury,) was a woman highly gifted with the accomplishments of her sex, and possessed also of a vigour of mind and decision of character not always connected with them. From the earliest moment at which education could commence, she devoted herself to the training up her child in the way in which she wished him to go, with a devotedness and perseverance, but the counter-part of the resolutions of her husband, whose fitness for so important an office no reader of these pages can for a moment doubt. Steadiness in pursuing a plan deliberately formed—a resolute determination to act in perfect unison in its execution, or at least never to let their charge perceive that there was the slighest difference of opinion between them, with respet to it—never frightening him into obedience, deceiving him or suffering him to be deceived,—on no account permitting him to carry a point by importunity, or allowing themselves to be conquered by his obstinacy,—these were some of the prominent features of a system of early education, the steady pursuit of which, under the blessing of God, formed one of the loveliest characters that we recollect to have met with in the whole range of modern biography.

By such parents, as it was his happiness to possess, we may easily conceive, that the formation of his religious character would be considered an object of the first importance. At an early age, they accordingly pointed out to him such proofs of the existence of a God, and evidences of a divine revelation, as his mental powers, unfolding themselves with

unusual rapidity, and no ordinary growth, could receive. His sabbaths were made always delightful to him.

"His exercises," says his father, "at the close of the public services, were of peculiar importance to him; and they produced an effect equally salutary on his understanding and his heart. From the age of five, his mother was wont, on the Sabbath evening, to take him, alone, upon her knee, to cause him to repeat what he could remember of the sermons which he had heard; and to pray over what he had recollected. He then said that hymn from Dr. Watts, "Lord, how delightful 't is to see," &c. The prospect of this evening engagement insured his attention at the place of worship; and the success with which he would, when so young, recapitulate almost every leading sentiment he had heard, gratified both his dear teacher and himself. These exercises he continued almost till his beloved mother's death; and never shall I forget the manner in which, when a great boy of nearly fifteen, he would sit upon her knee and repeat his hymn, while his arm was round her neck, and his head leaning on her bosom, precisely as they had been when the practice commenced in his childhood. Often have I entered their room at the close of these exercises; with rapture embraced them both, and enjoyed, in our ardent, holy, mutual affection, all but Heaven. At these, above most other moments, we felt ourselves truly united, and, as forming part of "the whole family of heaven and earth." Religion alone could so sublimate our domestic bliss. And William ever looked back on these scenes as the sweetest and most profitable hours of his life." [Vol. i. p. 8, 9.]

Happy would it be for children, and for parents, did more of our religious professors pay this strict attention to their children on the sabbath, so as to prevent them, on the one hand, from misspending its sacred hours, and on the other, from associating with it, from infancy, ideas of gloom, weariness, and restraint—a cause to which, we believe, that much of carelessness as to sacred duties in after life is to be attributed. He was also occasionally, especially on his birthday, the sole companion of his parents, in their retirement for special supplications and thanksgivings at the throne of grace, chiefly upon his account; and was early taught to give extemporaneous utterance to his prayers and praises to his Maker and his God. The mode in which he was trained to this habit, was that recommended by Zollikofer in his sermons: "Let your child be taught in general its relation to "God, its dependence upon him, its obligation to him, &c. "&c.: then let it form a prayer for itself." His early piety was a striking feature in his character, and it went on increasing in loveliness with his growth in strength.

His mental education was commenced and continued for several years, until indeed he was removed to the university, under his paternal roof, on a plan as nearly resembling that of the Edgworths as his father's views of the primary importance of religious instruction would permit. Regularity, and the formation of general habits, were essential objects: order, and steadiness of application, invariable modes of their system of tuition.

"Having formed our plan," writes Mr. Durant, "and determined on a strictly domestic education, we came to the resolution that nothing, over which we had control, should interfere with the execution of our intentions. The friends, who occasionally visited us, were always given to understand that our plan was unalterable; and that they must, therefore, consent to our devoting the accustomed hours to the instruction of our beloved pupil. His mother would say, "If any can be offended with this, they will, of course, cease to visit us; and we may well dispense with their visits: for the welfare of the child shall not be sacrificed to propitiate the favour of such unreasonable guests." Yet, however rigid in our adherence to system, we did not assign him too many hours of labour—but our language ever was, "Work while you work; play when you play." We never kept him *very long* at any one thing, knowing that variety of pursuits would operate almost as relaxation. At the age of seven, the habit of regular application was completely formed; and from that time till the moment of his last short illness, mental exertion was his delight. Except during his hours of play, or while he was engaged in those amusements which were deemed necessary for his health, his mind *chose* and *delighted in* steady and intense action; which was so much his element, that he never sauntered about idly inquiring, "What must I do next?" for he had always before him employment sufficient to occupy his whole time and attention. "The hand of the diligent maketh rich." Great talents are the immediate gift of God; but great attainments are the fruit of personal exertion. It is often the affectation, and sometimes the practical folly of men endued with genius, to maintain that the possession of uncommon powers renders labour unnecessary. That, independently of close application, they may astonish by the occasional displays of strength and originality, few will deny: but without industry, they must never expect to gain permanent and useful fame and influence." [Vol. i. p. 42—44.]

In urging him to mental exertion, his ambition was never appealed to, but his duty to improve the talents with which God had endowed him: whilst, to rouse him to the exercise of his powers, it was one of the first objects of his parental instructors to fix his attention, by awakening his curiosity, and never repressing his anxiety to know, by chid-

ing him for his troublesomeness; and thus early was formed in him the important habit of endeavouring to account for every thing he saw. Those who undertook the formation of those habits, in judgment, in diligence, in patience, in affection, were eminently qualified for their work; and happy indeed were they, in the materials they had to work upon in the extraordinary endowments of their only child, of which we extract the following proof:

"He had a READINESS OF COMPREHENSION AND A NICENESS OF DISCRIMINATION, which are seldom found in children so young as he. An instance, very trifling in itself, but which most strongly confirms the remark, just now occurs to my recollection. I was in the constant habit of going to our place of worship after breakfast on the Sabbath morning, for the purpose of setting my watch by the clock. On returning one day, I perceived a small defect in my black silk stocking, which I always wore over thin white cotton, and took it off. William, who was, then, not four years of age, soon after came into the room; and smiling at my piebald appearance, said, with amazing glee: "Has Papa been out in the town in such a dress?" His mother answered, "No! but I suppose you would have been highly *delighted*, if he had." He instantly rejoined, "No, mamma, not *delighted*, but *diverted*, certainly." She instantly saw the accuracy of the distinction; but, as if ignorant of it, said, "Well, but is not that the same thing?" "No, mamma!—don't you know that that which *delights* is something—something—something—which makes us very *happy*: and that which *diverts* is something *funny*, you know, mamma?" He had never heard a formal definition of these terms; but so great were his obervation and the acuteness and accuracy of his perceptions, that he had found, from common conversation, that such were the shades of difference. Those gentlemen who knew him when he was eighteen, and listened either to his arguments in the social circle, or to his essays on the profoundest subjects of metaphysical science in the moral philosophy class, will recognize the germ of those powers which he displayed on such occasions in so great perfection." [Vol. i. pp. 52—53.]

At seven he began Latin, in which he soon made great proficiency under the tuition of his father, in whose words we cannot avoid extracting the following interesting sketch of the manner in which they pursued their delightful task:

"His advance through the grammar was sure, not rapid. In the declensions of his nouns, or the conjugations of his verbs, I would sometimes bet him ten kisses that I could go through them faster and more accurately than he. And this was a stimulus which he was eminently formed to feel: no severity could have

urged him to so much diligence: his heart could always be touched by an appeal to his affections. After he had fairly mastered "The Accidence, As in præsenti, Propria quæ maribus, Syntax, and Prosody," I divided the whole into twenty-four parts, which he repeated daily;—thus accomplishing his task every month. This, I find, he continued to do till the end of his life. He parsed, of course, as he read, and thus applied his rules; but the practice of monthly repetition kept them ever ready for application. Before he went to College, at the age of a little more than fifteen, he had read *through* the elementary books of the Valpys,* with Eutropius, Nepos, Florus, Justin, (twice) Cæsar, (twice) Sallust, (twice) Livy, Tacitus, several orations and some philosophical pieces of Cicero. He read frequently the Eclogues, Georgics, and Æneid of Virgil; with Lucan's Pharsalia; Excerpta of Ovid, which contain most of the unexceptionable parts; and such parts of Terence, Martial, Persius, and Juvenal, as prudence permitted. All the finest parts of those poets—especially their bold and tender descriptions,—he had committed to memory. My friend had furnished me with Didot's edition of Horace, printed at Paris, from which all the Pagan filthiness of that beautiful author is ejected:—and can it be worth while, for the purpose of maintaining the integrity of his writings, to publish edition after edition for our seminaries of instruction, and to thrust upon the attention of the young, scenes and language which, however popular at Rome in the days of Augustus, or in England during the reign of Charles II. are fit only for a brothel, and are condemned equally by the sober dictates of common morality and the authoritative mandate of divine revelation?"† [Vol. i. pp. 73—75.]

The last judicious remark ought to come home with peculiar force to those Christian teachers who initiate their pupils into all the obscenity of writers unhappily objectionable in the moral tendency of their works, in proportion as they are classical in the language in which their gross indecencies are clothed. Ovid, Horace, and Anacreon, are sufficient illustrations of this remark; and to those who ridicule all *excerpta* from, and expurgations of these authors, as sacrificing an acquaintance with the beauties and nice constructions of the language, we would simply say, in the

* Mr. B. recommended *double translations* through Valpy, and some other elementary books—a plan pursued by Roger Ascham. As I was guided by his advice in almost every part of my son's classical education, it is probable that this suggestion was attended to. Of its great utility, there can be no question: but I am unable, at the distance of eleven or twelve years, to say how far it was carried with him.

† "Let no CORRUPT COMMUNICATION proceed out of your mouth." "Put off all these,—anger, wrath, malice, blasphemy, FILTHY COMMUNICATION, out of your mouth." Eph. iv. 29. Col. iii. 8.

words of the apostle, "Let no corrupt communication "proceed out of your mouth;" "do not evil, that good "may come." At eight he was no mean historian; and at nine began to study French under his mother, who spoke that language with fluency and correctness, and was soon able to read many of its best writers. The next year he entered upon Greek, in which he never seems to have excelled so decidedly as he did in the sister classic tongue. At eleven, Italian was added to his rapid, yet solid acquisitions, and under the instructions of his mother, he read, whilst but a child, Metastasio, Tasso, and some other of the poets of the country of the muses.

"His advances in *general* knowledge," we add in the words of his father, on whose interesting and affecting narrative the firmest reliance may be placed, "were steady, rapid, astonishing. His spare hours were filled up with books of heraldry, which subject he had fairly studied—with old French and English writers, as Froissart, Robert of Gloucester, Langtoff, &c. which he read through and through, before he was fifteen—and with the passing literature of the day, to which he gave quite sufficient attention. His *copia verborum*, and his chaste and eloquent language, at a very early age, were remarkable; of which, proofs will soon be presented, from essays begun at the age of eleven. He never learned English grammar; but, as he was almost constantly our companion; never heard any grammatical inaccuracies among those with whom he habitually associated; and read only the best authors; he spoke and wrote English correctly from habit. His Latin furnished him sufficiently with the principles of universal grammar; and his own observation, with a reading or two of Murray's grammar, supplied him with the peculiarities of his own tongue." [Vol. i. pp. 63, 64.]

"Evils rather than goods," an expression occurring in a theme written at near twelve years of age, may, perhaps, be considered somewhat of a drawback upon the alleged success of a plan, of which we confess ourselves not to be the admirers, as we have occasionally met with very decent classics, who were not by any means acquainted as they should be with the grammatical construction of their own language, which, in many essential particulars, differs as much as any two things can do from that of any country with which young Durant appears to have been acquainted.

With his themes we have been highly delighted; as neither do the recollections of our scholastic days, nor our subsequent acquaintance with the early productions of men of genius cut off in the morning of their days, furnish us with any thing comparable to them, in that strength of thought

and chaste vigour of expression which seem to have been the striking peculiarity of the compositions of this extraordinary youth. Even his very earliest productions exhibit scarce a solitary instance of that vitiated taste for striking figures and meretricious ornaments, so prominent in the first essays of lads of genius. He ransacked not the heavens above, the earth beneath, and the waters under the earth, for tropes and figures, individually scarcely worth the gathering, and collectively forming but an exhibition of a boldness of imagination which time might sober into solid sense. Of most of the prodigies, or supposed prodigies, which we have met with, the chief excellence, in the eye of a calm observer, has been a luxuriance of soil bringing forth more weeds than flowers; yet evincing capabilities, in due time, and with proper cultivation, of maturing the richest seeds. But in this lad every thing bespeaks early habits of reflection, correctness of taste, judgment, and selection. In the latter desirable quality, we wish, indeed, that we could imitate him with satisfaction to ourselves, and justice to his memory, as at a venture we extract one or two of his boyish essays. That "On Decision" is short, and we therefore give it as a fair sample of his style at little more than twelve years of age.

"Many of the best properties of the mind, when possessed in an excessive degree, are hurtful; and yet almost all of them are apt to run into extremes. Zeal may beget fanaticism; strong reasoning powers, an argumentative turn of mind, may create scepticism; emulation may become ambition; and, in like manner, decision may degenerate into obstinacy. Nevertheless, we ought not to confound these various qualities. We need not dislike zeal, because we hate fanaticism: we need not admire scepticism, because we are fond of acute reasoning: it would not be right to discourage emulation, because we see the fatal consequences of ambition. And it is an equal mistake to confound decision with obstinacy. Though they are (if I may so speak) of the same species, they are far from being the same thing. Decision is determination and firmness, governed by reason, directed by wisdom, and associated with prudence:—while obstinacy is unrestrained, governed by passion, and directed by folly; opposing only that which is good; determined only in that which is evil; vacillating, when it ought to decide; deciding, when it ought to consider. Equally opposite to both of these is Indecision. It shews a vast weakness and imbecility of the mind, when a man is always halting between two opinions; when the slightest arguments can determine him; and arguments still weaker unfix his determination; when he never knows what course to take, what sentiments to adopt. Nothing can be

done without decision, in peace or war, in the affairs of a nation, or in those of an individual. Decision has formed the characters of a Marlborough, a Nelson, a Wellington, and an Elizabeth;—while Indecision and obstinacy united, distinguish those execrable princes (the disgrace of Scotland, and the curse of England) the Stuarts. It is decision by which Britain has overthrown the tyrant. It is decision by which Europe has thrown off the yoke of slavery. And it is decision by which Britons have obtained their present rights and liberties." [Vol. i. pp. 90—92.]

"The Evils of Despotism and Anarchy compared," written when twelve years and three months old, exhibits a strength of thought and expression which, on such a subject, we should not have expected from a boy scarce entered on his teens:

"It is an old assertion, that there is nothing worse than anarchy. But it is also true, that there are few things worse than tyranny. I shall endeavour to compare these two great evils. Absolute power vested in one man, *is not necessarily connected with tyranny.* A good king may be invested with absolute power, and use it only for the *good* of his subjects. But I am now speaking of a tyranny, under which no man is safe;—and any man may be imprisoned, tortured, or strangled, without being able to ascertain the cause of his punishment;—under which none but the most obscure are safe;—the powerful and the rich in continual danger of losing their fortune, their liberty, and their life. The tyrant himself is, perhaps, an upstart, who has gained the throne by multiplied crimes: or, if not, he is, it may be, governed by infamous favourites, or is himself of so bad a disposition, that he delights in the misery of his subjects.—But when a nation has thrown off the yoke of oppression, that nation may not find it so easy to rebuild as to pull down; and it may not be able to erect an orderly edifice on the ruins of ancient establishments. It may not be able, after the tumult into which a revolution has thrown it, to separate the bad from the good; to separate that which is useful from that which is injurious: it may not be able to draw the line of distinction between that which is ancient and that which is odious; between licentious anarchy and a just degree of freedom. In such a state of things, ambitious men, whose interest it is to influence the public mind against all that is ancient, all that is venerable, all that is excellent,—endeavour, by their harangues and by their conduct, to throw the nation into a state of anarchy, that they, in the tumult, may become its rulers.—And thus the name—and the name alone—is changed. It is, indeed, no longer the tyranny of an ancient and honourable family: but it is the tyranny of upstart plebeians—men whose elevation is the fruit of their crimes; and who are lower than the common vulgar—more cruel than those generally thought

cruel—more detestable than those commonly detested,—Men who, to attain power, have fawned on superiors whom they hated, and courted a commonalty they despised; who have carried all their vices with them into power, and have left the few virtues they did possess, behind. And though *their* power may be short-lived, yet others, as ambitious and as wicked as themselves, are ready to succeed them." [Vol. i. pp. 99—102.]

We wish that we had room for the extracts which Mr. Durant has given from the commencement and conclusion of what was, we doubt not from these specimens, a very excellent essay on "the Connection of Ideas," begun by his son when he was only thirteen years and nine months old; exhibiting, as it does, powers of reasoning and composition far, very far, beyond his age. We would, however, direct the particular attention of our readers to it; taking this opportunity of assuring them, that all the productions of its juvenile author appear in these volumes precisely as he wrote them, without the slightest assistance from any one. This, Mr. Durant positively assures us was the case, and we know enough of the high integrity of his character, to give the fullest credence to every thing he says.

At about the age of fourteen, this extraordinarily gifted son of genius gave the first proofs of his possessing poetical talent, to the exhibition of which he was excited by his father having told him, that he would "make a very good "metaphysician, perhaps a good mathematician, but never "a poet." As a poet, indeed, we ourselves are inclined to think that he would not, in all probability, have reached the very first walks of excellence; but that he might have attained to a highly respectable rank, the following addition to an imitation of Horace, Ode 4, Book 3, written when he was between fourteen and fifteen years of age, will evince:

"Not in Pieria's grot, O heavenly muse,
Nor round the fabled throne of sov'reign Jove,
Nor near old Athens' classic groves art thou:—
But thou art all around me: I hear thy voice
Amid the howlings of the tempests' cry,
Or in the zephyrs softly whispering—
Thee in the waving trees, the glittering streams—
Thee in the billowy ocean's loudest roar—
Thee in the gentle harp's mellifluous sound—
Thee in the thunder roaring o'er the sky—
And thee I find amid the mountain tops,
Or polish'd plains, or heathery hillocks wild!

Thee I invok'd, when first I undertook
The high emprise of following angel-wing,
Or one that soar'd high as angel in
Th' expanse of thought. And now my work is done.
Shall I be thankless, if, upon my head
Be plac'd the laurel crown of victory?
Or tho' no laurel deck my humble lay,
Shall I be thankless? if I have transfus'd
Its bright effulgence from one noble line
Of thy most favour'd child, or breath'd his soul
Into the grandeur of my native tongue? [Vol. i. p. 133-4.]

A note upon the following lines of that imitation may serve also to prove the strength of thought, which we have already noticed.

"What though heaven groan beneath the weight of arms?—
Think you that Jupiter, enthron'd in light,
Cares for the tumult?* No! but with a nod
Shakes heaven, earth, hell, and shews himself a god;
Laughs at the rattle of the vain alarms,
Looks down and smiles from his refulgent height,
And shines with undiminish'd splendour bright." [Vol. i. p. 131.]

Early in his seventeenth year, this interesting youth was suddenly deprived of his mother, to whom he was most affectionately attached, and had been deeply indebted for taking her full share in the formation of his mind and character; and, though feeling most acutely his own loss, he exerted himself with vigour and effect to become the comforter of his father, and of an aunt, whom he ever afterwards regarded with filial affection. Long previous to this period, his path in life had been fixed, in accordance with a predilection, the rise and progress of which cannot better be detailed, than in the following extract from the pages of his parental biographer.

"His powers of composition and speaking were, as he ever after thought and said, materially improved by a very trifling circumstance. Most of his young friends went early to boarding-schools; and, as they were at home only during the holydays, he had not always a companion of his own age. From the habitual arrange-

* I really conceive that there is something so mean in the original idea—

"Magnum illa terrorem intulerat Jovi
Fidens juventus,"—

that I have dared to desert my model; as I could not reconcile myself to a *cowardly omnipotence.*

ment of my own hours, *I* could not often walk with him from twelve till one; and his beloved mother and aunt were sometimes similarly circumstanced. At such seasons, when the weather was fine, he would go into the garden, take a stick, and march about, with unrelaxing gravity, speaking in the most energetic manner. We could sometimes, on looking through the window, catch his eye, and obtain from him one of those lovely smiles which only a parent's eye can fully perceive; which only a parent's heart can feel; and then see him recover his state and resume his speech. On his entrance, he was generally saluted with, "Well, what to-day, William?" "Achilles, Hannibal, Cæsar, Sir Arthur Wellesley, addressing my troops;" or, "I have been making a speech in parliament, on the state of the nation, on the state of the war;" or, "I have been speaking on the trial of ———," &c. With his young companions, he would convert the parlour into a Court of Justice, or a House of Commons. He was ever the leading orator; and, generally, by the acuteness of his reasonings, or the nature of his subjects, left his antagonist barristers, and his parliamentary compeers, far behind him, astonished at his addresses. I have heard clever boys, many years older than he, cry out, "William, William, what is it you mean?—can't understand you."—Up to his twelfth year, however, his views, in concurrence with the wishes of his parents, were, I believe, directed to the ministry of the gospel: but about this time, his inclination took a new, decisive, and unalterable bent. Having, at the age of twelve or thirteen, accompanied his cousin to Dorchester Assizes, he was present at a trial in which Sergeant—now Judge Best—was for the defendant. A very material witness, on the part of the plaintiff, was a boy of about William's age. In cross-questioning this boy, Mr. B. was severe,—not, perhaps, unusually or unnecessarily so; but still, in my son's apprehension, severe. His pity was awakened for the lad; and he became at that moment a decided opponent of the learned sergeant. He watched every word of that gentleman's speech to the jury, and resolved how *he* would have answered it, had he been the opposite advocate. Ignorant of law, he probably deemed some parts of the speech weak, which were really impregnable. He thought, however, that many of the weak points of the argument were left untouched by the gentleman on the other side; and said to himself, as he afterwards told me: "If I were there, I would soon unravel and expose the sophistry of Mr. B."—From that time he determined for the Bar; and nothing, ever for a moment, shook his determination. He knew, however, our wishes, and, therefore, did not press the subject upon our attention." [Vol. i. pp. 64—67.]

On the subject of these predilections we have given our sentiments in a former article, it is therefore needless to reiterate them, contenting ourselves with adding here, that as young Durant was an only child, and would, we have

reason to believe, have inherited a sufficient independency to have kept him above want, there could in his case be no reason for dissuading him from a profession in which he was admirably qualified to succeed; whilst failure and ruin would to him have been widely different things. It would, however, be an injury to his memory not to transcribe an extract from the last letter which his father ever received from him, in which he resigns the entire disposal of his future path to that father's choice.

"You know," says he, "by what motives I am actuated in declining to comply with your wishes on the subject of my future profession. The simple question I have asked myself is, Should I have chosen the sacred office, if my father had never expressed a wish on the subject? While my heart answers in the negative, I feel that *even* his wishes must not have any influence here,—and only *here*. In every other circumstance of life, I feel it my bounden duty to take every step not only *with* your concurrence, but *under* your guidance. * * * Perhaps it may be savouring of vanity in me to say it: but I believe that the ministry would be far from a bad speculation. And I decline it, just because I cannot look upon it as a speculation at all. I think the education you have given me, would enable me to attain respectable competence of fortune (I desire no more) and considerable professional eminence, together with more submissive attention than I can hope for elsewhere. While, however, I do not feel that decided inclination, which I believe to be a necessary prerequisite, I feel that to admit any such motives as those named above, would be to involve myself in guilt and misery.—*Into your hands, then, I resign the determination of my destinies.* In your wisdom, integrity, and love, I have the most unbounded confidence. You know my *predilections*;† but let me beg of you to act as if you did *not*. * * * I need not mention *duty*, and the probabilities of usefulness. I think, if two lives were placed before me—one, splendid, happy, and *useless*—the other, solicitous, obscure, but still *spent in contributing to the great mass of general happiness and virtue*,—I should unhesitatingly select the latter." [Vol. i. pp. 48—50.]

"Lastly," he says, on the conclusion of this letter, "take into the account, *my own inclinations*. I know you will not like to oppose these, under the idea that my happiness will thus be compromised. I beg, however, that no feeling of this kind may have any influence. Happiness, and the gratification of inclination, *are* distinct, *may* be opposed to each other. I have no wish for the expensive title of barrister, with a pocket purseless, and impoverished friends; still less, with the heavy condemnation at last of having misspent my opportunities of good. Again, therefore, I say, let the claims of *duty*, of *prudence*, and of *filial affection*, be fully satisfied first of all.

† For the Law.

After this, if any question remain, refer *that* and *only that* to my predilections.—In addition, I have only to say, inquire immediately, and decide before I leave College. Once more, do not *refer* the matter to me. This letter is not matter of form and ceremony, or even of duty merely. When I say, *Decide for me*, I mean, *Decide for me.* All I want is the result of your inquiries. With entire confidence in the wisdom of your decision, I am perfectly unsolicitous about the premises on which your conclusions may be founded. You may or may not state those when you announce that conclusion. Till then, however, I should be sadly mortified, if letters, which ought to be the effusion of the heart, and the representatives of social chit-chat, were to be encumbered even with family business. Let me, then, have nothing more, except your kind compliance with my request, that you *will* decide, and then your ultimate decision. *If you deem it prudent for me to take the lower walks of either profession, you need anticipate no objection from my pride.*" [Vol. i. pp. 70, 71.]

The feeling here disclaimed, with all sincerity we doubt not, has, we are equally clear, contributed to make briefless barristers of men who might have been very useful attorneys, and turned into half-starved physicians those who would successfully have aspired to a decent practice as apothecaries—nay, we have even known more than one instance of insane ambition, in leaving a very lucrative business in the lower walks of both professions, for the splendid misery of mere titulary rank in the higher ones. Even in that mad speculation, here and there one adventurer may have succeeded, but his success has tempted fifty to their ruin.

We return, however, to a more pleasing subject. In November 1818, at the age of near 16, young Durant was sent, or rather taken by his father to Glasgow, and entered a student of its university, as well prepared for distinction there, as high mental gifts from heaven, most diligently cultivated by a parental care on earth, could make him. He had the advantage of being received as a boarder in the family of Dr. Wardlaw, a man whom it is quite enough to name. During his first session he gained the highest literary distinction which his standing permitted, bearing away all the prizes in the Humanity class for which he could contend, and at his examination, handing up a list of thirty-nine Latin authors, any of which he thus declared his readiness for the professors to select for the trial of his skill. This was the largest *profession*, as it is academically called, ever made by so young a student; and when we find that Persius, (in

which he was actually examined) and some of the most difficult of the Roman classics were in the list, we wonder at the boldness of a lad, not quite sixteen, in venturing on a task which he justly calls "tremendous;" whilst we admire the facility with which he accomplished it, bearing off, by the decision of his fellow-students themselves, the first prize as his reward. He gained also another prize for translating the treatise *de Senectute* into English, and re-translating an abridgment of it into Latin, adding, as a voluntary addition to his task, copious notes in English and Latin, on the opinions of the ancients on the state after death, displaying for his age uncommon research, and drawing from Professor Walker the public commendation of being a manly attempt. To this was added, the first prize among those of his standing, for "eminent talents, industry, and exemplary behaviour during the session," in the Latin class, and a very respectable one for the same excellencies in the Greek. Well therefore may Professor Walker, in whose class he spent the greater part of his first session, close his cheerful testimonial to the talents and conduct of so promising a youth, with the declaration, that as an "*Alumnus*, for his standing he was not inferior in accom-"plishment and worth to any whom the University has "ever had the honour to rear."

Spending his vacation at Poole, he prepared himself with his wonted diligence for his second session, composing daily on Latin, on the Ciceronian model, translating Greek, and studying logic. He translated also the *Somnium Scipionis*, and the *Trinummus* of Plautus in a masterly manner, and composed an essay on the Tribunitial Power among the Romans. The two latter gained high prizes; the last the highest; and it richly merited all it could obtain, though we regret, that instead of the first and last chapters only, the public has not been gratified with a perusal of the whole. Nor are we less dissatisfied with the omission of "a very humourous voluntary, descriptive of college life;" for as it was written "in a burlesque style, and displayed considerable talent for that kind of composition," it might have assisted us in forming a correcter judgment than we now can do, of his possessing, as we are strongly disposed to think he did, all the requisites for eminent success in the profession of his choice. We would, indeed, take this opportunity of urging Mr. Durant to give to the world *all* the remains of his ingenious son, as the singularly early correctness of his habit of thinking and expression would

render, we doubt not, every thing he wrote a valuable illustration of that most interesting of all studies, (divinity excepted) the history and philosophy of mind.

His second session was rich in literary honours as the first. His entrance in it, upon the logical class, is so characteristic of his honourable ambition, that we cannot resist transcribing his father's unvarnished description of it.

"As he was still so youthful, I had said to him more that once, "My dear, had you not better enter in the *young* side?* You may get the prize among them; but in the *old* side, where the competition will be with men from two to ten years older than yourself, you would, I imagine, stand no chance." "I'll try, father," was his only reply. He *did* try with success; for he carried away the first prize in the *whole* class." [Vol. ii. pp. 1, 2.]

We quote also the following passage from a letter of this excellent young man to his father, written about this time, as it displays at once the vigour of his mind, and the correctness of his moral feeling. Few lads, ere they had attained their seventeenth year, would have had the boldness and the principle to have written thus of Lord Byron, and the execrable imitator at once of his writings and his conduct, Byshe Shelley,—for to him we suppose the allusion is made, if indeed it is not to the Don Juan of the noble, or ignoble bard himself.

"I am sorry that Mr. ——— does not acknowledge the justice of Mr. B ———, in severely correcting that *Patre fœdo filius fœdior*—that filthy bantling, who has suddenly emerged from a putrefying mass, the scum of Lord Byron's brain; and is now running over the land a moral radical, wishing to throw off every restraint, except the bonds of iniquity; and defiling all he touches with the gall of his bitterness, and the stains of his infectious corruption. His lordship is indeed a great—almost the greatest—poetical magician. Magicians of old, however, after bartering the ultimate reversion of both soul and body to the arch-fiend, were content, in the intermediate time, to pay him tithes,—more as an acknowledgment of superiority than any thing else. The pre-

* Most, if not all, of the literary and philosophical classes at Glasgow, are divided into *young* and *old* sides; to each of which, prizes are allotted. This is done, I believe, partly as an encouragement to the younger, who could stand no fair chance in competition with persons many years older than themselves; and, partly, that the professors may address to each division of the class, lectures or illustrations suited to their respective capacities. This is the case, at least, in the mathematical department.

sent dealer in the black art, not content with so limited a surrender, devotes all he has to the mighty master, whose servant he appears to be, not by profession only, but by perpetual practice, and unceasing diligence. In a word, he gives the devil just the fee simple of himself, and all that belongs to himself." [Vol. ii. pp. 6, 7.]

This language is strong; but on such a subject no terms of reprobation can be strong enough. We have said as much; and ere long,—please we in so doing, or displease, the admirers of the Byronic school,—we probably shall say a great deal more. During this session he wrote several essays prescribed by the professor, and some voluntaries, both in prose and verse. Of these, part (and again we regret to say part only) of an historical logic theme, and a descriptive essay in verse, are given in these volumes, and reflect great credit on their author, whose improvement in the art of composition is visible in each succeeding effort of his pen. The latter is a very successful imitation of the poetical style of Lord Byron, too long to transcribe, and too connected for quotations. In the logic and rhetoric—he gained, as he had done in the Humanity class, the high approbation of its professor, who cheerfully states, that "no "student ever recommended himself more to *his* good "opinion, than Mr. Durant did by a promise of great future "attainments, or to *his* affections by more amiable disposi- "tions—more pleasing manners—by a conduct more regu- "lar, or more strictly academical."

During the vacation, again passed at home, he was chiefly occupied in writing for an university prize, "on the advantages of classical learning," open to the competition of fifteen hundred graduates and under-graduates.

"When William," writes his father, "announced to me his intention, he candidly said, "I think I have no chance of getting it; but in such a struggle, it is no dishonour to fail: and, at any rate, the effort will do me good." It cost him certainly no small labour; and displayed great improvement in composition, in nice discrimination, and in general learning. He did not gain that prize: but, as the contest had been so severe—for sixteen, I think, wrote for it—and as many of the essays were very superior, the professors had determined on adding another prize to that of Lord Glasgow—and that prize, after a high compliment on the essay in the Public Hall, from one of the professors, before it was known by whom it was composed—fell to the lot of my dear son. The first was gained by a gentleman, some years older than himself, and whose family had all been distinguished, at that seat of learning, for their high intellectual character. The rest, it may be pretty confidently

asserted, were not younger than he, and some of them were unquestionably much older; for he was, when he wrote it, only between seventeen and eighteen. None, I believe, envied him his honors; they knew that he deserved them; and the modesty with which he bore them, conciliated universal esteem. The essay, as large or larger than that on the Tribunitial Power, is too extensive for this work; nor will it well bear compression." [Vol. ii. pp. 73—75.]

We hope, however, that in a supplemental volume to these interesting Memoirs and Remains, or in some other form, we shall be gratified with the entire production. Besides renewing his Latin compositions and Greek reading, he prepared himself for entering on the moral philosophy and mathematical classes, by reading Paley, and some other works on mental and moral philosophy, and in getting through the first six and the eleventh books of Euclid, Bonnycastle's Algebra, &c. The latter was indeed a task which nothing but a sense of duty could have induced him to engage in, or enabled him to surmount.

"RELIGIOUS PRINCIPLE caused him to do what he thought to be his duty, how little soever his natural temper and taste inclined him to the performance. His favourite studies were, the CLASSICS; HISTORY, especially as exhibiting the effects of different political constitutions; and MENTAL PHILOSOPHY, in all its branches; but he knew that MATHEMATICS, which he detested, ought to be studied, and he set himself to the task, with a determination to excel. He says, in a letter written during his first session, and when about sixteen, "I have plenty of work cut out for the vacation—Algebra and Geometry, both of which I *hate;* but I have long learned to conquer likings and dislikings of this kind—two or three vacation exercises, I hope, besides reading the classics, and following out a course of study in preparation for the logic class.—I am in great hopes that we shall have some *laborious* vacation exercises. There are only the mathematics I dread. I am sure my skull has not that bump; or bumps are deceitful." [Vol. ii. pp. 207, 208.]

"I flatter myself," he writes at another time, "that if I have no other qualification for a lawyer, I have, at least, a tolerable share of dogged application. For this I shall have call enough this summer; for I am DETERMINED to set myself at mathematics, the which I do from my soul abhor. But I see the necessity of attending to them; and *attend* I *will*, whether I succeed or not." [Vol. ii. pp. 121, 122.]

He continued also his poetical pursuits, and commenced a very pretty piece, founded on the affecting narrative of the death of a pupil of Andrew Melville's, killed by a can-

non ball at the siege of Poictiers, as related in Mc Cree's Life of that celebrated scholar; and as its commencement is so strikingly applicable to the early fate of its lamented author, we are sure that our readers will find a melancholy gratification in its perusal.

"Thy race was run—too quickly run—
As clouds, before the morning sun,
A moment gilded by his rays,
Are lost amid the solar blaze:
So life, the vapour life, from thee
A moment hid eternity;
Then, mist-like, melted quite away,
And left thee in immortal day.
Soon did thy star in shades decline;
'T was but to rise in happier spheres,
Where fields of cloudless ether shine,
And heaven's unveiled light appears:
As if the sun should just arise,
And cast a gleam of golden light,
Then hasten from our turbid skies,
And leave us in eternal night;
Nor on a world of sin and wo
His pure celestial radiance throw.

[Vol. ii. pp. 79, 80.]

The following stanzas, written about the same time, afford a very fair specimen of the young poet's powers, which, if not equal to those of Kirke White, might by cultivation have been rendered so.

FRIENDS OF INFANCY AND YOUTH MEETING AFTER LONG SEPARATION.

Thine eye was bright, thy brow was fair,
Grief's withering hand had not been there
To mark the furrow'd lines of care,
When last we parted.
Young Hope's deceitful brilliance shining,
Shew'd many a wreath of roses twining
Round many a bower for soft reclining,
When last we parted.
Quench'd are the rays so richly beaming,
On all the future prospect streaming,
With life and love and glory gleaming,
When last we parted.
Yet tho' these fairy colours fly,
And joy's young flowrets bloom to die,

Tho' youth, and love, and hope, are by,
Since last we parted;
Life's cheerless tide may ebb away,
But hearts can never know decay,
And friendship is as true to-day,
As when we parted. [Vol. ii. p. 90.]

In the third sessions he attended the Mathematical and Moral Philosophy classes; the former without discredit to his high academical reputation; the latter with still increasing honours. His mind was cast in a metaphysical mould, and his essays written for this class, in his eighteenth year, evince that had he applied himself to this pursuit with any thing like exclusive attention, England might have boasted a metaphysician of modern days, whom Scotland could not have surpassed.

"Subjects," says his admiring, but, we are satisfied, his impartial biographer, "the profoundest that have ever exercised human ingenuity, and to which he had, almost from his childhood, paid uncommon attention, were now fairly thrown before his mind by a master, who knew how to simplify the most abstruse, to arrange the most confused, and to shed a light over the darkest, speculations of ancient and modern philosophers. He found, in this class, many gentlemen of most powerful and accomplished minds—who witnessed his efforts that session, and will bear testimony to his intense labours, his accurate thinking, his brilliant success. From Mr. Mylne himself, he received, on many occasions, the most unequivocal testimonies of approbation—may it not be added, of *admiration* also? With the exception of one class-fellow, he distanced all his competitors. That gentleman—who will, I trust, be equally distinguished for usefulness in the ministry of the gospel, as for literary attainments at College—was accomplished beyond many, was a most diligent student, had spent four years at a respectable theological seminary in England, and was, at least, ten years older than my son—that gentleman just carried the first prize; and William, without the slighest question, took the second." [Vol. II. pp. 91, 92.]

The following extract from one of this triumphant student's letters will serve to corroborate our statement of his acquisitions, and to give a pleasing specimen of his confidential correspondence with his father.

"I have thought of a thousand excuses for the egotism I am about to display. However, I have come to the determination of confessing my vanity, and throwing myself on your mercy, in confidence of obtaining your forgiveness for it. It would be affectation in me to say, that I am not pleased with being thought well of

by those whom I highly esteem or admire; and almost worse than affectation, if, after the opinion I have expressed of Mr. Mylne, I should deny that I am glad he thinks well of me. He asserted, then, in his lectures, "*that the intensity and liveliness of our sensations are diminished by the frequency of their repetition, or the length of their continuance.*" This he stated as an undoubted fact, and attributed it to a law of sensation. I wrote a voluntary, intitled, "SOME REMARKS ON THE ALLEGED FACT," &c. This fortunately met with Mr. M.'s high approbation. He characterized it as "an acute and ingenious metaphysical essay." He said, my views were plausible, and probably just; and, finally, paid me the compliment of saying, that although his mind had been made up on the question, he should now re-consider the subject.—He is now attacking Dr. Reid's *Instincts, totis viribus*, and, I think, with the most entire success. The old Doctor seems to have had the art of compiling and *experimenting* without almost any notion of drawing a general inference. No comprehensiveness of mind. This would be treason here, and, indeed, any where else, except in a private letter. Dr. Reid is one of those sort of people, who may be denominated intellectual Isles of Wight—good—cultivated—but extravagantly lauded—till to call them only fertile—and well-farmed spots—is sufficient to forfeit, for life, a man's character for delicacy and accuracy of perception." [Vol. ii. pp. 109, 110.]

It may be thought presumptuous in a youth of eighteen, to attack the established reputation of such a man as Reid, and, as he elsewhere does, of Dugald Stuart; but until the reader has perused the following list of the literary labours of that youth during one collegiate session, and carefully examined the three specimens extracted from it, he ought to deliver no opinion on the subject; and when he has done so, the admirers of his extraordinary talent, and we are proud to rank ourselves amongst the warmest, will, we are satisfied, have no reason to quarrel with the decision. The essays we refer to are, the "Immateriality of the Human "Soul," (the very best production we are inclined to think in the volumes,) "Immortality of the Soul," and "Providence," a short didactic poem, illustrative of the consistency of prayer with the determinate counsels of God; though we regret that from none of them, especially from the first and last, will our limits allow us an extract.

We close the history of his third session, as we have done that of the former two, with the highly honourable testimony of the Professor, in whose class his time was principally passed.

"Of the various remarkable features in his mind," writes Pro-

fessor Mylne, "that which always struck me as most remarkable and characteristic, was the soundness and vigour of his judgment, to which, at so early a period of his life, he had arrived. I thought I perceived in him not those shining qualities only, which one is pleased, though not much surprised, to meet with in the young; but others also, more rare and enviable, which are thought to characterize minds happily formed at first, and brought to ripeness and solidity by advanced years, and by judicious culture and discipline. The clearness of his conceptions, the precision of his language, and the closeness and accuracy of his reasoning; his candour in comparing and estimating different philosophical doctrines;—his caution in forming opinions;—his moderation and temper in stating and defending them;—and the mild, but decisive firmness with which he maintained them, when he felt their evidence to be satisfactory, and their consequences important;—appeared to me clear indications of an intellect, which had not only been naturally endowed with great acuteness and perspicuity, but which also had already reached to no common degree of eminence in steadiness, coolness, mildness, and other qualities, which we scarcely expect to find except in those whose powers have been matured, whose principles have been fixed, by lives spent, not merely in the pursuits of science, but in the cultivation of practical wisdom.—Since my connection with this University, I know no instance of the death of a student, which has excited more general and deep regret, or which has more painfully disappointed the fond hopes of a life full of honour to the individual himself, of gratification to his friends, and of benefit to society." [Vol. ii. pp. 178—181.]

He spent his vacation a third time beneath his father's roof, chiefly in following up his mathematics, and in composing, being then but in his nineteenth year, an essay of considerable length for an university prize, "On the Standard of Taste," in which he examined with more than even his usual accurateness, the principles of Hume, Ried, Lord Kames, Burke, Blair, Stewart, Allison, and almost every writer of eminence on the subject. Before this could be given in, its author was no more. He had completed also a beautiful translation of Cicero's fine oration *De lege Manilia;* read, almost with unmixed pleasure, the late Dr. Brown's admirable work on Mental Philosophy, and Locke's celebrated treatise on the Understanding; and thus prepared by diligence at home, returned on the 17th of October, 1821, to College, where he purposed finishing for a time his metaphysical studies, by the perusal of Des Cartes and Malebranche. He entered the Natural Philosophy class, and gave, in his very few attendances upon it, abundant promise

of attaining in it that distinction which, in every walk of learning, it seemed only necessary for him to seek that he might obtain it. In the course of a week or ten days, the probable extent of his attendance on the lectures, he had written two papers, one "On the Course of Study in the Natural Philosophy Class," the other on "Solidity." Of the former, and of the general ability of its author, Professor Meikleham speaks in the following high terms of approbation.

"His essay commanded the entire attention of his hearers. It was full, distinct, and perspicuous; and was heard, not only with pleasure, but also, I believe, with considerable benefit, by many of his fellow-students. To enable me to estimate, as soon as possible, the comparative merits of my students, I very generally, at the time of their earliest appearances, make some short note, whereby I may recal, in some degree, the impression made at the time on my mind. Accordingly, there stand in my roll, opposite to Mr. Durant's name, and referring to this essay, the words, *very superior*." [Vol. ii. p. 187.]

He entered about the same time the class of the Hebrew Professor, and the extra-class of Mr. Mylne on Political Economy, a subject to which he had paid particular attention from the age of thirteen.

"He had read," adds his father, "Malthus, Godwin, and some others: besides the masterly discussions of the subject in the Monthly, Eclectic, Quarterly, and Edinburgh Reviews, for the last six years. Just after he was fifteen, he wrote on the poor laws a considerable tract, in which he had examined, with no small degree of ability, the principles of Malthus and his opponents. It now lies by me as a literary curiosity." [Vol. ii. pp. 188, 189.]

A literary curiosity, it may well be deemed, and greatly should we have been delighted by a peep at it; for though decidedly *Anti-Malthusian* ourselves, we feel anxious to learn the arguments by which a mind like Durant's would support a system, which the manifest opposition of its consequences and tendencies to his principles forced him most reluctantly to adopt.

The young student had left his home with some evident forebodings of an event which speedily followed—the death of his aunt, who had been a second mother to him. He never wrote but one letter after receiving the melancholy intelligence, and that, full of consolation, was addressed to his deeply afflicted father, who had just followed to the grave the sixth of his relatives and intimate friends, who had

been removed in the short space of a twelvemonth. Another indeed was begun, but never sent, for he commenced it in the incipient stages of a paralysis, which in the course of a few days hurried to the tomb, in the bloom and vigour of youth, one of the brightest characters,—of the most promising of the sons of genius, of which the pages of biography has preserved a memorial. But *his* memorial is on high—he died in the faith—and of him it may of a truth be said, that his body rests in *sure and certain* hope of a joyful resurrection to eternal life. To his bereaved father, who arrived in Scotland but to embrace his lifeless corpse, and follow it to a new sepulchre in a country not his own, but where he was known and loved—it were useless—it were insulting to offer other consolation, than this assurance gives. "I shall go to him, but he shall not return to me," is, we are satisfied, the settled hope and conviction of that father's mind; and if it were not, of all men he would indeed be the most miserable. To lose a son, an only son, and such an one, were an affliction, admitting of no consolation, had the gospel none to give; and that this may be experienced in its full effect, is our earnest wish and prayer for him, whom we have long honoured, for his own sake, and for whom the pages we have just perused, have inspired us with the deepest sympathy. To him a seraph harp will, we doubt not, often seem to breathe the exquisitely touching strain which last echoed from the strings of a lyre he loved on earth, in the fragment of a poem on the death of a dear relative, written by his son, but a few days before it became equally applicable to himself:

> "Though to-night the seed be sown in gloom,
> Amid darkness, (and) tears, and sorrow,
> It shall spring from the tomb, in immortal bloom,
> On the bright and glorious morrow.
>
> The tears that we shed o'er holy dust
> Are the tribute of human sadness:
> But the grave holds in trust the remains of the just,
> Till the day of eternal gladness."
>
> [Vol. ii. pp. 247-8.]

On the character of this most interesting youth, as it is fully, and we doubt not faithfully, delineated by his father, our completely exhausted limits forbid us to enter. Robust and manly in his form, he was indifferent to dress, and hating dandyism, approximated at college to the extreme of slovenliness. Like many men of genius, he was remarkably un-

handy and absent. Parsimonious in his personal expenditure on principle; he was liberal and honourable towards others. His intellectual character may be gathered from the specimens of his productions which we have extracted, and our ample detail of his studies and attainments. Strength and early maturity were, we repeat, its striking and uncommon characteristics; and in these we hesitate not to say, that he far exceeded Henry Kirke White, with whom it is impossible not to compare him, and who in his turn exceeded Durant in every thing which had a nearer connection with taste and sensibility. In talents, worth, and piety combined, we indeed may say "when shall we see their like again?" We hope at least, should it consist with *His* purpose, whose ways are not as our ways, but whose wisdom cannot err, that we never shall in connection with another common feature of their history—their early removal from a world they seemed destined at once to improve and to adorn. Endued with an uncommon share of good sense, the infrequent associate of uncommon genius, tender and ardent in his affection, of a remarkably sweet disposition, great delicacy of sentiment, playfulness of mind, cheerfulness, candour,—religion, decidedly evangelical in its views and conduct, completed a character early matured on earth for the felicities of heaven. Nor can we give expression to a better wish, either for our readers, or ourselves, than that thither they and we may follow in his path.

We entertain too high an opinion of them, reciprocated we trust in their estimate of our motives and conduct, to suppose, that in noticing a work like this, we could enter into the niceties, still less give place to any of the asperities of criticism. But it would be injustice to Mr. Durant were we not unequivocally to declare, that could we have indulged the wish, he has given no room for its gratification. He has discharged his painful task in a manner equally creditable to his head and heart, and produced, we have no hesitation in saying, the most interesting book that, in our attention to the literature of the day, we have perused for many years. It should be in the hands of every student—it contains lessons of wisdom, and a bright example for every child; and that family library is, in our estimation, essentially imperfect which contains not on its shelves these affecting "Remains of an only Son;" of which we hope very soon to see a new edition, not, we trust, without many additions.

AMERICAN LITERATURE AND INTELLIGENCE.

GRATEFIED to find that the interesting documents connected with the change that has taken place in the sphere of Dr. Mason's labours, which the kind and prompt attention of our American correspondents enabled us to lay before the British public in our last Number, has excited so much attention on this side the Atlantic, as to occasion the publication of one of them in a separate form, we hasten to put our readers in possession of the eloquent and judicious address delivered by that distinguished orator and divine, on entering upon his important functions in the Pennsylvanian University, over which we trust that he will long continue to preside, with advantage to his country and credit to himself.

"*Address, delivered at the Organization of the Faculty of Dickinson College, 15th Jan.* 1821. By J. M. MASON, Principal.

"*Gentlemen of the Trustees, and respected Auditors,*

"I address you this day under circumstances of peculiar delicacy and difficulty. Dickinson College, which had long languished, and at last expired, is about being revived again. It comports with neither my inclination nor design, to institute insidious inquiries into the causes of its former failure. With great and good men you were favoured in more auspicious times. For depth of learning, for accuracy of information, for splendour of wit, the name of Dr. Nesbit will long be remembered: and the memory of his successors, who followed him, although it must be confessed *haud passibus æquis*, will be reverend and revered while piety is honoured in Carlisle. Many causes conspire to elevate and depress seminaries of learning, without great personal merit on the one hand, or personal demerit on the other. Over the vicissitudes which have happened to this one, it would answer no good purpose to dwell; and it would savour too much of a vanity which would but ill become those who are now entrusted with its management, to make boastful professions, and encourage high expectations of its future progress. Their labours have already been too highly appreciated; their powers have, perhaps, been too much applauded. The country has been taught to expect more from them than their talents and industry shall probably be found to justify, and they will have reason to think themselves happy above the common condition of men in their situation, if they shall not altogether disappoint the public anticipation.

" The revival of a decayed institution being much more difficult than the establishment of a new one, as the resurrection of a dead body is more arduous, and certainly more uncommon, than the production of a living one; and as all the success, humanly speaking, will depend upon the plan to be pursued, it may be due to the occasion to say a few words on a subject on which every body talks confidently, and a few think correctly, while the million prate without thinking at all—the subject of *education.*

" Education, if I mistake not, contemplates three objects,—the evolution of *faculty*,—the formation of *habits*,—and the cultivation of *manners.*

" I. The evolution of faculty,—this, of course implies, that there is faculty to be evolved,—so that, like all created power, education must have its materials from the hand of the Creator. Itself creates nothing. It only brings out qualities which pre-existed. It is a manufacture, and, like all other manufactures, must have the raw material to work upon, or it can do nothing. Many well-meaning people imagine, that it is in the power of teachers to do every thing; and hard measure do they give them for not working miracles—for not converting a booby into a lad of genius. My friends, you must not expect we shall do what the Almighty God has not done. That we shall furnish brains where our pupils are naturally without them. *Ex nihilo nihil fit;* whatever be the zeal and efforts of the instructor. If you look for *bricks*, your boys must bring the *straw.* 'Pray sir,' said a gentleman to another, who complained that his sons, who were, indeed, not of the race and lineage of Solomon, had not the advantage of early education, 'Pray, sir, why cannot you give to those bricks,' pointing to an opposite pile, 'the hardness and polish of marble?' 'Because they are *bricks*, and, work at them for ever, and they will be bricks still.' Let a boy make a tour of all the Colleges *in* the land, or *out* of it, if nature made him a dunce, a dunce he will remain; with the only difference of exchanging his ignorance for *impertinence.* I know no more thankless and desperate experiment, than an attempt to educate the naturally stupid. It may well enough consort with the vocation of a pedant, who, provided he has a head to *hammer* upon, is well enough satisfied; but it is grief, and misery, and purgatory, to a man of any sense or feeling. Persons with uncouth and ruggid minds, would be employed far better in following the plow, drawn by their more intelligent horses, than in making themselves ridiculous by endeavouring to obtain a liberal education. At the same time, it must be acknowledged, that the seeds of natural ability are pretty equally distributed; and that fine minds are often lost for want of culture.

> **'Full many a gem of purest ray serene,**
> **'The dark unfathom'd caves of ocean bear:**
> **'Full many a flower is born to blush unseen**
> **'And waste its sweetness on the desert air.'**

"Yes, among these lads, who know no other use for their limbs than felling the forests—and no other for their activity of mind and body, than catching the wild turkey, the pheasant, or the deer; there are some master spirits, who need nothing but cultivation to bring them forth into their peculiar action: who contain the rudiments of the statesman's skill, and the patriot's fire, and may, according to their places, become the Washingtons, the Hamiltons, and the Franklins of future days. There are, among these simple rustics, men who in former ages would have

> 'Wielded at will the fierce democracy,
> 'And fulmin'd over Greece to Macedon
> 'And Artaxerxes' throne.'

"O, could we but light upon these chosen spirits, these minds which can balance themselves and millions of other men! Could Dickinson present, among her sons, an array hostile, terrible, destructive, to all the legions of infidelity and misrule, she might well hold up her head amid the seminaries of the nation, and receive their homage, not less freely granted than richly merited.

"But to return to their practical point. Faculty is not to be evolved without painful effort. With those young men who go to a place of education, as the other idlers frequent a watering place, where they may saunter away their time, out of their parents' observation, and having nothing to do but to amuse themselves, and dash away as fine fellows, we wish and hope to have no acquaintance. The college ought to be, and by God's assistance *shall* be, a place of *work*. Let no idlers, no mimicries, no mockeries, of students, disgrace our classes, or pollute our walls. Should such unhappily creep in, we trust that in a very short time we shall shew them out. Our great business is to keep the youthful mind under a pretty constant, but not an unreasonable, pressure; such a pressure as will insure tolerable accuracy. Let a lad 'get along,' as the phrase is, 'pretty well,'—let his ideas on a subject, which he is required to master, be only general and confused—let his preceptor almost put the answer into his mouth, when he hardly knows which way to guess, and he is bribed to intellectual sloth. The season in which he should fix habits of discrimination as well as of prompt acquisition, passes by; and though he bring to the college good native powers, he will leave it with a mind inert and unproductive. The idea then of a medium between scholarship and no scholarship must be for ever banished. The ideas of *doing* a thing, and doing it *well*, must be identified in the minds of both teacher and pupil; and the idea of doing a thing by *halves*, be equivalent with that of *not doing it at all*.

"It is manifest, that upon such a plan the pupil must, after all, be in a great degree his own instructor; and if he will not act upon this plan, all the power in creation cannot educate him. It is our's to watch, to guide, to direct him, to keep him from wasting the talents which God has given him. Farther than this, we can-

not go. The main concern is still in his own hand. A habit of close application, which can be acquired only by his own industry, is the most precious fruit of a solid education. The quantity which a young man learns at College, is next to nothing in the business of life. Let him get the habit of close attention, of painful and persevering application, and I will freely compound for the loss of all his college learning; and be little concerned if I even knew that he should make no use of it during the rest of his life. Yet to this habit of painful and steady attention, a skilful instructor can contribute much. A great deal can be done by enforcing *punctuality*. By which I mean, 'that the performance of all exercises should be limited to a certain time, both sufficient and reasonable, and then be *rigorously* exacted. His pupils will shrink; they will solicit; they will complain. They may feel a momentary despondence; but there is in youth an elasticity which cannot be long depressed: and a generosity which the firmness of authority, tempered by a well-adapted soothing, can work up to astonishing efforts.' This is therefore, a point upon no consideration to be given up. 'Labour will not be regular and ardent without the hard pressure of necessity.' Let it be ascertained that there is no escape, that the thing *must* be done, and it *will* be done. Such an urgency upon the mind disarms temptations to trifling, and often to vice, keeps it bent on the matter, and the period of duty: throws it into a strong action; and perhaps, which is still better, into a sort of agony. Hence spring the finest and most magnificent effusions of human genius. There exists no more fatal enemy to diligence, improvement and excellence, than the notion that 'there is time enough.'

"II. I have said, that education contemplates the formation of *habit*. By this I understand not merely intellectual habits, but those which entwine themselves with the moral character, and exert an influence upon all the dignity and happiness of future life. It is no small libel upon some seminaries, and not the less so for being true, that youth there learn so many things which they should not learn; and that all faults are venial, if the understanding be well disciplined. I cannot conceive any greater opprobrium upon a seminary, than that a student should become vicious, as in general intellect he becomes enlightened. To have the places of education mere reservoirs of immorality! What can he more shocking? To have them, on the contrary, *sources* of pure, refined, and exalted virtue, what can more contribute to the happiness of parents, to the peace of the surrounding neighbourhood, to the glory of the land?

"On this, which is a large theme, I shall briefly advert to two habits, which, though of apparently minor importance, mingle themselves with all the duties and occasions of life.

"1. *Subordination to authority*. I regret to say, that in all the departments of society, from the parental control to that of the government, this is held by our youth in too little esteem. Their

ambition, very early evinced, is to be manly and to be free. They are, therefore, prone to spurn restraint, and to take their own way; esteeming that to be a noble spirit which acknowledges no superior; and that to be true liberty which follows its own pleasure. That the prevalence of such a temper should produce wide spreading mischief, is manifest to every sound thinker: and often to the youth themselves, when it is too late to undo the consequences. In the mean time, it militates alike against the very constitution of our nature—against the most express commandments of God—and against those principles of action, which, at all times and in every place, but especially, from peculiar causes, in the present day, and in our own country, are necessary to the order of society and the happiness of individuals.

"It militates against the very *constitution of our nature*. It is not for nothing—it is for benign and wise purposes—that our Creator has determined we should come into the world utterly feeble and helpless. The first friend whom the infant recognizes, is his mother. To her tenderness, her watchfulness, her patience, he probably owes more than to the kindness of any of his species. Under her gentle auspices, the first buddings of his rational nature begin to unfold. To her is allotted the delightful province of teaching 'the young idea how to shoot'—of moulding the heart—of cherishing all its amiable and generous affections—of storing it with the 'sweet charities' of life—of leading it, in filial piety, to God the sovereign good. The rudiments of many a character, distinguished for virtues honoured both on earth and in heaven, can be traced to the nursery and the lap. O most charming employment! rich compensation for the seclusion, the anxieties, the pains, to which the sex is destined! O most refreshing abatement of the sorrows of that cup which has been assigned to woman for her priority in transgression! Then comes the father, appointed by the divine mandate to be the head of the domestic establishment. His family is his kingdom; his children are his subjects; and he is the governor in his own house.—These young subjects are submitted to his rule: he knows best, at least better than they, what is for their good. His authority is to be their reason for many, for most things, while they are quite young. And should they prove refractory, his superior physical force can, and should, constrain their submission. If, then, *both* parents perform their duty, their children, notwithstanding the dreadful drawback of human depravity, will generally grow up trained to obedience. Their habits will be incorporated into their character. They cannot become rude and disorderly without violating all the sense of decorum and gratitude; and breaking through, besides, all their early habits. The common sense of mankind is in accordance with all this. A rough, surly, ungovernable boy, there is nothing more common than to call an *unnatural child*. Thus are children, by the very condition of their being, made fit

subjects for *order*, which 'is Heaven's first law.' And he who requites his parents' care by vicious courses, by giving himself up to the service of iniquity, which is the essential *disorder*, though he should be one of the 'fairest spirits' that ever 'lost heaven,' and should be plausible and seducing as Belial himself, deserves no other appellation than that of a *monster*.

"The spirit of insubordination, moreover, militates against the *the most express commands of God himself*.

"His commandments are in unison with the constitution of his word. From the highest to the lowest, their tendency is to promote order. His very controversy with sin and sinners turns exactly upon this point, whether He shall govern his own creation, or they shall do as they please. And, therefore, there is no regulation of human conduct prescribed with more peremptoriness, and under greater variety of forms, than obedience to the law. This broad injunction covers the whole ground of our social relations. 'Children, obey your parents in all things, for this is well pleasing to the Lord.' The admonition is addressed to them when they are of years to reflect, and successfully to resist. No thanks to you, young people, if you obey when you cannot, and dare not, disobey. Everlasting reproach be to your parents, if they permit such early insubordination. But when you are grown to have some understanding of your own; when your physical strength enables you to defy both mother and father, then the voice from the excellent glory speaks unto you: 'My son, receive the instruction of thy father,' and adds, with unutterable tenderness, 'despise not thy mother *when she is old*.' So, also, with respect to servants: 'Servants, be obedient to your masters according to the flesh.' So likewise with respect to political government: 'Put them in mind to obey magistrates. Submit yourselves to every ordinance of man, for the Lord's sake, whether it be to the king as supreme, or to governors, as unto those that are sent by him for the punishment of evil doers, and for the praise of them that do well.' A young man, therefore, who cherishes a temper of disobedience towards his superiors, plants himself down in a path where the machinery, established by his Maker, must go, and will infallibly crush him to atoms.

"Once more. This spirit of insubordination militates against those *principles* of action which at all times and in every place, but *especially in our own day and our country*, are necessary to the peace of society, and to the happiness of individuals. I shall wave the first part of this proposition, for the sake of the second.

"We live in a republican country. Its means of keeping up good government are entirely moral. The government of force it rejects, as fit only for slaves. What then shall become of the public order, if our youth, who are shortly to be the governors, cherish a spirit of disorder? What of republican government and of our country, which has been called 'the world's last hope?' Wherein shall we

be able to compare with the governments of Europe, which we term despotic, if we ourselves exhibit a spirit of misrule, and hasten, by our own imprudence, the approach of that day when the coercion of the bayonet shall be necessary to bring us to our senses?

"2. There is another habit, of immense value in all the concerns of life—I mean the *proper employment and distribution of time.* Of time, more precious than rubies, and of which, of all the threescore and ten years which form the limit of by far the greater portion of men upon earth, only the *present moment* is our own!

"Young people always calculate upon futurity, and almost always neglect the passing hour; that is, they speculate upon that in which they have no interest, and squander away that in which they have. It would terrify men beyond the power of expression, would they realize that the breath in their nostrils is all that they can claim! that the present pulsation of their hearts, gives them no assurance that they shall have a pulsation more! Yet upon this brittle, uncertain tenure, hangs their computation for both worlds! How immense, then, the importance of learning to make the most of what they have! How can that be learned more effectually, than by having the intervals of time filled up; and a constant pressure upon the mind to make every one of them *tell.* Idleness is universally the parent of vice, and it is one of the most fruitful sources of juvenile corruption, that they have so many hours in which they *have nothing to do!* Your own famous Rittenhouse used to say, that he once thought *health* the most precious of all human possessions! 'Is it not?' exclaimed an astonished visitor; 'what then is?' 'Time,' replied the sage. 'Time!' Instead, therefore, of having a great deal of time loose upon their hands, youth are most kindly and wisely dealt with by their having none, or next to none. And of how much value it will be hereafter, to acquire the habit of being always *busy*, let those determine, who are the most active and efficient men in the various walks of public and private industry.

"III. I have said that education includes the cultivation of *manners.* I mean by *manners*, all those lighter things in conduct, which though they do not occupy the rank of *morals*, do yet belong to the embellishments and ornaments of life.

"I hardly know how it has happened, that a 'scholar,' is become a common term for every thing unpolished and uncouth. Some men, indeed, by the greatness of their genius, and the immensity of their erudition, have attained a sort of privileged exemption from the common courtesies of society. But the misery is, that the same exemption is claimed by those who have only rudeness, which they mistake for genius; and disregard of civility, which passes with them for erudition.—Thus, if scholars are sometimes awkward and absent, every awkward inattentive creature calls himself a scholar. Just as, to use a comparison of the late Mr. Governor Morris, 'because statesmen have been called knaves, every knave should, of course, suppose himself a statesman.' Cer-

tain, however, it is, that no young men have enjoyed the reputation of being ill-bred, unmannerly, and vulgar, more than students of colleges. How is this? Is there any thing in the retreat of the muses to cherish ferocity? Do men necessarily become brutes, when the world gives them credit for becoming philosophers?—Does the acquisition of science, especially moral science, involve the destruction of decency? So that after a young man has left college laden with all its honours, he has again to be put to school, in practical life, before he can be fit for the company of gentlemen and ladies? I blush to think that the place, which of all others, is supposed to teach a young man manners, is the *army!* that the kindness, the courtesy, the chivalry of life, should be associated with the trade of blood! that the pistol and the dagger should be the measure of morals and of politeness with gentlemen! and that, when they have trampled under their feet every law of God and man, and all that is dear to human happiness, and ought to be of high account in human society, is made the sport of momentary passion, they should still be allowed to pass for men of *breeding* and *honour!* 'There is something rotten in the state of Denmark!'

"The old adage, though not true in the extent to which it has been carried, is yet true in a great degree,

'Ingenuas didicisse fideliter artes,
'Emollit mores, nec sinit esse feros.'

"Let the 'molles mores,' of the sons of Dickinson, shew that they have faithfully studied the 'artes ingenuas.'

"This intellect, it is true, cannot be evolved, nor these habits formed, nor these manners cultivated, without exact government. Let not my young friends be startled by the terms *exact government.* I do not mean the government of brute force; nor the government of mere stern authority. I know that these methods have been sometimes tried, and have always failed: and I scruple not to say, ought always to fail.—Some men have imagined the youth of our country to be naturally ferocious, and have applied to them the same sort of means as they would have applied to an intractable beast. Some men have, again, supposed that there is no way of supporting their authority, but by distance, by austerity, by menace. I am neither disappointed nor displeased, at their complete discomfiture. And I am free to confess, that if there be not something in the character and carriage of the governor, which, of its own accord, invites confidence and ensures respect, all artificial substitutes will speedily prove their insufficiency.

"With respect to the accusation, which has frequently been brought against our youth, of their being more untoward and unruly than youth of other countries, at their age, and in their circumstances, I must take the liberty to call this a mere calumny. And must say farther, that when such conduct has been evinced, in any considerable degree, the fault has been at least as much in the

governors as in the governed. I have been young myself, and have not forgotten my youthful feelings. I never could find in my heart, nor see in my fellows, the smallest disposition to act with any contumely towards a man who knew how to treat us as gentlemen; nor with any respect towards a man who did not. Let this rule be freely and fairly applied. I submit to all the consequences, and I think I may answer for my colleagues. I am full well aware of the peril of this declaration, but have no inclination to shun it. I can speak, and I hope may speak, on this occasion, without the charge of egotism, from my own experience. For more than twenty years I came into immediate contact with the children of a large congregation—for nearly fifteen years it was my lot to direct the studies of young men for the christian ministry—and for five years of that period, I was called to the government of one of our most considerable colleges; and in all the time, I never met with an instance of personal disrespect from a young person in any one of them. I have no fear of it now; for I cannot suppose that the youths of Dickinson will impose on me the necessity of making them a dishonorable exception.

"What then is the government which ought to be pursued, and will perform, such miracles among young men? One which is very plain, very simple, though unhappily not very common; and one which will carry the process through from a family up to a nation. The whole secret consists in being *reasonable*, being *firm*, and being *uniform*.

"1. In being *reasonable*. Whatever you require, must be such as cannot fairly be objected to: such as belong to the situation of your pupil, his duties, and his time of life. It is a very strong point gained to have his conscience on your side. You are not to demand what he is unable to perform. And if such happen to be his situation, it must be altered accordingly. Great care must then be taken to see that your commands *are* reasonable. This matter being settled, I say,

"2. That a good government ought to be *firm*. Entreaty and supplication ought to have no more influence upon its proceedings, than upon the bench of the supreme court; and a youth should count no more upon its pliancy. I do not mean to assert, that a teacher or governor of youth should never acknowledge an error; or that he should obstinately adhere to a thing because he has said or ordered it.—He is a miserable pauper, whom the loss of a sixpence will bankrupt; and, in intellectual matters, he is no richer who cannot afford to confess a mistake. He must not, indeed, do this often. But occasionally, as *humanum est errare*, he may, by owning that he has been mistaken, doing it freely, doing it magnanimously, attach the affections of the youth very strongly to his person, and affirm his authority by those very means which would weaken it in an undecided and incapable man.

"3. I add, once more, that a government, to be good for any

thing, must be *uniform.* By uniform, I mean that it shall be habitually the same thing; that when you have its decisions at one time, you know where to find them at another; that it shall not be marked by whim; shall not be moved out of its course by gusts of passion: shall not, in a moment of great good humour, allow to-day, what, in a fit of ill humour, it will forbid to-morrow: shall not, therefore, tease and vex the subjects of it by its fickleness and variableness. These should always know what they have to depend upon; and not to see the elements of *order* disturbed and broken up, by the prevalence of official *disorder.* Against a government administrated upon such principles, and marked in its several acts by courtesy, by kindness, by the frankness and dignity of gentlemen, I am persuaded that depravity herself could not muster up any thing like a formidable conspiracy.

"Such, gentlemen, we profess to be our aim; and in the prosecution of such an aim, we feel confident of your support. Although we do not expect to have much, if any, reason to apply for it. We do hope, that an appeal to the understanding, the magnanimity, the conscience, of the students, will effectually preclude the scenes of misrule which have occasionally tarnished the history of other Colleges; and that affection will do for us, what the exercise of mere authority has not been able to do for others,—attach the students more and more to the interests of their *Alma mater.*

"After all, young gentlemen, the students of this institution, her success is, in a great measure, in your hands. Have we deceived ourselves in expecting from you, a chivalrous sense of moral honour? A delicate noble sensibilty, to character, and all the decencies and elegance of character? a high respect for order and decorum, even in slighter matters? an ardent love of your studies, and corresponding industry? If we have not; if our expectations are well founded: if you shall bear us out in our hopes respecting you; then shall our efforts be animated, our labours sweetened, our succcess cheering; and Dickinson College revive from her desolations, a phœnix of renewed life, and spreading her lustre over your county, your state, your country—be a source of mild and enduring glory in ages to come."

This address will, we should imagine, satisfy every reader of the qualifications of Dr. Mason, for the important station, which in the providence of God he is called upon to fill; and soften the regret of *his* friends, and the friends of an evangelical ministry, at the cessation of those pulpit labours, in which few men in these days could rival, and none perhaps excel him. That those labours should close honourably to himself, every person acquainted with his talents and character, might anticipate with the fullest confidence; and the event has justified their expectations:—that it would close peaceably, no one who knew the warmth with which

this devoted servant of God defended at all times, what he believed to be the fundamental truths of the gospel, could hope, or—considering the nature of the religious controversies now raging in America—even could desire. From Dr. Mason a fervid, resolute, unequivocal denunciation of that error, which he, in common with a great majority of the Christian world, and in their number with ourselves, believes to be destructive of the primal truths, we will even say of the very elements of Christianity, was but the appropriate close of a ministration, uniformly characterized by its marked opposition to the tenets of Unitarianism, strangely and arrogantly misnomered *Rational Christianity*. His warning voice was, therefore, naturally raised against the entrance of the active heralds of its dangerous tenets into a pulpit which he was about to abandon to another, after having long, faithfully, and laboriously declared from it to his hearers, the whole counsel of God. Perhaps, however, in discharging so important and necessary a part of a most painful duty, he might have mingled somewhat more of the *suaviter in modo*, without diminishing the effect of that other qualification of a Christian advocate, in which he eminently excelled, the *fortiter in re*. This opinion, we know, that some of the most attached of his American friends are inclined to entertain; though neither are they, nor we ourselves satisfied, that the want of such an occasion for our expressing it, would have prevented the Unitarians of New York from availing themselves of so favourable an opportunity, as the retirement of the most active and determined of their opponents presented, for another attempt to give additional popularity to tenets, already but too popular in many parts of the United States. At any rate, the opportunity was not lost, as we have now lying upon our table, a pamphlet published by "the New York Unitarian Book Society," under the title of "An Appeal from the Denunciations of the Rev. Dr. Mason, against Rational Christians; addressed to all who acknowledge the religion of Jesus Christ, and fear God rather than Man. By an Unitarian of New York." Nor do we regret its appearance there, or fear its re-publication in England, where, we doubt not, that some of the active Unitarian Tract Societies will speedily circulate it in a cheap form, as they already have done many an American publication of like character and tendency. From America, indeed, most of their shafts against Christianity, properly so called, have of late years been derived; and whilst this superabundant importation of foreign blasphemies—(for if Christ *be* God, they

themselves must confess that some of their publications are blasphemous indeed,) shews, that these weeds are not indigenous to our soil, we regret to add, that there is no fear of a failure in their supplies, from a quarter whence they have already derived such material assistance.

From the pamphlet before us, we shall make a few extracts, illustrative of the boldness of the pretensions of the Transatlantic Unitarians, who here speak out more plainly, both as to their doctrines and views, than they ordinarily do in other quarters of the globe:

"A direct attack," says the present champion of *Rational Christianity*, alluding to the passages in Dr. Mason's Sermon, offensive to his sect, "is made upon the religion of Jesus Christ. That religion is not one of systems, of creeds, and speculative opinions. It has little to do with opinions. It teaches us to walk humbly before God, and to deal justly and kindly with our fellow-men; and it teaches this by the example of its great Author; and its sanction is the solemn assurance which he has given us, that we shall be dealt with by the righteous Judge of all, according to the deeds done in the body. We repeat, it is waging direct war with this holy religion, to attempt to excite strife and enmity among men, and especially among those who profess to be disciples of the same Master. Does not every word that ever fell from his blessed lips reprove this unholy contention? 'By this shall all men know that ye are my disciples, if ye love one another.'" [p. 9.]

Let them satisfy us from the Bible, that they are the *disciples of Christ*, and we will cheerfully admit the claim of Unitarians to call upon their opponents to act towards them upon *this* rule; though we admit, that there is *another* precept of Christianity, by which its genuine professors are bound to love them, even as their enemies. But love, kindness, courtesy, to them as men, is a widely different thing from an approbation of their religious tenets, or even a forbearance in exposing the danger of their errors. That, Dr. Mason has not been deficient in the former respect, is abundantly proved, by the following extract of a letter from an Unitarian minister of Philadelphia, inserted in the appendix to this "Appeal:"—

"Dr. Mason arrived in Philadelphia at the close of the week, during which he took his leave of New-York. On Monday evening, about five o'clock, he called on me, and passed an hour with Mrs. T—— and myself in my private room, in the same friendly manner as was usual with him. He did not converse, nor was he in the practice of conversing, with me on theological subjects; knowing, as he well does, how much we differ; and I have repeatedly heard

him express his aversion to the imbittering of social intercourse by polemical disputes. We asked him to stay and take tea, but he politely excused himself, and took a kind, and I truly believe, a sincerely respectful and affectionate leave. It was his uniform practice to call and spend some time with me when he visited Philadelphia, and I called on *him* when I went to New-York. He was invariably polite and friendly. I am afraid that some may think Dr. M. hypocritical; this would be wrong: I hope none of our friends will receive such an impression. So far from being a dissembler, he is sometimes too unreserved. Having no doubts as to his religious integrity, the irresistible conclusion will be, that Calvinism must be as odious as it is false, since its operation on great and honest minds is so injurious. This seems to me to be the best use we can make of Dr. M.'s discourse." [p. 24.]

Here we have a specimen of the charity of those who complain so grievously of the want of charity in others, and a farther one is afforded in the following caricature of those zealous Trinitarian controversialists, of whose "band" Dr. Mason is termed "the leader," contained in the body of the pamphlet:

"Who then, we ask, are these fanatics who sport thus with the peace of society, and with all that is holy and pure and peaceful in our religion? We speak not of the body of the orthodox clergy, but only of these denouncing zealots. We tell you plainly, they are blind leaders of the blind. Are they men who by cool, and patient, and prayerful examination, have sought out the truth, which they would now disseminate in love? The very reverse. They are men of fettered minds, and confined research, who have continued for their whole lives in the dark traditional system of their youth, and who never dared to grope beyond the prison-house of their sects. Men, to whose vision light is torture. Men, who never dared to think or act but in the prescribed path of their religious factions. Men, who preserve their influence solely by barring up all access to information, and every evenue of free inquiry. Men, who are in the continual habit of warning their hearers against the dangers of investigation. They are the very enemies of truth, for they will not inquire themselves, and they denounce all those who do." [p. 10, 11.]

This choice piece of declamation, may give us some little idea of the spirit of American Unitarianism; whether that of our own country is different, we presume not to determine:— and it will be seen by our next quotations, that their views and pretensions have as little of moderation and humility about them.

"The Christian religion" says this professed teacher of the gospel, "must be presented in its primitive and true simplicity. The

miserable additions which human passions and devices have made to it, must be stripped off, or it will fall before the improving spirit of the age. These perverting representations have spread infidelity thickly in every country in Christendom. '*Rational Christianity*' —abuse it as you will—is the only antidote to this poison. Those therefore, who are continually pouring out against it, from the pulpit and in society, the heaviest denunciations and the foulest charges, incur a dreadful responsibility. We say boldly, and repeat—the current charges against Rational Christians—or Unitarians if you please, for we will not baulk the expression,—are most unjust. We are constantly told that Unitarians degrade the Saviour, and deny the Lord that bought them. It is untrue. He came as the ambassador of the Most High. We therefore honour the Son, as we honour the Father. We recognize his credentials, and submit implicitly to his authority. We receive his words as the words of God himself. He is to us the power of God and the wisdom of God. We look for immortality, only because he brought it to light; and we trust to secure this immortality, only through faith in him, and obedience, repentance, and a holy life, in compliance with his laws. But we do not worship him as being of himself the Supreme Deity. We dare not, for God has restricted our worship to himself. 'There is one only living and true God.' 'Thou shalt have no other Gods before me.' 'This is life eternal, to know thee, the only true God, and Jesus Christ whom thou hast sent.' We dare not; for Jesus Christ has forbidden it. 'See thou do it not; worship God.' But it is said that these strange doctrines are dangerous and immoral in their tendency. Of all charges this has the least foundation. True it is, our principles have tendencies in some respects opposite to those of rigid Calvinism. Unlike Dr. Mason, we do believe that man is in a state of probation—that he will be saved, not by imputed righteousness or arbitrary election, but by the mercy of God; and that this mercy will surely be extended to all those who are fit to receive it. In one word, we believe, as our Saviour taught, that we shall be judged according to the deeds done in the body, and by no other rule. The contrary doctrine seems to us false and dangerous in the extreme. We appeal to the Christian public. Deal honestly with your own souls, and do unto us as you would that others should do to you. If this work be of God, you cannot prevail against it. If otherwise, it will of itself come to nought. To our friends, we say, Be of good cheer. Truth is great, and it will prevail. It does prevail. Sober reason, and enlightened piety, do not spread like the wild-fire of fanaticism. That is a fitful and perishing flame, fed only by hay, straw, and stubble—ours a clear, increasing, and inextinguishable light. To us, every step in advance is a post fortified. Our faith never recedes. You may as well fear that the Newtonian philosophy will be untaught, and the whirlpools of Des Cartes substituted in its place, as that rational religion, when its

light is once spread abroad, will ever be overcast by the mists of Calvinism. The rising senses of men begin every where to 'chase the ignorant fumes that mantled their clearer reason.' The season of a great moral renovation is at hand. The prejudices of good and wise men are dissipating in every quarter of our country. Hundreds, nay thousands, are with us in their hearts, and from rational conviction, who yet withhold the open expression of their opinions from the love of ease or popularity, or tenderness to the prejudices of their friends and relatives. All men are not called on, nor have the spirit, to be martyrs; but we cannot wholly approve the backwardness of those who know and love the truth, and yet hesitate to avow it. But it is not for us to judge: God will vindicate his own cause, and in his good time all things will conspire together to shew forth his glory. Let us for the present rest satisfied that the bad passions of men cannot counteract his work, and that all the struggles of the powers of darkness will but concur to usher in the bright and perfect day. Let us never forget our great distinction, that we are not sectarians—that to us all are brethren who acknowledge Christ as the Son of God, and profess obedience to his laws. Putting our faith on this primitive and apostolic ground, let us cultivate also the spirit and liberality of our Saviour and his apostles. Let not the violence of infatuated men drive us from our equanimity and Christian temper. Their revilings are of little import; but it is great moment, that, while we boldly avow the truth, we yet possess our spirits in all meekness and humility, and have consciences void of offence towards God and towards man." [pp. 17—20.]

That this "loveliness of temper," this "possessing of their spirits in all meekness and humility," this "genuine fruit of Christianity," may not only be professed, but possessed by all who take part in religious controversies, we ardently desire. With the consciences of Unitarians, "void of offence towards God," it is not our province, nor is it our wish, to interfere; but with their conduct, if not their consciences, towards man, we have thus much to do, that we deem it necessary to oppose ourselves with vigour to the active efforts, which have recently been made, and still are making, for the diffusion of tenets, which, if there be any truth in the unmutilated New Testament, are pregnant with greater danger to his immortal interests, than any heresy, which, under the guise of Christianity, still maintains a hold upon the pride and prejudice of a race, whose, in a wide proportion, will be the condemnation prophetically denounced by the divine Founder of our faith, that light is come into the world, but they have preferred darkness rather than light, because their deeds are evil.

But on the Unitarian controversy, as it is termed, we hope soon to enter, in the Review department of our Work; and therefore we say no more upon the subject here. In our next we hope to give a very different specimen of the theology of New York, together with some most interesting information on the state of the American Penitentiaries, communicated by the Society for the Suppression of Pauperism in that city,

POETRY.

THE PROPHECY OF TAGUS.

From the Spanish of Luis de Leon.*

BY J. H. WIFFEN, ESQ.

1.

As by Tajo's wavy bed
King Rodrigo, safe from sight,
With the Lady Cava fed
On the fruit of loose delight;
From the river's placid breast,
Slow its ancient Genius broke;
Of the scrolls of Fate possess'd,
Thus the frowning Prophet spoke:

2.

"In an evil hour dost thou,
Ruthless spoiler, wanton here!
Shouts and clangours even now,
Even now assail my ear:
Shout and sound of clashing shield,
Belted sword and rushing car;
All the frenzy of the field!
All the anarchy of war!"

* Father Luis de Leon, one of the most learned men of his time, was thrown into prison for his translation of some part of the Scriptures, at that time prohibited. Five years after, he was set at liberty: he resumed the Professor's chair; and when his auditors expected to hear him utter complaints, he commenced his discourse as follows:—"Hesterna die dicebam," (As I was saying yesterday,) an exordium that evinced his greatness of soul, which his sufferings had not diminished. It will be seen, that the *idea* of the above beautiful Ode is taken from Horace's Prophecy of Nereus; but only the idea, for in poetical fire and imagery, the Spanish is much superior to the Latin Ode.

3.

" Oh, what wail and weeping spring
Forth from this, thine hour of mirth!
From yon fair and smiling thing,
Who in evil day had birth!
In an evil day for Spain
Plighted is your guilty troth;
Fatal triumph! costly gain
To the sceptre of the Goth!

4.

" Flames and furies, griefs and broils,
Slaughter, ravage, fierce alarms,
Anguish, and immortal toils,
Thou dost gather to thine arms,—
For thyself and vassals—those
Who the fertile furrow break
Where the stately Ebro flows,
Who their thirst in Douro slake.

5.

" For the throne, the hall, the bower,
Murcian lord and Lusian swain,
For the chivalry and flower
Of all sad and spacious Spain!
Prompt for vengeance, not for fame,
Even now from Cadiz' halls,
On the Moor, in Allah's name,
Hoarse the Count—the Injur'd calls.

6.

" Hark, how frightfully forlorn
Sounds his trumpet to the stars,
Citing Africa's desart-born
To the gonfalon of Mars!
Lo, already loose in air
Floats the standard, peals the gong;
They shall not be slow to dare
Rod'rick's wrath for Julian's wrong.

7.

" See his lance the Arab shake,—
Smites the wind, and war demands,
Millions in a moment wake,
Join and spread o'er all the sands:
Underneath their sails the sea
Disappears,—a hubbub runs
Through the sphere of heaven, alee,—
Clouds of dust obscure the sun's.

8.

" Swift their mighty ships they climb,
Cut the cables, slip from shore;
How their sturdy arms keep time
To the dashing of the oar!
Bright the frothy billows burn
Round their cleaving keels, and gales,
Breath'd by Eolus astern,
Fill their deep and daring sails.

9.

" Sheer across Alcides' strait
He whose voice the floods obey,
With the trident of his state,
Gives the grand Armada way.
In her sweet, seducing arms,
Sinner! dost thou slumber still,
Dull and deaf to the alarms
Of this loud, inrushing ill?

10.

" In the hallow'd Gadite bay
Mark them, mooring from the main;
Rise—take horse—away! away!
Scale the mountain, scour the plain!
Give not pity to thine hand,
Give not pardon to thy spur;
Dart abroad thy thund'ring brand,
Lay bare thy terrible scimeter!

11.

" Agony of toil and sweat
The sole recompense must be
Of each horse and horseman yet,
Armed serf and plum'd Grandee.
Sullied in thy silver flow,
Stream of proud Sevilla, weep!
Many a broken helm shalt thou
Hurry to the bord'ring deep.

12.

" Many a turban and tiar,
Moor and Noble's slaughter'd corse!
Whilst the furies of the war,
Gore your ranks with equal loss.—
Five days you dispute the field;
When 'tis sun-rise on the plains———
Oh, lov'd land! thy doom is seal'd;
Madden, madden in thy chains!"

TO THE NIGHTINGALE.

WRITTEN AT COLLEGE.

1.

Sweet warbler! still those notes divine
Are heard within the midnight grove,
Where Milton, tuned to lay like thine,
Was wont in former time to rove,
And listen to those strains of love
That poured like nectar on his ear,—
While echo from her shell above
Responds in accents softly clear:

2.

And still as erst to make him hear
The music of thy charming voice,
Translates beyond the starry sphere,
To swell the chorus of the skies.
And well I ween those notes may rise
Unquestion'd to that holy place,
Where chant the Birds of Paradise
All rapt'rous in the realms of grace.

3.

Sweet warbler! to thy liquid lays,
That pour like nectar on my ear,
My heart has long been pledg'd to raise
Some tribute of affection dear;
But not the drip of fountains near,
Nor lyric ode those founts among,
In sweetness, fulness, power, compeer
The native passion of thy song.

B.

EXTRACT FROM AN UNPUBLISHED DRAMA.*

A TERRACE.—MOONLIGHT.

Enter Hermione.

Hermione.—Calm orb, how tranquil is thy path!
Amid the stars thou walkest, clad in light
As with a garment.—Still thy borrow'd robe
The darkness compasseth, and sullen night
His cloud-spread visage cleareth at thy beam—

* Relating to events in the history of a certain noble lord, and found in some papers, deposited amongst the archives of his Barony.

How calm on yonder stream the moonlight sleeps,
Fair image, woman, of thy maiden breast
Untouch'd by love—anon some vagrant breath
Ruffles its surface, and its pure pale light
In tremulous pulses heaves;—brighter perchance
That feverish glitter, but its rest is o'er!—
Fresh falls the dewy air upon my cheek,
As if some spirit cloth'd in 'ts infl'ence, came
Upon my soul, with one heaven-given drop
To cool its torment.—Would that I might bind
Thine incorporeal essence, I would chain thee
Here—to my heart.—Benev'lent visitor,
Whether from yon bright sphere to mortals sent
On moonbeams gliding, fairy, gnome, or sylph,
Whate'er thy name—or from earth's glistening caves,
Or from the forest-coralled deep, thou com'st
In these moist drops that stud my dew-hung hair,
Its every braid impearling,—fly me not,
I charge thee, gentle spirit—*(Music at a distance.)*
Hark!—he comes.—I thank thee—
(The Music approaches towards the Terrace.)
A voice!—I'll hear thy words—breathe not too loud,
Ye winds—

SONG.

Lady, list to me,
Thy gentle spirit I'll be,
The fire is my garment, the flood is my bed,
And I paint the first cloud with the sun-beam red
That rolls o'er the broad blue sea.

Lady, list to me,
To the mountain-top I flee,
There I watch the first wave that comes laden with light,
And I seize the soft hue of that billow so bright,
With its beam I enkindle each heaven-peering height
And the morn's radiant canopy—
(The voice ceases and the music gradually retires.)

Hermione.—Oh fly not,—bear me on thy wing,—from earth,
From ——— Why this shudder?—Save me, spirit of air,
Or earth, or sea,—tear me but hence,—and yet—
I cannot part! Oh why, in mercy, once
Was I conceiv'd, and not to nothing crush'd
Ere the first feeble pulse, unconscious crept
Around this viewless form?—Why was I kept
Unharm'd through infinite perils,—spar'd, but doom'd
To writhe unpitied, succourless, alone,

Beneath one cruel, one remorseless curse?
From hope shut out, from common sympathy
And all communion of sorrow, e'en
To the veriest wretch upon thy bosom, earth,
Ne'er yet withheld,—this boon I dare not ask!—
Wither'd, consum'd, companionless, uncheer'd,
I meet mine hastening doom.—Yet clad in smiles,
A flower-wreath'd sacrifice, I gaily bound
With gambols playful as the inn'cent lamb,
To the devouring altar—The knife is bar'd,
Uplifted,—glittering,—still I woo thee, tyrant,
And, aw'd, embrace my chain.——This night the feast
I sudden left, arm'd, then I proudly thought,
With such resolve, as on this moonlit terrace,
Where my soul, freed awhile from earth's low influence,
Would my thrall'd heart unchain for ever!
(She takes a billet from her bosom.)
I vow'd to snatch thee from my breast,
To tear thee hence, and to the winds unseen,
Commit thy perishing fragments, e'en as now
This unoffending page I rend, far scatt'ring
Its frail memorial on the wanton air.—
(She makes an effort to tear the paper.)
Some power withholds me,—what!—for this thou yearnest,
Weak foolish heart, some other hour, thou say'st,
Better thou canst resign this flutt'ring relic
Of thy—hope, whisperest thou?
Nay folly, madness,—call it but aright,
Thou throbbing fool, and I will give thee back
Thy doated bauble——— *(Returns it to her bosom.)*
———There,—there!—watch o'er it—
Brood on thy minion,—cherish and pamper it,
Until it mock thee,—prey on thy young blood,
Poison each spring of natural affection
And all the sympathies that flesh inherits;—
Then wilt thou curse thine idol,—impotent rage—
It will deride thee, and will fiercely cling
To thine undoing for ever!—Fare thee well,
Thou star-hung canopy! Far-smiling orb,
Farewel!—No more sweet influences ye fling,
As ye were wont, around my des'late heart.—
I cannot bear your stillness.—Earthquake, storm,
The mighty war of the vex'd elements,
Would best comport with my disquiet—now
On thy calm face I dare not look again!— *(Exit.)*

PHILOSOPHICAL AND LITERARY INTELLIGENCE.

The Zodiac.—That grand monument of antiquity, the Zodiac, from Dendera, has arrived in France, and in order that the great expenses already incurred by the removal of this precious relique may not be increased, the administration of the customs, with a liberality which reflects the highest honour on that department, has given directions that its introduction into France shall be exempt from the usual duties; and the Institute intends to apply to Count Simeon to cause the expenses of its transport to Paris to be paid out of the public treasury. This precious relique, which has been skilfully detached from the vaults of the ancient temple of Tentyra, is no less interesting to the history of the arts in general, than useful to that of astronomy, and of geography in particular. Besides this monument, M. Lelorrain has sent some boxes of mummies, and a great number of those objects of antiquity with which Egypt abounds, and which its climate preserves in such an astonishing manner.

Ancient Cave, at Kirkdale.—Last autumn, through the activity of Mr. Harrison, of Kirby-moorside, an horizontal cave or opening was discovered in working a stone-quarry a little below Kirkdale church, in Yorkshire. On the 2d of August, it was explored to the extent of 100 yards or more in length, from two to seven feet in height, and from four to twenty feet in width, but contracting and expanding its dimensions as it advanced eastward under an adjacent and incumbent field. The present opening is estimated to be about four yards below the surface of the ground, on the side of a sloping bank; and the cap or covering is principally rock. On the floor of this cave, or opening, was found a considerable quantity of loose earth, principally calcareous, amongst which were animal remains, much decayed. Several bones of immense magnitude, teeth, horns, stalactites, &c. were collected, which appear to have been those of the bear, the rhinoceros, the stag, &c. &c. Whether these remains, are to be referred to the antediluvian world, or to the subsequent resort of the above animals to the cave, if they ever existed in this island, is a point for geologists to determine. An account of them has since been communicated to the Royal Society, in a very curious paper, by Mr. Buckland, from which we extract the following particulars:—"The den is a natural fissure, or cavern, in ootlitic limestone, extending 300 feet into the body of the solid rock; and varying from two to five feet in height and breadth. Its mouth was closed with rubbish, and overgrown with grass and bushes, and was accidentally intersected by the working of a stone-quarry. It is on the slope of a hill about 100 feet above the level of a small river, which, during great part of the year, is engulphed. The bottom of the cavern is nearly horizontal, and is entirely covered, to the depth of about a foot, with a sediment of mud deposited by the diluvian waters. The surface of this mud was in some parts entirely covered with a crust of stalagmite; on the greater part of it there was no stalagmite. At the bottom of this mud, the floor of the cave was covered, from one

end to the other, with teeth and fragments of bone of the following animals: hyæna, elephant, rhinoceros, hippopotamus, horse, ox, two or three species of deer, bear, fox, water-rat, and birds. The bones are for the most part broken and gnawed to pieces, and the teeth lie loose among the fragments of the bones; a very few teeth still remain fixed in broken fragments of the jaws. The hyæna bones are broken to pieces as much as those of the other animals. No bone or tooth has been rolled, or in the least acted on by water, nor are there any pebbles mixed with them. The bones are not at all mineralized, and retain nearly the whole of their animal gelatin, and owe their high state of preservation to the mud in which they have been imbedded. The teeth of hyænas are most abundant; and of these the greater part are worn down almost to the stumps, as if by the operation of gnawing bones. Some of the bones have marks of the teeth on them; and portions of the fœcal matter of the hyænas are found also in the den. Five examples are adduced, of bones of the same animals discovered in similar caverns in other parts of this country, viz. at Crawley-Rocks, near Swansea, in the Mendip-Hills, at Clifton, at Wirksworth in Derbyshire, and at Oreston near Plymouth. In the German caves, the bones are nearly in the same state of preservation as in the English, and are not in entire skeletons, but dispersed as in a charnel-house. They are scattered all over the caves, sometimes loose, sometimes adhering together by stalagmite, and forming beds of many feet in thickness. They are of all parts of the body, and of animals of all ages; but are never rolled. With them is found a quantity of black earth, derived from the decay of animal flesh; and also in the newly-discovered caverns, we find descriptions of a bed of mud. The latter is probably the same diluvian sediment which we find at Kirkdale. The unbroken condition of the bones, and presence of black animal earth, are consistent with the habit of bears, as being rather addicted to vegetable than animal food, and in this case, not devouring the dead individuals of their own species. In the hyæna's cave, on the other hand, where both flesh and bones were devoured, we have no black earth; but instead of it we find, in the *album græcum*, evidence of the fate that has attended the carcases and lost portions of the bones whose fragments still remain. Three-fourths of the total number of bones in the German caves belong to two extinct species of bear, and two-thirds of the remainder to the extinct hyæna of Kirkdale. There are also bones of an animal of the cat kind, (resembling the jaguar or spotted panther of South America,) and of the wolf, fox, and polecat, and rarely of the elephant and rhinoceros. The bears and hyænas of all these caverns, as well as the elephant, rhinoceros, and hippopotamus, belong to the same extinct species that occur also fossil in the diluvian gravel, whence it follows that the period in which they inhabited these regions was that immediately preceding the formation of this gravel by that transient and universal inundation which has left traces of its ravages, committed at no very distant period, over the surface of the whole globe, and since which, no important or general physical changes appear to have affected it."

Egyptian Antiquities.—The Vatican Library at Rome, has lately received a considerable addition of Egyptian antiquities. Amongst them are ten epitaphs, one of which is of the seventh or eighth century. A more modern and very interesting one of the twelfth, contains a genealogy, probably unique in its kind, of seventeen ancestors of

the deceased in a direct ascending line. The most remarkable works of sculpture, are, 1st, Three large *sarcophagi* of black basalt, bordered with hieroglyphics. This very hard stone is wrought with almost incredible skill, both with respect to the design, and the precision of the chisel. The sarcophagi were the outside coverings of three coffins of sycamore wood, in which the bodies of eminent persons were preserved. None of the kind have hitherto been seen at Rome. 2d. The colossal head of a man, cut out of red granite, covered with the usual sacred veil, resembling the Isis of the Capitol, with ornaments in good preservation, painted in different colours. It is part of an entire figure, intended for the lid of a coffin. 3d. The figure of a priest, clothed in a robe, and sitting on the ground, of whitish alabaster. 4th. The torso of an Egyptian divinity, of an unknown and very beautiful kind of marble, the workmanship in a very elegant style, and well preserved. 5th. One of the large entire colossuses which stood at the gate of a temple at Cannae, near Thebes, ornamented with a number of hieroglyphics, eighteen palms high. This is mentioned in the great work of the French Institute upon Egypt.

Roman Eagle.—It is well known to the studious in classical history and antiquities, that at the defeat of the Roman legions in Franconia, in the days of Augustus, one of their ensign bearers, (*Aquilifer*,) buried the eagle that was confided to his charge in a ditch, lest it should fall into the enemy's hands; and that afterwards, when the victors were compelled to resign their trophies, one of the captured eagles could not be procured. Time and chance has at length brought it to light. Count Francis of Erbach, who has a country-seat at Eulhach, and who has formed a magnificent collection of Roman antiquities, has found, in the vicinity of his residence, a Roman Eagle, in a good state of preservation. It was discovered in a ditch, not far from some remains of a Roman entrenchment. It is of bronze, 13 inches in height, and weighs 7 pounds. It is not very easy to say that this is the very eagle formerly missing, but the presumption is strong in its favour, and, therefore, it may now be appropriated to the 22d, or the Britannic Legion, which was stationed in the lines of the Forest of Odenwald.

Theban Sarcophagus.—The alabaster sarcophagus, found in the new tomb at Thebes, has been deposited in the British Museum, by order of Henry Salt, Esq. his Majesty's Consul-General in Egypt, and Mr. Belzoni.

M. Tedenat's Discoveries of Antiquities.—M. Tedenat, son of the French Consul at Alexandria, well known for his discoveries in Upper Egypt, has just landed at Marseilles, with a valuable collection of antiquities from that celebrated region. He ascended to the first cataracts of the Nile, and visited the famous city with a hundred gates. He has caused excavations to be made in the granite mountain, in the vicinity of the ruins of that place, which is situated in the front of the great temple. He found remarkably fine mummies and manuscripts on papyrus of exquisite brightness, and in perfect preservation. It is supposed that finer specimens of the kind are not to be seen in any collection in the world. It was on the mountain of Gourna that he procured the most precious relics. He had the singular good fortune to discover a thick rope (cable) made of the fibrous substance of the palm-tree, which had been used for the purpose of lowering into a pit the bodies of the rich, which were afterwards deposited in catacombs hewn out of the granite side of the

mountain, at the depth of 60 fathoms (brasses.) These pits seemed destined to conceal the tombs in the interior; and now, in order to get at them, it is necessary to hew away at random. The sepulchral chambers of Gourna present a work of the greatest perfection with regard to the hieroglyphic figures, as well as to the bas-reliefs, executed *en saillie*, which cover all the interior walls. M. Tedenat has sent the result of his researches to Paris, and will soon return to Egypt. The Academy of Marseilles has enrolled him among its members.

Antique Figure of Apollo.—There has recently been found at Nismes, in France, among the ruins of the temple of Diana, a figure of Apollo, of Parian marble, in a very mutilated state. This remarkable piece of antiquity is to be removed shortly to the Museum at Paris.

Roman Town.—On the Humby side of the boundary line next Saperton lordship, in a valley about eight miles south-east of Alcaster, have lately been discovered, in removing the earth, for the purposes of agriculture, a considerable number of Roman coins, urns, trinkets, and human bones, with foundations of houses, evidently the remains of an ancient town destroyed ages ago, and apparently by fire.

Roman Bridge, at Gröningen.—The Roman bridge, which was discovered in Holland, in 1818, is now wholly cleared from the turf with which it was surrounded. It is three miles long, and twelve feet broad. It was laid by the fifteenth cohort of Germanicus, over the marshes, in which deep beds of turf have since been formed; and, in all probability, gradually sunk into the marsh by its own weight. The resinous particles which are in the marshy soil have probably contributed to preserve the bridge, which is entirely of wood. At every six feet were posts to support the railing, as may be judged by the holes in which they were fixed. This great work, which consists of a judicious number of beams, appears to have been wrought with very large axes; the workmanship is admirable.

Ancient Coins in the Glasgow Museum.—The Hunterian Museum, at Glasgow, was lately presented by Lady Keith with a gold Sovereign of the reign of Queen Elizabeth; two antique coins found in a temple in the plain of Marathon, in Greece; two antique coins found in the temple of Juno, at Athens; and three ancient coins from the temple of Jupiter Olympus, at Athens.

Remedy for Asthma, &c.—It is said that the seed of the meadow saffron has very recently been found to be a very powerful, if not an effectual, remedy for the cure of asthma, winter and consumptive coughs. This is supposed to be produced by the ligneous acid impregnated with the virtues of the seed.

Circulation of the Blood.—A valuable paper appears in a late number of the "Chinese Gleaner," on the History of Medicine in China, which contains much original and interesting information to medical men. We insert a curious passage relative to the *Circulation of the Blood*, which appears to have been known in China long before it was discovered in Europe. "There is little doubt that as early as the days of Galen, the Chinese believed, and taught, and acted upon the belief, that the blood, and a certain animal spirit, or subtile aura, circulated, or went round and round the human body, without intermission, day or night, as long as life continued. But, up to the present time, I believe, they are ignorant of the *manner* in which it does perform its

circuit, and of the structure of those canals, the veins and arteries, which convey it.—They denominate what they call *T'sun-k'ow*, the *Inch-mouth*, i. e. that part of the wrist where they place the fore-finger in feeling the pulse, the head-quarters of the blood; or, in their style, that part where the court is held, and a report made by the pulse of all that is going on in the little world *Man*, the most distant region of which microcosm they place in the foot."

Vaccination.—The usual Annual Report, to the Secretary of State for the Home Department, from the National Vaccine Establishment, has been printed, by order of the House of Commons. It is signed by Sir Henry Halford, President of the Royal College of Physicians; by Sir Everard Home, Master of the Royal College of Surgeons; Sir W. Blizard, and H. Cline, Esq. Governors of the same; and by Doctors Frampton, Hume, Badham, and Lloyd, Censors of the Royal College of Physicians. The Report commences with the declaration that the test of another year's experience has produced an increase in their confidence as to its benefits. They add, that it has been practised more extensively, notwithstanding the influence of exaggerated rumours of the frequent occurrence of the small-pox subsequently, on the minds of some persons, and the obstinate prejudices of others. It appears, however, to be no longer doubtful that the small-pox, in a modified and peculiar form, will, sometimes, take place after vaccination; but the disorder has always run a safe course, being *uniformly* exempt from the secondary fever, in which the patient dies most commonly, when he dies of that disorder. "For the truth of this assertion," continues the Report, "we appeal to the testimony of the whole medical world. And for a proof that the number of such cases bears no proportion to the thousands who have profited to the fullest extent of security, by its protecting influence, we appeal confidently to all who frequent the theatres and crowded assemblies, to admit that they do not discover in the rising generation any longer that disfigurement of the human face, which was obvious every where some years since." There is one important observation made by these eminent Professional Gentlemen, in alluding to occasional failures, where Vaccination has been employed. Among the most frequent sources of those which have occurred, it is remarked, and "will for a time continue to occur, is to be numbered that careless facility with which unskilful benevolence undertook to perform Vaccination in the early years of the discovery; for experience has taught us, that a strict inquiry into the state of the patient to be vaccinated, great attention to the state of the matter to be inserted, and a vigilant observation of the progress of the vesicles on the part of the operator, are all essentially necessary to its complete success."

Cure of the Hooping-cough.—Dr. Archer, an American Physician, states, that the Hooping-cough may be cured by vaccination. "I have vaccinated six or eight patients that had the hooping-cough, and in every case it has succeeded in curing this most distressing disease. I would recommend vaccination the second or third week of the hooping-cough, *i. e.* when the symptoms of the hooping-cough are fully ascertained, then to vaccinate. Should the convulsive cough be violent, I should immediately vaccinate; being well assured that the distressing symptoms of the hooping-cough are checked by vaccine disease. The termination of the vaccine disease will be the termination of the hooping-cough."

Iodine in Scrofula.—Dr. Conidet, of Geneva, has met with great

success in the treatment of scrofula by the use of Iodine. In cases of goitre, or scrofulous glands, combined with hydrodate of potash or soda, this remedy appears to have been highly successful, whether administered internally or externally.

Transferring Paintings in Fresco.—M. Stefano Barezzi, of Milan, has discovered a process for transposing paintings in fresco from one wall to another, without injuring them. He covers the picture with a prepared canvass, which detaches the whole of the painting from the wall. The canvass is then applied to another wall, to which the picture attaches without the least trait being lost. M. Barezzi is now engaged in removing a large picture of Marco d'Oggione, in the church della Pace, at Rome, and it is hoped, that by his process he will be able to rescue from the ravages of time the beautiful remains of the *Cœna* of Leonardo da Vinci.

Instrument for Copying Drawings.—An invention has been made by a young man belonging to Mauchline—Mr. Andrew Smith, of the Water of Air Stone Manufactory. This is an instrument for copying drawings, &c. called by the learned who have seen it, an *apograph.* It is so constructed, that drawings of any kind may be copied by it upon paper, copper, or any other substance capable of receiving an impression, upon a scale either extended, reduced, or the same as the original. The art, we understand, furnishes no instance of an instrument resembling this, either in its appearance or operation, save what is called the pantograph, and even from this machine it differs materially. The beam in the former is suspended vertically from an universal joint; whereas the beam of the latter is supported on an horizontal plane. There is also a counterpoise added to the apograph above the centre of motion, which relieves the hand almost entirely of the weight it would otherwise have to sustain when the beam is out of the vertical position.

Canova's Statue of Washington.—This statue represents the President as writing his farewel address. He is seated in an ancient Roman chair, with his right leg drawn up, and his left carelessly extended; holding in one hand a pen, and in the other a scroll: at his feet lie the baton of a Field Marshal, and a sword like that of the ancient Romans. The costume is also Roman, the head and neck bare, a close vest and braccæ, with a girdle round the waist, upon which are displayed Medusa's head and other classical emblems. The statue is of white marble, of the finest kind, as is likewise the pedestal; upon the four sides of which are four bas-reliefs, commemorating important circumstances in the life of the hero.

Printing on Coloured Paper recommended.—Writing or printing, of the same strength and body, on a fair white sheet of paper, is less legible, and the eye sooner fatigued in reading it, than on a sheet grown brown by age. A greater quantity of light being reflected from the white paper, the pupil of the eye contracts so much as to render vision less distinct, and the effort greater. This fact ought to lead to the practice of tinging paper intended to be printed upon with a slight shade of colouring, which would at once render it more pleasing to the reader, and less subject to be discoloured by age or use

New Society for Encouraging the Fine Arts.—A new Society for the Encouragement of the Fine Arts has been established in Paris, under the name of *Le Cercle des Arts.* The following are among the advantages it presents:—To dispose usefully of the pictures and other

objects of art which may be sent to the Society. To execute, at the expense of the Society, pictures, engravings, &c. the subjects of which are to be decided in the Special Committees and Councils of the *Cercle*. To distribute honorary rewards to those artists, &c. who during the year have exhibited the most useful objects of art and public utility. The *Cercle des Arts* includes among its Members some of the most distinguished artists and amateurs in France.

Statue to the Memory of Burns.—The public will be gratified to learn, that Mr. Flaxman has produced a Model of the Statue about to be erected to the memory of Robert Burns, and which has been approved by the Committee. The Poet is represented in his native costume, in the attitude of contemplative reflection; in his right hand is placed the Mountain Daisy, emblematical of one of his sweetest poems; in his left he holds a roll, on which are engraved the words, "Cotter's Saturday Night," a poem equally remarkable for its genuine piety, and poetical simplicity. The likeness to Burns is very striking, being executed from an original by Nasmyth, procured for the occasion by Mr. Flaxman, from the venerable Widow of the Bard. The Statue, which is to be colossal, and of bronze, will be placed, by the kindness of the Magistrates of Edinburgh, in one of the most appropriate situations in the New Town of that city.

Oak Furniture.—The use of the oak has lately been revived for the purpose of furniture; and among the fashionable and expensive luxuries of the present day, has become not only the rival of some of the beautiful woods of distant countries, but in point of expense at least, has acquired a higher character. A set of dining-tables, of English oak, made by a London cabinet-maker, recently brought the enormous sum of £600!

New Mechanical Society.—An association has been formed in Edinburgh, under the auspices of Dr. Brewster, Professor Pilans, &c. for the purpose of enabling industrious tradesmen to become acquainted with such of the principles of mechanics, chemistry, and other branches of science, as are of practical application in their several trades. It is intended to institute lectures upon practical mechanics and chemistry, and their application to the arts; and to establish a library of books on all branches of natural and physical science, which shall circulate amongst those who shall attend the Lectures, and be lent throughout the whole year. It is also contemplated, if the funds permit, to give instruction in mathematical and architectural drawing.

Pearls.—A number of pearls have been recently found, by the country people, in a particular species of muscle, which abounds in a river contiguous to Omah, in Ireland. A gentleman has procured a considerable quantity of them, some of which are as fine as Oriental pearls. One is as large as a marrowfat pea; another equal in bulk to a small marble; the rest are of a minor size.

Ventilation.—The system of ventilation lately introduced into Liverpool by Dr. Meyler, and which an experience of a few years has proved to be so eminently useful in many of our public institutions, has been lately applied for a purpose not, perhaps, originally contemplated by its author, namely, the ventilation of large tobacco warehouses. It appears that the merchants engaged in this branch of commerce, have annually sustained very considerable losses from the tobacco heating, as they conceive, in consequence of the closeness of the warehouse: and they last year memorialized the Treasury to have it ventilated under Dr. Meyler's direction. This gentleman has been

accordingly sent down from London, and the ventilation of the warehouse is now completed under his superintendence. By alterations made in the windows, originally placed in the roof, they have been made infinitely more effectual in promoting a circulation of air than they formerly were; and a variety of other judicious expedients have been employed to bring air into the building, and to promote its circulation in every part. In fact, the wind, from whatever quarter it may blow, is *now* made eminently available to effect this measure. The large circular brick pillars, which are placed in the centre of the warehouse, to support the roof and carry off the water, are, in consequence of some alterations, made available to ventilation also, and they bring a large body of air into places not previously adequately supplied with it. We trust, therefore, that the advantages expected by the merchants from the ventilation of the warehouse, will be fully realized, as they certainly cannot *now* attribute any injury their tobacco may sustain *to want of air*.

Substitutes for Coffee.—Substitutes for this useful berry have grown so much into use on the continent, that the importation of that article into Europe is reduced from seventy millions of pounds annually, to below thirty.

Consumption of Steam-engine Smoke.—We are happy to learn that some of the most extensive manufacturers in the neighbourhood of Leeds, have begun to adopt measures for consuming smoke in their steam-engines and furnaces. The intention of presenting bills of indictment at the quarter sessions is, therefore, for the present suspended. Christ. Broadbent's method of consuming smoke, at Messrs. Joys' mill, in Swingate, (Leeds) certainly appears to be fully capable of answering the purpose. When the engine is fired, an inconsiderable quantity of smoke is emitted; but as soon as the door is closed, and the smoke which was in the chimney has escaped, nothing more can be seen. The inventor is the engineer at Messrs. Joys'; and we wish his ingenuity may turn to his advantage.

Museum at Göttingen.—Under the title of the Ethnographic Museum, a collection has been formed at Göttingen, which is now very complete, of the dresses, fashions, ornaments, utensils, arms, and idols, of the nations which inhabit the islands and the shores of the Great Ocean. Beginning at the north, these people are the Samoiedes, the Tchoukchis, the Kamtschatchdales, the Kuriles, the Elieuths, the natives of Ounalashka of Zadiak;—Then the inhabitants of China, of Japan, of Tibet; those of the Sandwich Islands, of Otaheite, &c. Even the miserable Patagonians of Terra del Fuego, the most southern points of the globe, have furnished their necklaces of shells to this Museum. The most curious articles contained in it are complete suits of clothing made of New Zealand hemp; overalls against rain, made of fish skin, and the clothing made of fur of Zadiak, and the north-west coast of America; also the implements for tattooing, and mourning dress of Otaheite; the needles made of fish bones, the thread made of tendons of animals, and the beautiful patterns wrought by the natives of the south-west coast of America, with instruments apparently the most uncouth and clumsy.

Monument of Kosciusko.—Only 17,000 Polish florins are subscribed towards the monument for Kosciusko, yet it seems determined to execute the plan on an extensive scale. The mound, or *tumulus*, is to be so large that the expenses of bringing or casting up the earth are estimated at 40,000 florins. On the top is to placed a block of

granite of proportionate size, to be hewn from the rocks on the Vistula, and which is to bear no inscription but the name of Kosciusko. It is farther intended to purchase the whole mountain on which the mound is to be raised, with a piece of ground as far as the Vistula, to plant it in an useful and agreeable manner, and to people it with veterans who served under the General. They are to have the land and dwelling as freehold property, and to form a little society, by the name of Kosciusko's Colony. It is also proposed to support two young daughters of Kosciusko's brother, who are orphans, and in narrow circumstances. In order to obtain the means for doing all this, the committee, who direct the subscriptions, have resolved to apply to the admirers of Kosciusko, in foreign countries, and to invite, in France, General Lafayette; in England, Lord Grey; and in North America, the late President Jefferson, all friends of the deceased hero, to collect subscriptions.

Collection of old Masters in the Royal Academy.—The Royal Academicians have liberally determined to form a collection of the finest works of the old masters, which are to be placed in the painting room of the Royal Academy for the improvement of the students.

Encouragement of Science in Hanover.—The operations which have for some time been carrying on, by order of the king of Denmark, for measuring an arc of the meridian in Denmark and Holstein, are to be continued through the kingdom of Hanover. For the purpose of accurately examining and describing the vegetable productions of that kingdom, his Britannic Majesty has been pleased to approve of the appointment of a physiographer for that purpose, and of the nomination of Dr. G. F. W. Meyer, to the office, with the title of Counsellor of Œconomy.

Telegraphic Signals.—We understand that an outline of a plan has been submitted to the Lords of the Admiralty, by Lieutenant Alfred Burton, of the Chatham Division of Royal Marines, for the establishment of a code of *numeral signals*, by which communication may take place between ships of war or commercial vessels, of the same or different nations, in a kind of *universal naval language.* The plan we believe to be something of the following kind; and, by its simplicity, it reminds us of the story of Columbus and his egg. The signal flags made use of may, according to their position, represent certain *numbers*, and these numbers may represent those *sentences* by which the usual communication is generally carried on between ships at sea. Those numbers, therefore, which signify any sentence in the English, will also signify its *meaning* in every other language; and thus a limited communication may take place between vessels totally ignorant of the language of each other. By means of four flags, 64 numbers may be expressed, and, consequently, 64 sentences; five flags are capable of expressing 325 numbers, and six flags 1956. The adoption of this plan cannot but be attended with great convenience and advantage to the maritime world, and we are only astonished that it was never thought of before.

New Islands in the South Seas.—M. Graner, a major in the Swedish service, despatched some time since to explore in the South Seas, a new route for merchant vessels from Chili to the East Indies, has discovered in that ocean, a group of islands hitherto unknown to mariners. To the largest of them he has given the name of Oscar.

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RELIGIOUS AND PHILANTHROPIC INTELLIGENCE.

Society for Propagating Christian Knowledge in the Highlands, &c.—Thursday, April 11, the 49th Anniversary Festival of the London Corresponding Board of this Society was celebrated at the Albion, Aldersgate-street; his Royal Highness the Duke of Sussex, President, in the chair; when about £300 was collected.

Religious Book and Tract Society, Ireland.—On Monday, April 15th, the Annual Meeting of this Society was held in the Lecture Room of the Dublin Institution, Sackville-street; the Right Hon. Viscount Lorton in the chair. From the Report of the proceedings of the Society, during the past year, we learn that the sales of the Depositary in that period amounted to 3298 books, and 338,949 tracts; and that 26,897 tracts had been issued gratuitously to Gaols, Hospitals, &c. making a total of 365,846; that the receipts of the Society have amounted to £3,943, and its expenditure to £3,807. 19s. 3d. A considerable number of tracts have been published.

Sunday School Society for Ireland.—The Right Hon. the Earl of Roden presided at the Annual Meeting of this Society, which was held on Wednesday, April 17th, at the Lecture Room of the Dublin Institution. From the Report, it appears that the number of schools which the Society has assisted, amounts to 1558, containing 156,255 scholars, being an increase during the past year of 205 schools and 20,655 scholars. The income of the Society during the past year has been £3193. 6s. 6d.—£360 was contributed by Associations in England, and £298 from Scotland. A bequest of £840 was left to the Society by Sir Gilbert King, and another of £200 by Mrs. O'Donnell. The Society has also received a liberal donation of 10,000 Testaments from the British and Foreign Bible Society. They have issued during the same period 1022 Bibles, 17,574 Testaments, 47,842 Spelling-books, a number of Alphabets, &c. During the year the total expenditure has been £2947. 17s. 7d.

Hibernian Bible Society.—The Annual Meeting of this Society was held at the Rotunda, Dublin, on Thursday, April the 18th, the Archbishop of Tuam in the Chair; the Report stated, as usual, the progress of the Society, which exceeded the precedent of all former years. Avoiding fractions, the receipts were £5679, being £1745

more than the preceding year; and the expenditure £5573. The issues were 8701 Bibles, and 11,964 Testaments. Since the formation of the Society, the amount of both has been 295,695.

Hibernian Church Missionary Society.—On Friday, April 19, was held at the same place, the Annual Meeting of this Society; his Grace the Archbishop of Tuam in the Chair. The Report stated, that the receipts of the last year amounted to £2579, of which more than £2000 were transmitted to the Parent Institution in London.

Wesleyan-Methodist Missionary Society.—The Three Annual Sermons before this Society were preached on the 25th and 26th of April, by the Rev. John James, of Halifax, the Rev. Dr. Adam Clarke, and the Rev. Henry Moore, in the Chapels at Spitalfields, Great Queen-street, and City Road. Sermons were also preached in aid of the Missions, on Sunday, April 28th, in all the Chapels of the Wesleyan Methodists in the London Circuits. The Sunday collections, in almost every Chapel, exceeded those of the last year, although, in most cases, Branch-Societies exist in connection with these Chapels, each of which had previously held its own Annual Meeting, and had remitted, together with subscriptions and donations, the public collection *then* made. The whole of the collections and donations, received in connection with this Anniversary, amount to upwards of Twelve Hundred Pounds, being an increase of Two Hundred Pounds above those of the last year.—On Monday, April 29, the Annual Meeting for business was held at the City Road Chapel; Joseph Butterworth, Esq. M.P. in the chair. The Report took a rapid review of the Missions supported by the Society in France, Gibraltar, Ceylon and Continental India, New South Wales, New Zealand, Western and Southern Africa, the West Indies, British North America, &c.; from all of which the accounts are generally very satisfactory. The number of Missionaries now employed, including several Native Assistant Preachers, but exclusive of mere Cathechists and Schoolmasters, was stated to be 149; who occupy 105 stations. The number sent out during the last year was eleven, of whom five are married. The number of Members in the Foreign Missionary Stations, was, when the last year's returns were made up, 28,699; and the returns of the current year, as far as they have yet been received, indicate a very considerable increase, especially in some of the Islands of the West Indies. The receipts of the year ending Dec. 31, 1821, were £26,883. 0s. 1d. The expenditure was £30,925. 2s. 1d.; to which must be added the balance due to the Treasurers, Dec. 31, 1820, viz. £3,526. 3s. 10d.; so that when the last accounts was made up, the Treasurers were in advance for the Society to the large amount of £7,568. 5s. 10d. This balance, however, we understand, has since been somewhat reduced.

Church Missionary Society.—On Monday Evening, April 29, the Annual Sermon for the benefit of this Institution, was preached from John iv. 34—6, at St. Bride's Church, Fleet-street, by the Rev. Marmaduke Thompson, M.A. Chaplain of the Hon. East-India Company on the Madras Establishment; and the following day, at noon, was held, at Freemasons' Hall, the Twenty-second Anniversary of the Institution; the Right Hon. Admiral Lord Gambier in the chair. The Report detailed, at great length, the missionary operations of the Society during the past year, in the various countries to which its missionaries had been sent. Many letters from different friends to the Society, were quoted, giving highly satisfactory accounts of

the rapid progress which the light of the Gospel was making in every quarter it had reached. The statement as to the funds of the Society was extremely gratifying; the receipts of the current year amounting to about £33,000; and the expenses to nearly the same. A Missionary House at Calcutta, similar to that at Madras, has been established under the auspices of the Right Rev. Bishop; and education is advancing with steady steps throughout the East. The accounts from Ceylon, the West Indies, the British settlements in North America, &c. are highly satisfactory. In Sierra Leone, the Gospel is working almost incredible changes; and many of the poor slaves may, without a figure of speech, be said to have become new creatures. Schools, (numerously attended) prayer-meetings, and even a Bible Society, have been established in that improving land, which, not many years ago, was totally buried in mental darkness. The accounts from the Protestant churches of continental Europe, present a beautiful picture of missionary zeal and energy: indeed from the Pyrenées to the mountains of Norway—from the German Ocean to the shores of the Euxine, the same ardour and activity in this best of causes are eminently conspicuous.—The collection at the Church was £221. 19s. 7d. and at the Meeting £167. 7s. 5d.

British and Foreign Bible Society.—Wednesday, May 1, the Anniversary Meeting of this excellent Institution was held at the Freemason's Tavern; Lord Teignmouth in the chair. The Report contained a number of most cheering facts relative to the prosperity of the Institution, from which it appeared that the Auxiliary Societies have increased both in numbers and in the amount of the subscriptions; that the friends of similar institutions in various parts of the world have been prosecuting the same cause with increased energy and success; and many instances were mentioned, in which their exertions have produced a very striking moral and religious benefit. The income of the Society during the past year exceeded that of any former year, and amounted to the astonishing sum of upwards of One hundred and three thousand pounds. The expenditure during the same period, in translating, printing, and circulating the Scriptures in a variety of European, Asiatic, and some African and American languages, as also in assisting the benevolent labours of kindred institutions, exceeds £90,000. So great, however, are the demands, and such the confidence of the Committee on the continued generosity of the Christian public, that the engagements of the Society were calculated at no less a sum than £50,000.

Prayer Book and Homily Society.—The Tenth Annual Meeting of this Society was held on Thursday, May 2, at Stationers' Hall; the Right Hon. Lord Calthorpe in the chair. From the Report, it appeared, that the Society had issued considerably more Prayer Books and Homilies during the last year than in the preceding, (the increase in the issue of the latter amounting to 30,000,) and that its cause was more warmly espoused, and its utility more generally acknowledged, than heretofore. The Book of Homilies, previously to the formation of this Society, was considered, by far too many, as almost antiquated and obsolete; but through their exertions, these valuable compositions have become known to many thousands. Besides those already circulated, measures have been taken to translate more of the Homilies into the French and Italian languages, and *nothing is wanting but enlarged funds for the disseminating of these instructive compositions over the greater part of the Continent*, where they are thank-

fully received, and in some cases highly appreciated. The Morning and Evening Prayers, the Psalter, and the first Homily, have been translated into Chinese, and distributed in various places, not actually in China, but where those who understand the Chinese language reside. In China itself, the Court decides how and what the people shall worship; but in the Chinese Colonies no such opposition is encountered. A Chinese servant resident in this country was presented with a Prayer Book, which had been translated into the Chinese language by Dr. Morrison, whose name was perfectly familiar to him; for upon hearing it, and seeing the book, he exclaimed, "Good man! good book!" This poor heathen had, previous to his receiving the Prayer Book, been in the habit of *burning a piece of paper as an act of worship.*—On the shores of the Mediterranean, the calls for religious information are loud and numerous. In Italy, many prejudices against our English Creed have been removed through the reading of the Prayer Book alone. The version of the Liturgy into pure Biblical Hebrew is recommended for the use of the Jews. Homilies in the Manx language have already been scattered among the people of the Isle of Man.

London Society for Promoting Christianity among the Jews.—On Friday, May 3, the Fourteenth Anniversary of the above Society was held at the Egyptian Hall, Mansion House. The Right Hon. the Lord Mayor, having taken the chair, briefly opened the business of the Meeting by a short, but appropriate address. The Rev. Basil Woodd then introduced to his Lordship and the Company the Jewish Children, who sang the beautiful anthem, "Hosanna to the Son of David," with great solemnity and effect. The Lord Mayor then resigned the chair to Sir Thos. Baring, the President of the Society. The Schools at present contain 38 boys and 44 girls: the number admitted during the last year is seven boys and three girls; and the number apprenticed, four boys and six girls; five boys have been removed by their friends, one of whom has been re-admitted. A converted Jew, father of some of the above children, was baptized at the Episcopal chapel in December last.—Two new tracts have been added to the list of the Society; the sale of the Jewish Expositor has considerably increased; and the Committee are preparing editions of the Prophets in Biblical and in German Hebrew. The opening of a Seminary for Missionaries to the Jews was mentioned in the last Report; eight have been received, of whom two are now employed upon the Continent, and two more are to proceed thither shortly. In Holland, the object of the Society is steadily pursued by Mr. Thelwall, who is the Society's agent there; and at Amsterdam a school has been formed for the poorer Jewish Children. Mr. M'Caul, his companion, proceeded to Warsaw, where he has been since joined by Mr. Becker, another Christian Missionary. Many of the Jews (who are there very numerous) entered into conversation with them, and thankfully received the tracts, and some New Testaments, in Hebrew. At Frankfort, the Society's Missionary, Mr. Marc, continues stedfast and active, nor are his labours without encouraging success, some whole families having been baptized. In Denmark, at Hamburgh, at Gibraltar, Malta, and even on the coast of Barbary, the labours of the Society have not been without the best effects.

London Hibernian Society.—On Saturday, May 4th, the Annual Meeting of the above Society was held at Freemasons' Hall; his

Royal Highness the Duke of Gloucester in the chair. The Report stated, that the number of the Society's Schools in Ireland had increased in the last year from 534 to 575, and the number of scholars was 53,233; 35 of the Schools were under the superintendence of Catholic Priests, from which it would be seen how entirely the Society was divested of sectarianism. The Society had received 1000 Bibles and 10,000 Testaments from the British and Foreign Bible Society, and had distributed upwards of 80,000 Bibles and Testaments. The progress of the Society had been slow but sure, and extends now to 23 counties out of 32, and they looked with confidence to complete success, as the cause was not that of a party, but truly Catholic. The income of the last year was £5562, and its expenditure £6863, which left a deficiency of £800, which could only be made up by drawing on their capital.—The Meeting closed with a liberal collection at the doors.

Port of London Society.—Monday, May 6, the Members and Friends of this Society assembled at the City of London Tavern, to celebrate their Fourth Anniversary; the Right Hon. Lord Gambier in the chair. The Report informed the Meeting that "at most of the out-ports of the United Kingdom, Seamen have now chapels devoted to their use. Preaching on board of private vessels has also greatly increased; and in various ways the moral and spiritual welfare of this interesting class of men has been promoted." A letter was quoted, reciting the like measures adopted in the United States of America, particularly at Boston. The unwearied exertions of "the British and Foreign Seamen's Friend Society," in establishing Devotional Meetings of Seamen under the Bethel Union Flag was then honourably mentioned; and a small Society of the same nature was reported as established at Gibraltar. The Floating Chapel continues to be well attended, and an annual service has been established on the 4th of June, in honour of his late Majesty. The Treasurer read an abstract of the accounts, which, amongst other things, stated the gratifying fact, that £136. 17s. 7d. had been obtained by monthly collections from the sailors and others who went to hear the sermons delivered in the Floating Chapel.

Sunday-School Union.—The Annual Meeting of this Society was held on Tuesday Morning, May 7, at the City of London Tavern; Joseph Butterworth, Esq. M. P. in the chair. The Company assembled to breakfast between five and six o'clock in the morning, and the chair was taken at half-past six. About 1000 persons were present. The Report stated, that the total of Sunday scholars in London and its vicinity was 52,549 children, and 478 adults, taught by 4870 gratuitous teachers, being an increase of 3687 scholars in the past year. Several New Sunday School Unions have been formed during the last year. In three counties in Wales there is a total of Sunday scholars, including children and adults, amounting to one-fifth of the population. The Report exhibited a total of upwards of 600,000 Sunday scholars in Great Britain and Ireland, in addition to which there were many places from which no returns had been communicated. The Report then alluded to the spread of education generally throughout the world, and especially by means of Sunday Schools; 9000 scholars were stated to be in the New-York Sunday-School Union, and 24,000 connected with that of Philadelphia.

Naval and Military Bible Society.—The Annual Meeting of this most interesting Society was held on Tuesday, May 7, in the King's

Concert Room; Lord Gambier in the chair. The Report commenced by detailing the exertions and progress of the Society in the Army and Navy, where much good has been effected. It next noticed the support it had received from various Auxiliaries, particularly that at Portsmouth; and that it had been farther aided by a liberal donation of £300 from Edinburgh. The receipts and expenditure of the last year amounted to about £2050; but there was a debt owing of £1332. This balance against the Society prevented the Committee from their usual gratuitous distribution of the Scriptures; 8621 copies, however, had been circulated, and the results were truly gratifying. The demands for them were very great. In the West Indies a Bible had been put up for sale, and a sergeant in one of the regiments had bid £1 for it; but a superior officer increased the bidding, and purchased the book. The officers of the regiment afterwards procured another copy, and presented it to the sergeant. The Report concluded by a call from the Committee on the benevolence of the public, to assist them in their important undertaking.

Continental Society.—Tuesday, May 7, the Anniversary Meeting of the Friends and Supporters of this Institution was held at Freemasons' Tavern; Sir T. Baring, Bart. M.P. in the chair. It appeared from the Report, that, during the last three months, 307 New Testaments, 25 Bibles, 355 Gospels and the Epistles, and above 3000 Tracts, had been circulated upon the Continent; that the various agents employed by the Society had been received on their visits to the Continent with kindness, and that the Society was rising in estimation daily. There had been instances where 30 sous had been paid for the New Testament.

Irish Evangelical Society.—This Society held their Annual Meeting on Tuesday Evening, May 7, at the City of London Tavern; Mr. Walker, the treasurer, in the chair. The Report, which commenced with a view of the unhappy state of Ireland in respect of religion, goverment, and social life, enumerated the 15 stations of the Society, and stated the reception, labours, and success of its agents. Two natives have been encouraged to preach the gospel in their own language. Sunday and week-day Schools, Bible and Tract Associations, Dorcas and benevolent societies of various descriptions, have been established in every practicable situation. At the Society's Academy, in Dublin, four students, having finished their course, have engaged in the work of Evangelists, and their places have been supplied by four others, filling up the number of eight students in the Academy. From the statement of the Society's finances, it appeared that there was only a balance of £13. 5s. 10d. in hand, a sum insufficient to liquidate the expenses already incurred. The net receipts of the Society were considerably increased during the past year; but its expenditure increased in nearly the same proportion.

London Missionary Society.—The Anniversary of this Society commenced, Wednesday, May 8, with a series of devotional services at Surrey Chapel, the Tabernacle, Tottenham-Court Chapel, and Blackfriar's Church, where Sermons were delivered by the Rev. Dr. Hanna, of Belfast, Messrs. East, of Birmingham, Wilkins, of Abingdon, and J. A. Stephenson, M.A. Rector of Lympsham. Previous to these, however, the Rev. Cæsar Malan, of Geneva, preached a Missionary Sermon, in French, at the Poultry Chapel: and subsequently, Sacramental services were held at Zion, Silver-street, Tonbridge, and Orange-street Chapels. Two Sermons were also preached, in

Welsh, at Gate-street Chapel. The following is a correct statement of the the sums collected for the Institution, at the various Chapels:

Surrey Chapel (Sermon)	£357	8	3
Tabernacle	202	6	9
Surrey Chapel (Public Meeting)	392	15	6
Tottenham-Court Chapel	153	15	0
St. Ann's Church, Blackfriars	191	4	0
Sion Chapel, (Communion)	100	19	6
Orange-street Chapel, (Ditto)	83	0	0
Silver-street Chapel, (Ditto)	58	7	6
Tonbridge Chapel, (Ditto)	42	11	6
Poultry Chapel, French Service	23	10	0
Gate-street Chapel, Welsh Service	10	8	6
Albion Chapel (Morning Lecture)	16	0	0
Total	£1632	6	6

The Annual Meeting for business was held at Surrey Chapel, on Thursday morning, May 9th; Wm. Alers Hankey, Esq. in the chair. The Report included the following stations: (1.) The *South Sea Islands*, the inhabitants of which have renounced their idols, and embraced Christianity; 6000 at least have learned to read the Scriptures, and Auxiliary Missionary Societies have been formed, whose contributions, in cocoa-nut oil, after all deductions of expense, have amounted to more than £900. (2.) *Ultra Ganges.* At Canton, Drs. Morrison and Milne, having completed the translation of the Scriptures into the Chinese, are actively employed in circulating them. At Malacca, the Society has four Missionaries, eight Schools, and a large printing establishment for tracts in the Malay and Chinese languages. At Pulo Penang, three Missionaries and eight Schools. At Batavia, one Missionary, a Chapel, and two Chinese Schools. At Amboyna, the gospel is preached in Dutch and Malay to large congregations; a press is established; and Native Teachers are trained in the Mission House. (3.) *East Indies.* At Calcutta, the Society has four Missionaries and two Assistants; a large Chapel; a printing establishment; an Auxiliary Society; and a Monthly Magazine. At Madras, there are two Chapels, seventeen Schools, four Missionaries, one Native School, and eleven Native Teachers. The Society has also Schools and Teachers at Chinsurah, Benares, Vizagapatam, Bellary, Belgaum, and Bangalore. (4.) *South Travancore.* At Nagercoil, the Society has 32 Native Schools and a printing press. Between 3000 and 4000 of the natives have renounced idolatry, and put themselves under instruction. A new Mission has been commenced at Quilon. A printing press is established at Surat; and the New Testament, with part of the Old, is translated into the Guzerat language. (5.) *Russia.* At St. Petersburgh, a flourishing English congregation, a Missionary and a Charity School. In Siberia, three Missionaries, and two Gospels translated into the Mongolian language. At Sarepta, a Mission to the Calmucs. At Zante and Malta, a Mission to the Greeks, intended to awaken religious inquiries. (6.) *South Africa.* Here the Society has 15 stations, from Cape Town to New Lattakoo, where have been built a Chapel, Mission and Store houses. At Cape Town, Dr. Philip resides as agent of the Society. At the Paarl, about 2000 are under instruction. At Bethelsdorp, there are about 200 Church members, and half as many at Theopolis; but there are 600 or 700 hearers, and 240 in the Schools. At Griqua Town, out

of a population of 5000 about 300 attend the preaching, and there is a school on the British System. (7.) In the *African Islands* of Mauritius, Madagascar, and Joanna, the Society has stations—at Madagascar, three Missionaries and four artisans. (8.) In the *West Indies*, at Demerara, Le Resouvenir, and Berbice, are both Missionaries and Schools, in which are taught nearly 2000 children. The Missionary Seminary at Gosport, under Dr. Bogue, last year sent out six Missionaries to India, and has others prepared to follow. The Treasurer then gave a statement of accounts, by which it appeared that, notwithstanding their increase of income, the expenditure has increased still faster, that of the year past amounting to £40,000, and exceeding the income by £10,500. This has obliged the Society to sell out of the funds £11,000 stock within the last three years. To remedy this evil, there are but two ways—to increase the number of subscribers, and, for those who can afford it, to increase also the amount of their subscriptions.

Royal Universal Dispensary for Children.—Tuesday, Feb. 12, the Governors and Friends of the Institution held their Anniversary Festival, at the City of London Tavern; the Lord Mayor in the chair. From the list of Subscribers, and the amount of the subscriptions, it appeared, that the funds of the Charity were in a state of great improvement.

Society for Educating the Poor in Ireland.—The Annual General Meeting of this Society was held Feb. 22, at the Model School, in Kildare-street, Dublin; George Knox, Esq. V.P. in the chair. The Report of the Committee stated, that, notwithstanding all impediments, the cause of education is still advancing; that during the last year 272 Schools had been assisted by the Society, (which is 27 more than in 1821;) of these, 30 received grants towards building School-houses, 93 for fitting up and furnishing School-rooms already built, and 122 have been supplied with books or stationery. Of the Schools, 132 are new ones, containing 10,183 scholars. The whole number under instruction, in 513 Schools connected with this Society, probably exceeds 40,000. They add, that among the Schools assisted last year, are ten *gaol* schools, which promise to be of great utility. Beside supporting schools, the Society print cheap books and tracts of a religious and moral tendency; of these, 556,522 have been already circulated, many of which have been given for the formation of lending-libraries. In adverting to the pecuniary concerns of the Society, it is stated that the Committee of 1820 had been compelled to borrow £1000, to carry on the Institution, but that during the last year they had received from the Legislature the liberal grant of £10,000 British.

Seamen's Hospital.—The first Anniversary of this Charity was commemorated on Tuesday, March 7, at the London Tavern, by above 100 gentlemen of high respectability. In consequence of the unavoidable absence of Lord Melville, Lord Exmouth presided. The Treasurer's statement held forth a very flattering prospect; the subscriptions amounted to upwards of £700.

Society for the Relief of Asthmas, &c.—On Thursday, March 7, was celebrated the Anniversary Dinner of the Society for the Relief of Persons labouring under Asthma and Complaints of the Lungs; the Lord Mayor in the chair. A considerable sum was collected for this excellent Charity.

Surrey Dispensary.—On Thursday, March 7, the Friends and

Supporters of this Institution met at the London Tavern, Bishopsgate-street; Florence Young, Esq. in the chair. The Report stated, that since the origin of the Institution, in 1777, to the present year, the number of patients admitted were 131,980, out of which only 4586 had died; and during the last year 4195 were admitted, of whom 78 only had died.

St. Giles's Irish Free Schools.—Tuesday, March 12, the Annual Meeting of the friends and benefactors of these Schools, and a public examination of the children instructed therein, took place at the Freemasons' Tavern, Great Queen-street, Lincoln's Inn Fields; his Grace the Duke of Bedford, Patron, in the Chair. In the Report, the operation and effects of the Charity, from its formation, in 1813, were very fully exemplified. Since the formation of this Establishment, four others, precisely on the same principles, have been instituted in the neighbourhood of St. Giles's, by which no less than 3500 children have been admitted and instructed in reading, writing, arithmetic, and in religious principles. At the conclusion of last year's accounts, a balance of £71. 5s. 10d. was over-drawn, for which the Institution was indebted to the Treasurer. The Children then passed in order round the room, after which they were drawn up near the platform, and underwent an examination. The Boys repeated several passages of Scripture from memory; and several questions in arithmetic were put to them, by their master, Mr. Finnegan, which were answered in a manner that highly delighted the auditory.

Jews' Hospital.—On Thursday, March 14, the Friends and Supporters of this Institution assembled at the London Tavern, Bishopsgate-street, for the purpose of celebrating their Anniversary Festival; his R. H. the Duke of Sussex in the Chair, supported by Earl Pomfret, S. Whitbread, Esq. M.P. and other persons of eminence. The Report stated, that only 28 individuals could be provided for at the origin of the Institution, in 1807, but now 80 were protected by it; and it was in a most flourishing condition. A handsome collection was made.

St. Patrick's Schools.—The festival of St. Patrick falling this year on a Sunday, it was celebrated, by anticipation, on Saturday, March 16, at the City of London Tavern, by the friends of St. Patrick's Charity, being their 37th anniversary; the Marquis of Lansdowne in the chair, supported on his right by the Duke of Wellington, the Canadian Chiefs, and Lord Darnley, and on his left by the Marquis of Londonderry and Mr. Canning. After the usual toasts, about 150 of the children were introduced, and walked through the room, whilst the band played "Saint Patrick's Day in the Morning." The subscriptions amounted to £1665, including £300 from the Marchioness of Londonderry, being the produce of the Memoirs of Lady Suffolk, written by the Marchioness.

Irish School Society, Dublin.—The Anniversary of this Society was held on Monday the 18th of March, at the Lecture Room of the Dublin Institution; Lord Viscount Powerscourt in the Chair. The Report was highly gratifying. A considerable increase has taken place in the number of Schools for teaching to read the Irish language. They now amount to 48 Sunday and Daily Schools, containing 2178 scholars, of whom 888 are adults. The number of Schools last year was only 22. An Irish School has been established in the County Gaol of Galway; and the like is recommended in other prisons. About 3000 copies of the Scriptures have been circulated in the Irish lan-

guage; and it appears that there are two millions of the population acquainted only with that tongue.

Asylum for Deaf and Dumb Children.—Wednesday March 20, the Anniversary Dinner of this laudable Institution was held at the London Tavern; the Duke of Gloucester in the Chair. The Report stated, that 500 persons had been instructed to speak, read, and write, and likewise in the use of arithmetic, since the establishment of the Institution; and that 200 were now enjoying the benefits of the Charity. Out of 20 families, consisting of 157 children, that had applied to the Institution, there were no less than 79 deaf and dumb, most of whom were relieved.

London Auxiliary Irish School Society.—Monday, March 25, a General Meeting was held at the Freemasons' Tavern, when an Auxiliary Society in London, in aid of the Society established in Ireland, for promoting the Education of the Native Irish, through the medium of their own language, was formed. The Bishop of Gloucester (one of the Vice-Patrons) took the Chair, and a liberal subscription was entered into.

Marine Society.—Thursday, March 28, the Friends and Supporters of this Institution held their Anniversary Festival at the City of London Tavern, Bishopsgate-street. In the absence of the Duke of Clarence, Lord Viscount Exmouth took the Chair. The Report stated, that from the year 1769 to December 1821, 21,885 boys were fitted out, and sent on board the King's ships; 5113 were also apprenticed to the merchant service, and to the Hon. East-India Company; 518 boys were discharged from the King's service and again fitted out for sea; and 403 were placed to various trades. The total number of boys provided for since the commencement of the establishment, in 1756, amounts to 33,063; and 39,360 landmen, volunteers, have been clothed as seamen, and employed in his Majesty's service; making a total of men and boys, 72,423; 444 boys were on board on the 31st of December, 1820; and on the 31st of December, 1821, 128 remained on board.

OBITUARY.

James Perry, Esq.—December 4, at Brighton, James Perry, Esq. (or more properly Perie, for so his father wrote his name,) for 33 years Editor and Proprietor of the Morning Chronicle. Mr. Perry was a native of Aberdeen, where he was born on the 31st of October, 1756. He was first sent to the school at the chapel of Gurioch, kept by Mr. Farquhar, father to Sir Walter Farquhar the celebrated Physician, and thence removed to the Grammar school at Aberdeen; and, being intended for the Scottish Bar, he completed his education in the Marischal College of that city. But some unsuccessful speculations of his father, who was a builder, obliged him to relinquish his original destination; and after several vicissitudes, amongst which, was the vocation of a strolling player, performing second-rate characters, (in which his brogue was an insuperable bar to his excelling,) and dancing hornpipes, as interludes between the performances, he obtained a situation as clerk to Mr. Dinwiddie, a manufacturer at Manchester. Coming to London, in 1777, with strong recommendations from the principal houses in the

town in which he had lived for two years, but failing to obtain a situation by their means, what is generally termed an accidental circumstance, threw him upon the profession of a journalist. Being without employment, Mr. Perry amused himself by writing essays and scraps of poetry for the General Advertiser, an opposition newspaper then recently established, which he dropped into the letter-box at the printing office; whence they always found their way to the public. Calling one day at the shop of Messrs. Richardson and Urquhart, Booksellers, to whom he had letters of introduction, he found the latter busily engaged in reading, apparently with much enjoyment, an article in the General Advertiser. After the paper was laid down, Mr. Perry asked the usual question, whether any situation likely to suit him had been heard of, and received the usual negative. Mr. Urquhart accompanied his answer, however, by holding out the paper he had been reading, saying, as he did so—"If you could write such articles as this, I could give you immediate employment." The reference happened to be made to a humorous essay, written by Mr. Perry himself, as he immediately told Mr. Urquhart, at the same time giving him another article, in the same hand writing, which he had proposed to drop into the letter-box. Great satisfaction was expressed at this discovery; the gentleman to whom it was made, informing Mr. Perry that he was one of the principal proprietors of the paper, for which just such a person was wanted; and as there was to be a meeting of the managers that evening, he promised to propose him as a writer. This was accordingly done; and the next day he was engaged at a salary of a guinea per week, with an additional half guinea for assistance to the London Evening Post, then printed by the same person. In the execution of this engagement, Mr. Perry was most assiduous and laborious, and during the memorable trials of Admirals Keppel and Palliser, he for six weeks together, by his individual efforts as a reporter, sent up daily from Portsmouth eight columns of the proceedings, which raised the sale of the paper to several thousands per day. At this time he wrote and published several political pamphlets and poems. In 1782, he formed the plan of the European Magazine, and became its first editor; though he held that situation but 12 months, having then been chosen by the proprietors, editor of the Gazetteer, into which, by the employment of additional reporters, he introduced a most material improvement in the publication. After continuing to edite this paper, and Debrett's Parliamentary Debates, for some years, in a very superior manner, he became joint proprietor with his friend Mr. Gray (who died soon afterwards,) of the Morning Chronicle, one of the most respectable journals in London, in the Whig interest, of which indeed it was long the organ. Whatever difference of opinion may prevail as to his political sentiments, and we pretend not to vindicate them, the integrity of his motives was never questioned. Men of all parties, and of the highest rank and talent, contributed to his journal; for it was a well-known remark, that Perry might be trusted with any thing.

He deserves also great credit for his political consistency, from which he had many temptations to deviate. Having been one of the leading speakers at the public Forums in their best days, Mr. Pitt, (who, when a young man, frequented them, though he never spoke there,) had an opportunity of witnessing his talents in debate, especially in reply; and on coming into office, he made a proposal to bring him into Parliament, which would probably have opened his way to a

splendid fortune. This, however, he declined, from his warm attachment to the principles of Mr. Fox, whose eloquence and liberality of sentiment had made so powerful an impression upon his mind, on his first entrance into the gallery of the House of Commons, that it never afterwards could be erased. A similar offer from the Earl of Shelburne, met with a similar refusal. Twice only, during his long career as a newspaper editor, principally in opposition, was Mr. Perry prosecuted by the Attorney General; and on both occasions he was acquitted. His first escape was owing to the eloquence of Lord Erskine as his advocate, and the strenuous stand of one of the jury. On the second trial he defended himself so skilfully, that even Lord Ellenborough summed up in his favour, though the libel, for which he was tried, was upon the King. The house of Lords, however, once committed both him and his printer to Newgate, for a paragraph, which they pronounced a breach of their undefined and undefinable privileges.

He embarked in a speculation of Mr. Booth's, for Polygraphic paintings, which did not answer; and sunk considerable property in some mills at Merton, by which he was much harassed for a considerable period. The Morning Chronicle proved, however, an inexhaustible mine of wealth in all his difficulties, netting for many years from six to eight thousand pounds per annum, which enabled its proprietor to live in a style of the first respectability, and to keep the best company, for which his mind and manners eminently qualified him. In prosperity, Mr. Perry did not forget his poorer relatives; entirely supporting his mother, who died at Richmond a few years since; and furnishing the principal maintenance of a sister, who married the learned but dissipated Porson. He was a great admirer of Black-letter books, his collection of which has recently been sold for a very large sum of money, having long been esteemed one of the most valuable and curious in the metropolis. In his private life, he was too much a man of the world, to entitle him to commendation in our pages. For some time previous to his death, his declining health had prevented his taking any active part in the conduct of his paper; and for the last four months of his life he had resided at a distance from London, principally at Brighton, where his death happened in his 66th year. His remains were interred in his family vault, in Wimbledon Church; his funeral being conducted, according to the directions of his will, in the most private manner.

PROVINCIAL AND MISCELLANEOUS INTELLIGENCE.

Deaths.—Oct. 31, 1821. At Shiraz, in Persia, aged 35, Claudius John Rich, Esq. "Author of the Memoir on Ancient Babylon." He was formerly of Bristol, but latterly resident of the East-India Company at Bagdad, to which situation he was raised before he had completed the 17th year of his age, in consequence of his great literary attainments, and distinguished merits. His ardent genius and intense application enabled him to make an almost unexampled proficiency in the Hebrew, Greek, Persic, Arabic, and Turkish languages, as well

as in several modern tongues. Independent, however, of his extraordinary attainments as a scholar, his loss will be severely felt, as an active and devoted agent of the Bible Society, in promoting the the circulation of the Scriptures in Persia, and other parts of the East. His death was occasioned by the *cholera morbus*, which in the short space of five days, swept off, in the city of Shiraz alone, where he had arrived on his way to Bombay, sixteen thousand persons.—*Nov.* 16. During his voyage to New South Wales, Helenus Scott, M.D. lately in the service of the Honourable East-India Company, and first member of the Medical Board at Bombay. He was a native of Dundee, a contemporary of Drs. Ferriar and Rollo, with whom he lived on terms of great intimacy, and a correspondent of Sir Joseph Banks. Dr. Scott was the author of several papers on medical subjects; but more particularly known, by introducing the extensive and very successful exhibition, both externally and internally, of the nitric and nitro-muriatic acids and other analogous agents, in syphilitic, hepatic, and other maladies, in India.—*Dec.* 7, Of a dropsy, Pomare, King of Otaheite. His remains were deposited on the 11th in a new stone tomb, at the upper end of the large chapel he had erected for Christian worship in that island. A Regency, consisting of the principal chiefs, has been formed, the heir to the Crown being only two years of age. The Queen, who is a sensible woman, and a Sunday-School Teacher, is one of the number. She is daughter of a principal Chief of one of the neighbouring islands.—*Feb.* 9, 1822. In the Albany, Piccadilly, John William Stanger, Esq. Rear Admiral of the White.—12, Mr. Henry Baldwyn, of Newgate-street, Bookseller, author of several articles in the Retrospective Review, on the Drama and Early Poetry, 25.—17. G. Storey, Esq. presiding Magistrate at Shadwell Police Office.—*March*, Rev. J. H. Powell, V. of Eccleshall, Stafford, and Dunchurch, Warwick.—Rev. W. V. Ireson, Lecturer of St. Clement's, Eastcheap, and upwards of 40 years Master of the Brewer's Grammar School.—At Baltimore, Hon. W. Pinckney, Senator in the American Congress, from the State of Maryland. In the decease of this eminent jurist, eloquent advocate, and enlightened statesman, America has sustained a loss which will be universally felt and deplored. He was buried in the Capitol at Washington, both houses of Congress attending his funeral.—At Rome, Rev. Stephen George Ram, R. of Ringmere, Devon.—In Dartmouth-street, Rear Admiral Abraham Guyot, 75.—4. In Mile-end Road, aged 64, Donald Stewart, Esq. who during his life had travelled on foot over a large portion of Europe, Asia, and America.—The American Prophet, Joseph Decker, who preached and baptized, some months ago, in the vicinity of the King's Bench prison. He embarked, a fortnight before his death, with one of his disciples, for France, with the view of journeying to Jerusalem. They had proceeded about a hundred miles in France, without any knowledge of the French language, and wandered they knew not where, when the unfortunate prophet was taken ill of the small-pox, and expired after lingering a week. His body was refused, in the first instance, Christian burial; but his friend having explained, through an interpreter, who the deceased was, and the object they both had in view, the corpse was interred with great pomp and ceremony. Decker wore a surtout with a leather girdle, and went without shoes or hat. His beard was red and long, he was six feet high, and from the singularity of his appearance, attracted much notice, and excited much pious feeling. His wearied companion has re-

turned home, not much disposed to go on another pilgrimage.—10. At Merchant Taylors' School, the Rev. Thomas Cherry, B.D. Vicar of Sellinge, Kent, and for 24 years head master of that celebrated school, which situation he resigned in 1819, and was succeeded by his son-in-law the Rev. James William Bellamy, B.D. the present head master. On this occasion he had the gratification of receiving from his scholars a handsome silver urn, with an appropriate inscription. He was interred in the chapel at Poplar, 75.—21, In Tilney-street, Sir H. C. Englefield, Bart. well known to the scientific world, by his various communications to our Philosophical and Literary Journals, 70.—24. At his chambers in the Middle Temple, aged 43, James Boswell, Esq. M.A. Barrister at Law, and Commissioner of Bankrupts. He was the second son of the friend and biographer of Johnson, some of whose talents he seems to have inherited, and brother to Sir Alexander Boswell, killed in the late duel. Mr. Malone selected him as his literary executor, entrusting to his care the publication of an enlarged and amended edition of his Shakspeare, for which he had long been collecting materials, since most judiciously arranged by his executor, who added many valuable notes of his own, together with a vindication of Mr. Malone's reputation, as a critic, against the attacks that had been made upon it, and a memoir of his life, originally printed by Mr. Boswell for private distribution. He was interred in the yard of the Temple church. —30. At his house in Bloomsbury-square, Sir John Sylvester, Bart. D. C. L. F. R. S. F. A. S. Recorder of London. He was found dead in his bed at an early hour on Saturday morning, by his valet. Sir John had dined with his Royal Highness the Duke of York and several Aldermen, in the Stable-yard, St. James's, and was then observed not to be in his customary health and spirits. He arrived in his carriage at home on Friday night, at twelve o'clock, and was put to bed immediately. He did not appear then to be materially indisposed; but had lately been subject to sudden attacks in the chest; 76. Having been twice married without issue, the baronetcy descends, by patent, granted Feb. 11, 1822, to his heir male, Captain Sir Philip Carteret Sylvester, R.N. C.B.—31. Samuel Yate Benyon, Esq. one of his Majesty's Counsel, Attorney-General of the Chester Great Sessions, Recorder of Chester, King's Serjeant of the Duchy, and Vice-Chancellor of the County Palatine of Lancaster.—*April* 5. John Langley, Esq. Resident Magistrate of the Thames Police, and Recorder of Rochester.—12. In Portland Place, Sir Nathaniel Conant, Knight, the first suggester of the London and Middlesex Police Establishment, and for eighteen years one of its magistrates. In 1813, he was placed at the head of the office in Bow-street, but resigned his situation in 1820, on account of ill health.—14. Of a decline, at Brompton, Rev. Charles Gerard, Curate of Allhallows, and Lecturer of St. Faith's, London, aged 42.—18. In Newman-street, in his 78th year, Mr. Samuel Varley, a man of extraordinary talents, very extensive acquirements, and sound judgment. Born in humble life, in a village in Yorkshire, he there distinguished himself by his scientifie pursuits, and was actually driven thence by the vulgar, under the opprobious character of a conjuror. In London, he became a public lecturer on Natural and Experimental Philosophy, in which capacity the clearness and simplicity of his demonstrations gained him the attention of many, who have since moved in the highest walks of science. For some years he was the scientific associate of the late Earl Stanhope, and superintended the construction

of most of his mechanical inventions.—29. At the College of Arms, in the 92d year of his age, Sir Isaac Heard, Knight, Garter Principal King of Arms, and for more than 62 years a Member of the College. He had officiated at the interment of six generations of the House of Brunswick.—*May* 6. In Hill-street, Berkeley-square, the Hon. and Most Rev. William Stuart, Archbishop of Armagh, and Primate of all Ireland. His Grace's death was occasioned by an unfortunate mistake, in a quantity of laudanum having been administered to him by his wife, in lieu of a phial of medicine, which the porter had brought in at the same time with the embrocation of laudanum for himself. The latter he sent to his mistress in a hurry, instead of the draught. Medical assistance was immediately obtained, but it was unavailing. His Grace was the fifth, youngest, and last surviving son of John Earl of Bute, Governor and Prime Minister to the late King, by Mary, only daughter of Edward Wortley Montague, Esq. and the celebrated Lady Mary, his wife. He was raised to the episcopal bench in 1793, and translated from the see of St. David's to the Primacy of Ireland in 1800. He has left behind him, by his disconsolate widow, one of the daughters of Thomas Penn, Esq. of Stoke Pogies, Bucks, co-proprietor of Pennsylvania, two sons and two daughters. Of his character we know little, but that he was so zealous for the church, at the head of which he was placed, that in October last he withdrew from the Bible Society, because he could not unite with Dissenters in distributing the pure Word of God without note or comment. He contrived, however, to leave behind him property to the amount of £250,000, in the diocese of Canterbury alone, whilst the people of his own diocese had not bread to eat, but by hundreds and thousands were perishing for want. So did not the Bishops of the Bible, and of the best ages of the Church. It is but justice, however, to his memory, to state, that within the last year of his life he contributed from his own funds £520 for the express purpose of lowering the price of Bibles to the poor of his Diocese, besides his annual subscription of £100 to the Association in aid of the Society for Promoting Christian Knowledge.—7. After a long illness, followed by a stroke of apoplexy, Augustus, reigning Duke of Saxe Gotha. He is succeeded by his brother Prince Frederic. —10. At Paris, Abbé Sicard, Member of the French Academy, and the celebrated Director of the Royal Institute for Deaf and Dumb persons, aged 80.—26. In Great George-street, Euston-square, Robert Barry, Esq. of the Inner Temple, Barrister at Law, aged 56.

Ecclesiastical Preferments.—Rev. Reginald Heber, Preacher at Lincoln's Inn.—Rev. W. Vaux, A.M. Chaplain, and Rev. J. Lonsdale, Domestic Chaplain, to the Archbishop of Canterbury.

New Church.—Tuesday, May 7, St. Pancras New Church, the erection of which has cost £70,000, was consecrated by the Lord Bishop of Landaff, with the usual forms and ceremonies. The Sermon was preached by the Rev. Dr. Moore; Dr. Burroughs read the service; the Bishop of London assisted in the prayers, and pronounced the blessing. A collection was made for the National Schools. It is supposed that there were 10,000 persons within the Church.

BERKSHIRE.

Deaths.—Feb. 23. In the Cloisters, Windsor, Rev. George Heath, D. D. Canon of Windsor, and Fellow of Eton College. Dr. Heath's truly select and sumptuous classical library, consisting of 4809

articles, was sold by auction by Mr. Jeffery, in May 1810, and produced £9000. The most marked bibliomaniac frenzy characterized the sale: a copy of the Editio Principes of Homer, though by no means a first-rate one, brought £92, and all the Aldine classics produced such an electricity of sensation, that buyers stuck at nothing to procure them. Besides the sale catalogue, printed for Jeffery, another catalogue of this collection was printed by Mr. Constable, of Edinburgh, with the prices and purchasers' names.—27. At Hawthorn Hill, Whitshed Keene, Esq. who sat in Parliament for almost the unprecedented space of half a century. He was father of the House of Commons for some years previous to his retirement at the general election in 1818. In 1780, he was Surveyor General of the Board of Works; and in 1782, one of the Lords of the Admiralty.—*June* 3. At Englefield Green, Viscount Bulkeley.

Ecclesiastical Preferments.—Hon. and Rev. R. Bagot, a Prebendary of St. George's Chapel, Windsor.—Rev. G. Ernest Howman, Sunning, V.—Rev. Hugh Pearson, D.D. St. Helen's, Abingdon, V. and Radley and Drayton Chapels.—Rev. Mr. Plumptre, senior assistant Master in the Lower School, and Rev. T. Briggs, Fellow of King's College, Fellows of Eton College.

BUCKINGHAMSHIRE.

Ecclesiastical Preferment.—Rev. Mr. Bethell, Burnham, V.

Miscellaneous Intelligence.—We record with much pleasure the following noble sentiments of the present Duke (late Marquis) of Buckingham. After a dinner, lately given at Stowe, to no less than 130 of his Grace's tenantry, he told them that he had directed his steward, at the next Lady-day audit, to make a reduction on that audit of 20 per cent. on their rents; "and I farther pledge myself," said the Duke, "that it is my intention, on Midsummer-day next, to institute a minute inquiry into the situation of all my estates, of every individual farm and farmer, and then I shall make a final arrangement of rent according to the times, whether they shall be better or worse. I trust that this will enable you to live in contentment on your farms. I mean that you should do so. It will be for the benefit of us both. We must stand or fall together."—The Duke's health having been drunk with great enthusiasm, he said, in returning thanks: "What is most satisfactory to me is, that this good understanding exists between me and a body of tenantry holding their farms *at will.* I know there are fanciful itinerant agriculturists, who go about the country speaking exclusively in favour of long leases, as beneficial to tenants, and deny that tenants at will are equally benefited. I have not a tenant on lease upon my estates in this country; and yet I could shew those gentlemen, were they in this room, a young man, whose family have been tenants at will to my family, upon the same land, *upwards of a hundred years.* A tenancy at will shews an honourable confidence in both parties. Up to the present time, I have *no arrears of rent* among my tenants of that description; but I know that those gentlemen, who have granted long leases, cannot say the same of their rents. Every tenant of mine knows that he shall remain in his farm as long as he can live on it. He has the full benefit of his improvements, if he remains upon it; and if he is obliged to leave it, he appoints one referee and I another, and an equivalent for what he loses by leaving his farm before his improvements are fairly worn out, is thrown back to him in

his rent. What can the admirers of long leases want more?" On taking leave, the Duke said: "I hope weshall meet again in happier and better times; they cannot be bad for you and better for me. I cannot live in this house, if you do not live in your farm-houses. The poor, who depend on you, cannot live in their cottages, if you cannot live in your farms. The beauty of the Constitution of this country is, that we are all linked together in one chain; if one link breaks, the whole is disunited. I will live as long as I can in this house: and I declare, that, let the times be what they will, *I will not go abroad and spend your money there.*"

CAMBRIDGESHIRE.

Ecclesiastical Preferments.—Rev. E. Hebgame, Whittlesford, V. —Rev. G. Palmer, Harlton, R.—Rev. W. G. Judgson, St. Michael's, Cambridge, P. C.

University Intelligence.—On Wednesday, May 29, the Members of the Senate assembled to elect a Professor of Mineralogy, in the room of the late Dr. E. D. Clarke; when J. S. Henslow, Esq. M.A. and the Rev. Francis Lunn, M.A. of St. John's College, were nominated by the Heads of Houses. Before the scrutiny commenced, a protest was presented by two Members of the Senate against the mode of election by nomination, and the Rev. T. Jephson, B. D. of St. John's College, was proposed as a third candidate. A large majority of the Members of the Senate are understood to have tendered their votes for his election. At the termination of the poll, the votes so tendered were not read over by the Proctor, and Mr. Henslow was declared duly elected. We understand that a great number of the Members of the Senate have resolved to institute proceedings in one of the higher courts, for the purpose of obtaining a decision on this important question.—A grace has unanimously passed the Senate, " to present copies of all such books, yet remaining in hand, as have been printed at the expense of the University, to the College, called Bishop's College, lately founded at Calcutta."—Rev. John Lodge is appointed Librarian to the University.

CHESHIRE.

Deaths.—May. At Nantwich, Rev. Robert Smith, aged 73.—At Chester, Mr. John Hudson, Governor of the County Gaol; an office which he filled for many years with the greatest integrity and humanity.

CORNWALL.

Death.—March. At Penryn, Rev. J. B. Wildbore, aged 80.

CUMBERLAND.

Deaths.—April 29. Rev. Wm. Curwen, R. of Harrington.—*May.* At Highfield Moor, Mrs. M. Carr, aged 101.—Rev. J. S. Jackson, V. of Holme Caltram.

Ecclesiastical Preferment.—Rev. Robert Collinson, Holme Caltram, V.

DERBYSHIRE.

Death.—March 20. Rev. G. Bossley, M.A. V. of Chesterfield, which office he filled during the last forty years, and discharged the several important duties of a Christian Minister with zeal and ability. His loss is universally deplored, and will long continue to be felt by his attached parishioners; aged 68.

Ecclesiastical Preferment.—Rev. T. Hill, Chesterfield, V.

DEVONSHIRE.

Deaths.—April. A. Kelly, Esq. of Kelly, Barrister at Law, and a partner in the Portsmouth Bank.—*May.* At South Molton, Rev. J. Haxtable, Master of the Free Grammar School.

Miscellaneous Intelligence.--The Bishop of Exeter, by his admonitory charge to the Clergy of his extensive diocese, at his late visitation, has been the means of causing Resident Curates to be appointed to all the parishes possessed by Pluralists, with full stipends, according to the Act of Parliament.—A man, named James Carter, who exposed a gaming table in the street at Collumpton fair, and tempted persons to play with dice, was lately convicted in the penalty of two hundred pounds; and, for default of payment, has been committed to the county gaol for six months.

DORSETSHIRE.

Ecclesiastical Preferments.—Rev. M. Irving, Sturminster-Marshall, V.—Rev. Henry Brereton, Haslebury, R.

ESSEX.

Deaths.—March 21. At Epping Vicarage, Rev. Edward Conyers, V. of Epping and of Walthamstow.—*April.* Rev. W. Wilson, B.D. 26 years R. of Moreton:—17. At Ardleigh, Rev. Mr. Lugar, aged 67. —*May* 13. At Chigwell Wells, Mr. James Basire, engraver to the Royal and Antiquarian Societies.—21. At Dedham, Rev. John Jewett Stevens, B. A. second Master of the Royal Grammar School, Norwich.

Ecclesiastical Preferments.—Rev. J. Thomas, Great Burstead, V. —Rev. W. B. Whitfield, Great Lawford, R.

GLOUCESTERSHIRE.

Deaths.—April. Rev. John Burton Watkin, V. of Marshfield.—At Bristol, Rev. J. J. Bird.—11. At Cheltenham, aged 66, Ralph Dodd, Esq. well known as an architect, a civil engineer, and as the projector of several bridges, and other important works. He was so reduced in his circumstances, that when his medical attendants recommended a visit to Cheltenham, to recruit his health, which had been severely injured by the bursting of the Sovereign steam-vessel, at Gloucester, he was obliged to perform his journey on foot; when, finding himself fatigued by his exertions, he deferred sending for medical advice until the morning, when a mortification had taken place in his bowels, which terminated his existence at ten o'clock in the evening. The pittance found upon him after his decease was only £2. 5s. Amongst his publications were: "An Account of the principal Canals in the known World, with Reflections on the utility of Canals," 8vo. 1795; "Reports, with Plans and Sections, on the proposed dry Tunnel from Gravesend to Tilbury; also, on a Canal from Gravesend to Stroud," 4to. 1798; "Letters on the Improvement of the Port of London, demonstrating its Practicability without Wet Docks," 1799; "Observations on Water," 8vo. 1805.

New Church.—Thursday, April 25, the Hon. and Rt. Rev. the Bp. of Gloucester consecrated a third church in the Forest of Dean, capable of holding 1000 persons. On this occasion his Lordship, with much affection and dignity, addressed his auditory in an impressive discourse from Psalm cxxxi. 8—10. The congregation were attentive, and shewed their attachment to the object by contributing at the doors nearly £30 towards the expense of the building, which is a neat

and substantial structure, in the Gothic style, and situated in the midst of an immense forest.

Miscellaneous Intelligence.—A stratum of coal has been found on Tidenham Chase, bordering on the Forest of Dean, which is likely to afford an abundant supply to that district.

HAMPSHIRE.

Deaths.—March. At Southampton, Gen. Richardson, 81.—27. At Winchester, Rev. Carew Gauntlett, nephew of the Warden of New College.—*May* 12, at Northwood Rectory, Rev. T. Dalton, B. D. Rector of Carisbrook and Northwood, Isle of Wight, 88.

Ecclesiastical Preferment.—Rev. J. Leggett, East Testid, R.

HEREFORDSHIRE.

Deaths.—Feb. 1. At Longworth, Robert Phillips, Esq. Barrister at Law, Recorder of Hereford, and formerly Representative in Parliament for that city.

Ecclesiastical Preferment.—Rev. C. S. Luxmoore, Bromyard, V.

HERTFORDSHIRE.

Death.—May 12. Charles Baron, Esq. of Hitchin, 100.

HUNTINGDONSHIRE.

Death.—At the Rectory-house, Hamerton, Rev. R. Pyne, many years R. of that parish.

Ecclesiastical Preferments.—Rev. James H. Monk, B. D. Regius Professor of Greek in the University of Cambridge, Dean of Peterborough.—Rev. R. S. Barton, Alconbury cum Weston, V.—Rev. F. Jefferson, Ellington, V.

KENT.

Ecclesiastical Preferments.—Hon. and Rev. Hugh Percy, a Prebendary of Canterbury, Archdeaconry of that diocese.—Rev. J. Croft, R. of Saltwood, a Prebendary of Canterbury.—Rev. John Page, B. D. Gillingham, V.—Rev. N. Simons, Ickham, V.

LANCASHIRE.

New Church.—April 23. The foundation stone of one of the new churches, erecting by the National Commissioners, was laid at Tildesley Banks. It is to be built, from the designs of Mr. Smirke, on the side of a hill, commanding a view of seven counties, and its spire, of 150 feet in height, will be conspicuously visible to the surrounding parts of Cheshire and Lancashire.

LINCOLNSHIRE.

Death.—March. Rev. Charles Wakeham, Prebendary of Lichfield and Coventry, and R. of Wickenby.

Ecclesiastical Preferments.—Rev. Howell W. Powell, Heapham, R. —Rev. B. Benson, Heckington, V.—Rev. C. Collier, Riby, V.—Rev. W. Yeadon, Waddington, R.

MIDDLESEX.

Death.—April. Rev. John Williams, Vicar of East Testead, Hants. Mr. W. called at Mr. Adey's, a grocer, at Turnham Green, to wait for the stage to Testead, when he entered into conversation with Mr. A. on a variety of philanthropic topics, in which he felt much interested: such as, the abolition of the Slave Trade; the Peace Society; the

new systems of education of the poor, &c. and expressed his hope, that, by these means, knowledge would universally prevail. When he had uttered this, his last wish, he fell back, and instantly expired. Mr. Williams was Afternoon Lecturer at Chiswick Church for nearly 20 years, and was universally respected for his piety, evangelical principles, and benevolent conduct. But, though an impressive and faithful preacher, he was never popular, owing to an asthmatic complaint under which he laboured. He was attentive to visiting the sick, and enforced a strict observation of the Sabbath.

MONMOUTHSHIRE.

Miscellaneous Intelligence.—A lead mine is discovered on Gallows Hill, about a quarter of a mile S. W. of Chepstow. The miners are now working in the coal and lead works.

NORFOLK.

Deaths.—Feb. 8. At Hillington, near Lynn, in the 77th year of his age, and 40th of his incumbency, Rev. W. Atkinson, R.—*March.* At Matlask, Mrs. Leeder, aged 100.—30. After a short, but severe illness, Rev. G. Boldero, of Martin Rainham.—*April.* At Oulton, Rev. Mr. Colebon.—8. Rev. Anthony Barwic, V. of Neatishead and Horning, which livings were presented to him by Bishop Yonge in 1767.—*May* 8. Rev. Edward P. Edwards, son of the Rev. Edward Edwards, R. of St. Edmund's, Lynn.—14. At Lynn, Mrs. Anne Miller, aged 106.

Ecclesiastical Preferments.—Rev. H. C. de Crespigny, Neatishead, V.—Rev. T. Skrimshire, South Creak, V.—Rev. W. Upjohn, Bynham, V.—Rev. Robert Hales, Hillington, R.—Rev. J. Deacon, St. Etheldred, Norwich, Cur.

NORTHAMPTONSHIRE.

Deaths.—March 2. Rev. E. Hunt, R. of Benefield and Stoke Doyle. —*April* 1. At Baybroke Rectory, N. B. Harrison, Esq. B. A. son of the Rev. Dr. Harrison, and a student of Christ Church, Oxford.—*May* 19. At Daventry, Rev. W. Fallowfield, A.M.

NOTTINGHAMSHIRE.

Ecclesiastical Preferment.—Rev. J. Footit, Barnby in Willows, V.

OXFORDSHIRE.

Death.—April 17. At Weston on the Green, Rev. James Yolden, V. of that parish, and R. of Bucknell.

Ecclesiastical Preferments.—Rev. R. Greaves, Deddington, V.—Rev. J. Clebury, Piddington, P.C.

University Intelligence.—The venerable Charles Goddard, D.D. Archdeacon and Prebendary of Lincoln, is to be Bampton Lecturer for the ensuing year.

SOMERSETSHIRE.

Deaths.—March. At Compton Martin, Mrs. Candy, aged 103.—*April* 9. In Sion-place, Bath, aged 66, Caleb H. Parry, M.D. F.R.S. &c. father of Capt. Parry, now commanding the Northern Expedition of Discovery. Dr. Parry was well known to the medical world, by a valuable treatise on *Angina Pectoris*, the Pulse, Hydrophobia, and Tetanus; and by his "Elements of Pathology," published in 1816; in which year a sudden attack of the palsy annihilated at once his faculties and his usefulness. Dr. Parry also published "A Treatise on Wool," in which he demonstrated, from actual experiment, the absurdity of the long prevalent opinion, that the excellence of the

Merino wool was to be attributed to the climate of Spain, having himself brought it in England to a degree of perfection somewhat superior to the original Spanish breed.—17. At Bath, Rev. Edmund Butcher, late of Sidmouth, Devon, author of "Sermons, to which are subjoined suitable Hymns," 2 Vols. 8vo. 1798, 1806; "Moral Tales," 12mo. 1801; "An Excursion from Sidmouth to Chester, in 1803," 2 Vols. 12mo. 1805; "A Sermon before the Supporters of the Unitarian Fund, June 9, 1815," 12mo.—*May* 7. At Bath, Rev. W. Haverfield, aged 73.

Philanthropic Intelligence.—The new Visiting Magistrates appointed for Ilchester Gaol, at the Wells Sessions, are Gen. Bathurst, of Wookey, (son of the Bishop of Norwich,) and W. Henning, Esq. the late Sheriff, who has not been a visitor of the gaol for the last ten years. On their first visit, the day after Sir F. Burdett left Mr. Hunt, they gave orders for the high walls which surrounded his and the adjoining wards, to be immediately lowered, and the door which was closed, *to be left open*, for the free admission of the sun and air. By the promptness and activity of Mr. Hardy, the governor, this long-protracted nuisance is already removed, and the walls are lowered one half; so that they are now only ten instead of twenty feet high. The sun and air have since penetrated these gloomy recesses, from whence both had been excluded, by the notable contrivances of the late gaolor, for the last twelve years. At the above Sessions, a Committee of Magistrates was appointed to visit all the prisons in the county, with a view to the adoption of such alterations in their management and discipline as may appear desirable.

SUFFOLK.

Deaths.—April. Rev. Mr. Tiffen, Curate of Fakenham.—At Wortham, Rev. G. Betts, LL.B. Prebendary of Lichfield, and R. of West Winch and Overstrand, Norfolk.—Mr. Giles Pettitt, of Kertling, who had lived on one farm for the long period of 82 years; indeed, "the farm that he held on his honour's estate, was the same which his forefathers till'd" as far back as 1550.—At Ipswich, Mrs. Sarah Prime, aged 101. She was followed to the grave by her son, in his 71st year.—17. At Claydon, Rev. Charles Mein Haynes, LL.B. 56 years Vicar of Damerham, Wilts. At his particular request, his remains were conveyed to his native village of Elmset, in this county, and interred in the church-yard of that parish, under a tree which he had specified, having always strongly decried the indecency of interment in churches, truly observing, that the *church* was intended for the *living*, and its *yard* for the *dead*.

Ecclesiastical Preferment.—Rev. J. G. Whaley, Witnesham, R.

SURREY.

Deaths.—March 1. At Kew Green, James Montagu, Esq. aged 101.—4. At his residence, Albury, near Guildford, Rev. W. Polhill, many years Rector of that parish, aged 85.

New Church.—On Tuesday, April 23d, the Lord Bishop of Winchester laid the first stone of a New Church at Camberwell, in great pomp and ceremony, attended with music, firing of guns, &c. A number of the Clergy, Parish Officers, &c. moved in procession from the Grove House, and back again.

SUSSEX.

Death.—March 16. In Heather's Buildings, Chichester, Mr. Harry

Smith, well known by the appellation of "the 'Squire." He was a complete sportsman of the old school, skilful in the use of the cross and long bows, and at all athletic exercises; an adept at the single stick and quarter staff, which last he would, until lately, turn with astonishing activity. In 1779, he gave a most convincing proof of his prowess in the last named exercise, when a sergeant in Elliott's Light Horse, reputed one of the best swordsmen of the day, matched his sword against the 'Squire's staff, to draw the first blood; at the expiration of four minutes, the 'Squire gave his adversary the end of his staff on his forehead, which laid him flat on his back, and gained the victory. The staff, which is seven feet ten inches in length, is now preserved, and has thirteen cuts of the sword on it.

Ecclesiastical Preferment.—Rev. H. Plimley, Chancellor of the Diocese of Chichester.

Philanthropic Intelligence.—It gives us much satisfaction to find, that refuge caves are formed, and forming, about the tall cliffs near Beachy Head, in cases of wrecks, for seamen in their distress and danger to have recourse to. These caves are formed by excavating the rock above the reach of the tide, with steps, similarly effected, to approach them. Two of these caves, to the West of Berlingap, are finished, and various others are in process. Had such a thoughtful measure been carried into execution years back, it is impossible to say how many valuable lives would have been preserved by it.

WARWICKSHIRE.

Deaths.—March. Aged 111, Joseph Mills, of Hobert's-green, in the parish of Tamworth. He was a labouring man, and had been resident in the parish of Tamworth 80 years.—13. At the Rectory-house, Sutton Colefield, Rev. John Riland, A.M. 52 years Rector of that place, aged 86.

Ecclesiastical Preferments.—Rev. T. C. Adam, Foleshill, V.—Rev. Francis Ellis, Long Compton, V.

WESTMORELAND.

Death.—April. At Hollyhall Bowness, George Hutchins Bellasis, Esq. eldest son of the late Major-General John Bellasis, commander of the forces at Bombay, by Anna Maria, daughter of the Rev. John Hutchins, author of the History of Dorsetshire. He published, in 1815, "Six Views in St. Helena."

WORCESTERSHIRE.

Ecclesiastical Preferments.—Rev. C. B. Sumner, a Canon of Worcester Cathedral.—Rev. J. Jones, Cradley, V.

YORKSHIRE.

Deaths.—March 8. At his seat, Burtonhall, in the N. R. Rev. Christopher Wyvill, father to the member for York, and long known as a zealous advocate of Parliamentary Reform and Catholic Emancipation, 82.—28. Mrs. Waterhouse, of Hill-end, near Barnsley, 103.—*April.* At Askham, Rev. G. Harrison.

Ecclesiastical Preferment.—Rev. J. Jackson, East Cowton, V.

Philanthrophic Intelligence.—Robert Turner, Esq. of Sheffield, many years Town-collector, has bequeathed £1000 to the Boys' and Girls' Charity Schools there.

WALES.

Deaths.—March. At Peterstone Court, Brecon, J. H. Powell, Esq.

a Bencher of the Inner Temple.—John Morris, of Neddfrded, Montgomery, a person of extraordinary dimensions, weighing 13 cwt. in his coffin.—30. David Thomas, alias Davydd ddû o Eryri, the celebrated Welch bard. He was found dead in the river Cogin, near Bachy yr Rhiffir, in the parish of Llanddiniolen.

SCOTLAND.

Death.—March 6. At Dumfries, the Rev. Jas. Kirkpatrick, 77.

IRELAND.

Deaths.—March. At Drogheda, Rev. R. Warren, of Tuam and Cong.—At Magherafelt, aged each 73, James Badger, and Anne, his wife. They were born on the same day, baptized at the same time, married to each other, taken ill and died together, and were buried in the same grave.—At Longmore, Rev. Mr. M'Namara.—At Downpatrick, Rev. T. Waring.—At Galway, Rev. Mr. Langan.—At Kilkenny, Rev. P. Helsham.—At Drogheda, Lieut. Grey, who had lately lost his wife, and it appears that he died of grief for the loss; refusing all sustenance for 21 days previous to his death.—*April* 4. At Houth Castle, in his 70th year, William St. Lawrence, Earl of Houth. He is succeeded in his title, by his eldest son, William Viscount St. Lawrence, now Earl of Houth.—*May* 6. In Rutland-square, Dublin, his Grace the Rt. Hon. and Most Rev. Charles Brodrick, Archbishop of Cashel, Primate of Munster, Bishop of Emly, &c. His Grace was the fourth son of George, third Viscount Middleton, by Albina, sister of Thomas Townshend, first Viscount Sydney. He was consecrated Bishop of Clonfert in 1795, of Kilmore in 1796, and in 1801 was promoted to the Archiepiscopal chair of Cashel, in which he rendered great service to the church and to his country, by strictly enforcing the residence of his clergy, and bestowing vacant preferments on deserving objects, without regard to interest or connection. He has left, by Mary, daughter of Dr. Woodward, Bishop of Cloyne, two sons and four daughters. It is worthy of remark, that he died on the same day with the Archbishop of Armagh.

Philanthropic Intelligence.—School in Carrickfergus County Gaol.—The following is an extract of a letter from Dr. Allen, the benevolent founder of this school, to "The Society for promoting the Education of the Poor of Ireland." "The schools seem to have had a wonderful effect on the conduct of the prisoners; and, I hope, an equally good one in other respects. The improvement too of the scholars is very great. I send specimens of writing, which I hope the Society will approve of; and I can assert in truth, that there is equal improvement making in other branches of education. The writing is by men who never made a letter till they began in the Gaol School. There are many too who can read intelligibly, who began their letters there. The gentleman who preceded me as Physician and Inspector, I am told, several times narrowly escaped being murdered; and had actually to go into the gaol with a guard of soldiers. I began the school immediately on succeeding him, and have always a sufficient guard, amongst the prisoners themselves, to protect me against any injury. I have observed that even so much as my pocket handkerchief was not stolen from me.

SUMMARY OF MISSIONARY PROCEEDINGS.

Our Summary for the present quarter will be short, because of most of the Societies we have given an ample notice in the abstract of their annual reports, contained in our Religious and Philanthropic Intelligence.

The venerable Society for Promoting Christian Knowledge is not included there, because we are not aware of the period at which its annual meeting is held; but we are happy, in this place, to lay before our readers the following encouraging view of its operations.

From the Annual Report of this Society, it appears that the amount of books issued last year is as follows:

Bibles (exclusive of Dr. Mant's)	32,199
New Testaments and Psalters	45,682
Common Prayer Books	85,301
Other bound books	75,550
Tracts half bound	827,044
Tracts and papers gratuitously	176,315
	1,242,091

Several fresh books have been added to the Society's publications. Tracts in Greek by St. Athanasius, Chrysostom, Basil, Gregory, and Nazienzen, have been printed for distribution in the Ionian Isles. Supplies of books have been granted to the settlers in South Africa, to the Chatham Garrison, and the King's Bench Prison. The Special Committee for counteracting blasphemous and infidel publications have printed upwards of a million of tracts, of which about 900,000 have been circulated, at an expense of £4000, and the same course of operations has been kept up for another year.

The Society's receipts for the year amounted to - £51,822 3 3
Expenses - - - - - - - - - - - - - - - - 50,421 18 8

The number of Members has increased to 14,530; and of Diocesan Committees, at home and abroad, to 225.

The total number of Children, reported as receiving assistance in their education from the Society, is 181,946;—16,230 of whom are in the Metropolis. The actual number, however, is much larger; the Diocesan and other returns being very imperfect. Of the foreign proceedings of the Society, we are not in possession of very recent intelligence; but cannot avoid expressing a wish that it would add to its polemical Greek tracts, some of those powerful appeals to the consciences and hearts of men, with which the writings of the Fathers of the Church abound, and which are particularly adapted to the present state of their countrymen.

The Moravian Mission holds no annual meeting; and as the Synodal Committee directing its proceedings is located at Hernhutt, in Germany, we do not receive the most prompt intelligence of its success. Its pecuniary difficulties are, we hope, however, decreasing, as the last year's contribution of the London Association in, aid of its funds, exceeded, by eight hundred pounds, that of the preceding year, and nearly trebled its first contribution four years ago. Including the adult females of the Missions, 170 labourers are now employed by this unassuming Society, which includes in its congrega-

tions 30,000 converts. The Lord add daily to their number of such as shall be saved!

The fruits of faith have already appeared in some of the poor Esquimaux of Labrador, who have made a contribution of seal blubber, producing thirty tons of oil, to the funds of the Bible Society, that, in their own language, more heathens might be presented with that book "so far more precious than any thing else in this world." So sensible are these people, whose feelings and ideas are in general somewhat blunt, of the benefits they have received in the gospel, and so anxious that others should partake them also.

The BAPTIST Mission goes on prospering, and, we doubt not, to prosper, in the East. In the Molunga place of worship, at Calcutta, where the service is conducted in Bengalee, a more lively attention than usual has been evinced by the natives. That at Moonshee Bazar, originally erected at the expense of a pious female servant, is about, at her request, to be removed to a more convenient spot, she herself cheerfully engaging to contribute to the expense incurred. The two other native chapels are pretty well attended. The good effects of education are very visible here. One of the Missionaries of the Society lately asked his Pundit, who had visited every school connected with the Society, to examine its progress, "whether he had witnessed any effects of the instruction now afforded to children." He replied, 'Yes, Sir: the effects are astonishing, both among the Children and the Parents. A few months ago, before your books were introduced, if I had asked a boy at school what was the matter during the late eclipse, he would have replied, that the giant Rahoo was eating the moon; and would have joined in the beating of drums, &c. to frighten him, that he might let go his grasp. But now they all know better: they see such an event without alarm, know it to be produced by the shadow of the earth, and despise the foolish ideas and customs which they formerly entertained and practised. A few months ago, had a snake bitten a person, he would have done nothing but immediately call for a Priest to repeat a muntra' or incantation, 'over him; and if the snake was poisonous, die in the repetition,—but now, as soon as he is bitten, he puts no faith in muntras, but directly ties a bandage over the wound, and gets a hot iron applied, to burn out the poison; and if he gets it done quickly, there is great hope of his recovery, even though the snake were poisonous.' 'The other day,' he continued, 'one of the Hurkarahs' or letter-carriers, 'while all the servants were sitting together in my house, expressed his intention of swinging; as he had made a vow, when he was ill, that if Siva would preserve his life, he would perform this act of holiness to his praise. All the assembly, instead of receiving this declaration of his piety with approbation, and encouraging him to put it into execution, as they would have done some little time ago, now, with one accord, blamed him for his folly, and made him desist from his intention!'" To the disgrace of our government, the brethren of the mission still have to complain of the burning of Hindoo widows, which (can it be believed of Christian rulers?) is always done under the authority of a magistrate's warrant. An act of the British legislature, of but a single page, might in a moment put a stop to the practice; though we blush for our country, when we add,—yet does not? Spite, however, of this shameful indifference to the spread of the gospel, on the part of the European government, idolatry is slowly yet evidently on the decline in Bengal. The temples built by former Rajahs are quietly suffered

by the present one to go to decay, whilst the allowance for their maintenance has dwindled from 25,000 rupees to a few hundreds. At Dinagepour, the Mission has a church of sixty converts, seventeen of whom were recently baptized; and fourteen candidates are speedily expected to be added, by that initiatory rite, to the visible church, in this heathen land. The schools at Seampure are prospering, whilst the college and two houses for professors are roofed in. A Brahman has just been baptized there. In Java, a few of the Malays seem to awakened to a spirit of inquiry after the God who is preached in these villages by the indefatigable heralds of the cross, though in few instances are any very visible effects produced. Since the restoration of the island to the Dutch, the active agents of this most useful Mission have indeed been subjected to such restrictions in their labours, that, after the failure of an application to the King of the Netherlands by a deputation of the Committee of the Society, Mr. Robinson has been withdrawn from Batavia, to join, at the invitation of Sir Stamford Raffles, the Mission on Sumatra. Received with his wonted kindness by that liberal and enlightened governor, he has commenced preaching in Malay, with success, at the seat of government, which Mr. Evans has left for Padang, and Mr. Burton is about to leave for Nias, a most important post, as we shewed in our last; as are, indeed, more places upon the island; than Missionaries have yet been sent to supply, though we hope they will not long be left destitute; for the Mahomedan priests are very active in making converts, whom their teaching renders ten-fold more the children of Satan than before. The schools, on the whole, are still increasing, and one for girls is about to be opened at Fort Marlborough, in the house of a Malay lady, about eighty years of age, the verandah of the Missionaries being objected to as so distant (though not in fact ten minutes' walk,) that their bigger girls might be stolen, a thing of which they are much afraid, as daughters are valuable property, saleable as wives. The number of schools forming and formed on this island, has excited considerable alarm, and some opposition, principally from the Melims, or chief Mahometan priests; but the strongest party, with the governor of course at its head, is for the schools, and their opponents are pretty quiet now. In the West, as in the Eastern Indies, the Mission of the Society prospers, for in Jamaica, in five years a thousand negroes have been added to the church on earth, several of whom have, in a triumphant death, given good evidence of their being translated to the church of the first-born, written in heaven. The new chapel at Kingston was opened on the 27th of January, upwards of two thousand hearers being within the building, and five hundred upon benches without. The service induced some gentlemen, unknown to the Missionaries, not only to vindicate, but to advocate their cause, and earnestly to solicit support for an institution "so likely to be advantageous to the public welfare."

The London Missionary Society, like its sister institutions, is making progress, though slowly, in the East. At Chinsurah, a school for girls is established in the government house, and though, from its unfavourable situation, it is attended but by few scholars, their being able to read and write a little, and to commit to memory the whole of Mr. Pearson's catechism, is justly considered an extraordinary acquisition for a Bengalee female, so degraded is the sex in the East. A new school-room is about to be opened, in a populous neighbourhood, after the holidays, connected with the licentious Doorga-

Poojah, or festival of Doorga, are over. The congregations in the chapels are numerous, though too generally indifferent to the great truths which they there hear proclaimed. At Belgaum, the exertions of an association, recently formed for the promotion of evangelical religion, have, in the distribution of the Scriptures, been blessed to the awakening of an evident concern for their immortal interests, in the minds of two Brahmins, and of some other natives, who have put away their idols, and are now serious and anxious inquirers after the truth as it is in Jesus. A wide field of usefulness seems to be opening here, requiring the labour of more than one Missionary, active as he is in the discharge of his important duties. The opening of a Hindoo temple at Bangalore, lately presented a very curious spectacle; for whilst the heathen priest within was burning incense to his idol, the Christian Missionary, by permission of the people, was standing in the porch, reading to the auditory, deeply attentive to what he said, the living oracles of God. At Surat, the Missionaries are diligently employed in printing Tracts in the Gujeratte tongue, together with elementary books for the native schools, which are slowly on the increase there. Mr. Fyrie is also about to print in that language, a small volume of discourses, on the leading doctrines of the Gospel. The Brahmins here seem to be making inquiries after this new way, and some of them to be favourably disposed to its reception. From the West Indies, we have no recent intelligence, except from Berbice, where a new school-room is erecting, towards which the governor and the fiscal have both been contributors, as has also been the case with several respectable planters. In Russia, things wear an encouraging aspect, as the school, established by the emperor at St. Petersburgh, under the direction of Mr. Knill, is in a flourishing state, and much concern is awakened amongst the inhabitants, especially those of German origin, relative to eternal things. The latter work has been chiefly effected by the instrumentality of a Roman Catholic priest, "a zealous and heavenly minded man," to use Mr. Knill's own liberal expressions, "who preaches in German frequently, and from house to house, and holds a Missionary Prayer Meeting in his own house on the first Monday of the month. He also distributes copies of the sacred scriptures, &c." The Governor of Siberia has expressed his satisfaction with the conduct of the Missionaries, to whose love, zeal, and promptitude, he declared himself an edified eye-witness, fully persuaded of the purity of their intentions, and particularly interested in their welfare. Prince Rataffe, and the Missionaries and artisans who accompanied him, have, we are rejoiced to learn, arrived in safety at Port Louis, as has Dr. Philip at the Cape, after a three months' tour into the interior of Africa. We are sorry to find that he was much indisposed when he reached home; but are happy to hear, that, when the last accounts left him, he was convalescent.

The Church Missionary Society has formed a ninth Mission to the North-west Indians on the Red River, with great prospects of usefulness amongst the numerous tribes, to which access may thence be attained. M. Jowett has returned to Malta, in company with some of the Missionaries of the Society destined for India. The new commercial arrangements between the Foulah country, and the colony of Sierra Leone, seem to promise the opening a door of success to the active agents of this Society in Western Africa, a field peculiarly their own, and on which they can produce many

triumphant instances of the blessing of Heaven upon their unwearied exertions in the saving conversion of sinners from the errors of their way to the only living and true God.

To the new METHODIST MISSION chapel at Jaffna in Ceylon, 3000 rix-dollars have been subscribed by the inhabitants; and at that station, and all over the island, increasing interest seems to be excited amongst the heathen by the labours of the Missionaries, and increasing alarm among their priests. The Brahmins themselves begin to express some fear that Christianity will one day overthrow their system, and even to predict the time when it will be overthrown; whence they bend all their power and sagacity against it, mocking, abusing, and publicly disputing with its teachers, as occasion offers—a conduct much more promising to their conversion to the gospel, than was their former indifference to it, and to its heralds. The number of these is increasing, by the addition of young men on the island, as local preachers, in Portuguese and Tamul, by whose aid, about sixty public services in a month are held in the Jaffna circuit only, in the school-rooms, rest-houses, bazars, wherever, in short, a company can be assembled together. At Hobarts town, in Van Diemen's land, a religious society has been formed by some pious persons removed thither from New South Wales. So novel a circumstance as preaching and praying in a public assembly, in a country, some of whose European inhabitants had not heard divine service for twenty years, excited very riotous proceedings in the populace; but the threat of appealing for protection to the Lieutenant-Governor, who has evinced a disposition very favourable to Missionary exertions, soon allayed the ferment. A Missionary has indeed been left there, who was on his way for New South Wales, all classes of the people being desirous of a minister amongst them. The field is wide, as the natives are very ignorant and uncivilized, but seem not to have many prejudices to subdue their notions of religion, being, like those of their fellow savages in other parts of the world, extremely simple and obscure,—confined principally to the worship of a good spirit, who rules the day, and the propitiation of an evil one, to whom they attribute the empire of the night. The Mission to New South Wales is in a state of prosperity, encouraged by the Governor, and slowly making converts among the settlers and the natives. Mr. and Mrs. Leigh are proceeding thence to New Zealand, where they intend to fix their settlement, at Mercury Bay, a spot recommended by Mr. Marsden, for the commencement of their labours, and also by its being under the government of Shungee, the chief formerly in London, a number of whose friends and under-chiefs reside there. Other Missionaries were expected at Sydney in time to proceed with them to this place of their destination. In Southern Africa, a new chapel is building at Salem, the most promising of the Albany settlements, where the Missionary is much patronized by the local authorities, and esteemed by the people. In Western Africa, this Society acts as a very useful auxiliary to the Church Mission, with whose labourers its agents live as brethren. Considerable good seems to have been effected by the Wesleyan Missionaries here, especially amongst the recaptured slaves, trophies of British humanity now, as, beneath British preaching, we hope they will soon become trophies of redeeming grace. The Missionaries at St. Mary's have made a settlement at Mandanaree, a native town in the territories of the King of Combo, by whom they are encouraged and protected, though the Mahometan

part of the people did every thing in their power to prevent their establishment, and will, no doubt, do all they can to render their continuance uncomfortable. The King, however, who seems very justly to expect very considerable advantages from the settlement of white men amongst his people, has resolutely declared, that it is at their peril that any of them molest the Missionaries. From the West Indies the intelligence recently received, is for the greater part most encouraging. In Antigua, this is especially the case. The converts lately received on trial are no less than seven hundred in number, and three thousand children are now in the schools upon the island. In Grenada the work proceeds but slowly, and through much discouragement. What indeed can be expected from heathen Negroes, when well-educated Christians set them so miserable an example, that, whilst on a Sabbath morning the church at Grenville contained but six whites, eight mulattoes, and six or seven blacks, five of whom were members of the Methodist Mission church; not fewer than two or three thousand crowded the Sabbath market, held at the same time, at the very foot of the church steps. On the children some impression seems, however, to be making; and of the rising generation, even of Grenada, we have hopes, though small indeed would be those we entertained of the adults, did we not feel assured that all things are possible with God. The little neighbouring isle of Rhonde exhibits more encouraging prospects there, in a little negro flock of simple, sincere, and stedfast followers of the Lord. The Society does not increase in numbers, though we are happy to find that it does in the graces of the Christian profession. In Demerara, the congregations are very large, serious, devout, and attentive; though in the Society at George Town somewhat of a laxity of discipline has crept in, and must be removed when a new Missionary is appointed, the island being now supplied from Barbadoes. There, amidst several discouragements in the country part of the island, the congregations at Bridgetown are largely upon the increase, and generally serious and attentive, several of the most respectable inhabitants attending at least the evening service. The schools present also one of the most promising and pleasing features in the Mission, the children rapidly increasing in numbers, improvement, and good behaviour. In Jamaica, a growing attention is very manifest, both on public and private ordinances, and the congregations have increased considerably both in numbers and serious attention. A prospect of a very important opening in the interior of Trinidad having presented itself, we are happy to find that the governor and commandant of the district (that of Sava Granda) have given every encouragement to the establishment of a Mission there, and prospectively to a second amongst a number of disbanded African soldiers in another direction; whilst a large planter has made an offer of land on his estate, for a Mission settlement, that his adults and slave children may be instructed in the Christian faith. Thus openings for two new Missionaries have been made in an island, whose colonial government but lately prohibited the Missionary exertions of this Society of every kind. In the Bahamas also, several members have been added to the Society, and are walking worthy their vocation. This success is, however, principally confined to the white population, as amongst the blacks comparatively little has been done, or is doing, here; few even of the small number who attend the preaching of the word, appearing to be under any serious concern for their eter-

nal interests. This representation does not, however, apply to Turkisland, where the whites frequent divine worship by handfuls, the blacks are in crowds, and both are serious and attentive. Several of the latter appear to be sincere in their religious profession, and exemplary in their conduct. At this important, though long-neglected station, a chapel is about to be erected, for which a considerable sum has been gathered on the spot. At Newfoundland, the societies and schools are increasing and flourishing; and in the wigwams of the surrounding Indians, the true God is worshipped in simplicity, but in truth.

The EDINBURGH MISSIONARY SOCIETY has, in the course of the last year, received, in subscriptions and donations, £6678. 9s. 1d. whilst its expenditure amounted to £6313. 18s. 9d. By this improved state of the funds, the result of various deputations into England and Scotland, (in the former of which countries nearly a thousand pounds was collected,) the Society has been enabled to discharge part of a debt of £1500 contracted in former years. A Missionary Seminary has also been established, in which six young men are training up as heralds of the Cross, in Tartary, Caucasus and Persia, the regions to which this Society has specially directed its attention.

The GENERAL BAPTIST MISSIONARY SOCIETY, formed in 1817, has sent out their first two Missionaries. Their destination is some part of India as yet without Christian teachers, and the Assam country is particularly recommended, though they have a discretionary power, after taking the advice of the Serampore Particular Baptist Missionaries, in company with one of whom (Mr. Ward) they sailed, to fix in preference in the Punjab country, in the neighbourhood of Aurungabad, or in one of the Eastern islands as yet unoccupied. Another Missionary is engaged in preparatory studies, and an additional student has offered himself, but his services have been reluctantly declined, until an increase of funds shall warrant this infant Society in accepting him.

Most cordially do we rejoice at the pleasing prospects of the MISSIONARY SOCIETY OF BASLE, four of whose Missionaries, (two of them destined for India and two for Sierra Leone,) have been for some time in this country, in order to perfect themselves in the English language, and in the national system of education, whose benefits they purpose carrying with them to foreign lands. These devoted servants of their heavenly Master were ordained to their great work in the Cathedral Church of Stutgard, in the presence of the Royal Family of Würtemburg, (of which country three of them are natives,) and of a congregation of more than 4000 persons. We derive great satisfaction from the open and avowed patronage bestowed upon this institution by the King of Würtemburg, who four times sent for Mr. Blumhardt to his palace, for the express purpose of inquiring into the nature and proceedings of the Society, which he emphatically pronounced a Work of God, and in a letter, signed by his own hand, assured its friends of his taking every opportunity of evincing his heartfelt concern for its success. Missions to the heathen are, indeed, a work of the Lord, and we rejoice to live in days when Kings are becoming its nursing fathers, and Queens its nursing mothers. The King of Prussia, in consequence of a statement of the operations of two of his subjects in Madras, addressed to him by the Rev. Mr. Rheniei, of that place, and in consideration of the number

of useful Missionaries who have been prepared for their important task in the Berlin seminary, has also signified his intention of becoming a regular subscriber to that Missionary establishment. Three other Basle Missionaries are now in England, two of the four above mentioned having lately embarked for Calcutta.

Turning from Europe to America, we state with pleasure that the AMERICAN COLONIZATION SOCIETY have obtained a grant of land in in the Batta country, and will there, we doubt not, form an important central station for the exertions of American and European Missionaries in the surrounding districts. They were accompanied in their visits to the King by the native teachers attached to the Church of England Missionary Society, who brought back with them to Sierra Leone the son of the Bassah King, who would scarcely have been entrusted to them, had not the professions of favouring the Missionaries, which he had made, been sincere.

We are happy also in having to record the successful labours of the AMERICAN BOARD OF FOREIGN MISSIONS, who, though they have been deprived of the labours of Mr. Newell, one of their most active agents in India, and the husband of Mrs. Harriet Newell, whose name is in all the churches, have made considerable progress in this great work. In the neighbourhood of Bombay, one of the Missionaries has preached during a tour taken for the purpose, to many of the natives, who uniformly heard him, and received the tracts with gladness. Messrs. Fish and Parsons, the two Missionaries of this Society to Palestine, have executed their commission with great zeal. They visited five out of the seven apostolic churches of Asia, distributing Testaments and tracts whenever opportunity offered, in their way. These were gladly received by the professors and students of the College of Havaili, since destroyed by the Turks; and by the priests of the Greek churches at Havaili, Tatarkucy, Cassebar, Magnisia, and by the Bishop of Elaia, who resides at Havaili. The four apostolic churches of Pergamos, Thyatira, Sardis, and Philadelphia, needed equal assistance, and received it. Scarcely any of them had more than a copy or two of the word of God distributed by former agents of Bible or Missionary Societies; and Sardis contained not a single Christian family, so awfully has the denunciation been fulfilled against her, who had but a name to live, while she was dead. Separating after their return from this visit, which they were prevented by ill health from extending to the other churches, Mr. Parsons went on to the Holy City, whilst his colleague remained in Smyrna, distributing Bibles, Testaments, and tracts, in the modern Greek, in that place and its vicinity; a work of great importance, when it is considered that for many years the priests have daily been reading the services of the church, and the masters teaching the schools, in ancient Greek, of which they confessedly scarce understand a word. The books which they could read were most welcome to all classes and ranks; even the priests of the Greek church gladly purchasing copies of the New Testament for their churches. In Mr. Parson's journey to Jerusalem, touching at the island of Rhodes, the bishop thankfully received a present of tracts for distribution, as did also the Archimandrite and President of the monastery, the latter earnestly imploring blessings on the heads of those through whose benevolence the favour was conferred. At the small island of Castello Rosso, the people eagerly begged for tracts as he passed along the street; and he sold ten Testaments, five

of them to pilgrims on their way to Mecca. The Greek Bishop of Paphos, a city whose 365 churches are dwindled down to four, highly approved of the tracts brought him, and engaged to distribute them, as did also the Bishop of Larnica, who warmly expressed his gratitude for the present. The same course was pursued by the president of the monastery, at Jaffa,—the Joppa of the scriptures. At Jerusalem Mr. Parsons sold two Greek Testaments, and one Persian, one Italian, and one Armenian. The Russian Consul at Jaffa expressed to him an opinion, in whose correctness, were it acted upon, we should rejoice,—that a printing press might, without difficulty, be established at Jerusalem. The gospel was first preached there at the express command of its Divine founder; and delighted would every Christian be, if from Jerusalem, the city of the great King, the word of life should again be dispersed through regions now lying in the shadow of darkness, though thence emanated to all nations the gospel's great and glorious light. During Mr. Parsons's visit to Jerusalem, Mr. Fish took a tour to Ephesus, where he found the candlestick indeed removed out of its place, for now no human being lives where once stood Ephesus; and Aarsuluck, which may be considered as Ephesus under another name, though not precisely on the spot of ground, contains but a few miserable Turkish huts. The fellow labourers afterwards joined company, but it was only for a while; as Mr. Parsons, who had been for some time in a declining state of health, breathed his last at Alexandria on the 10th of February. He rests from his labours, and his works do follow him.

POLITICAL RETROSPECT.

THE Agricultural Distresses of the country has formed the prominent feature of Parliamentary discussion since our last; but, for their relief little has been done, little we are satisfied can be done, by any legislative enactments. Closing the ports to foreign grain until the home price shall have reached 80 shillings a quarter, and then admitting it but on a duty of 12 shillings, whilst that price shall not exceed 70s. is a retrospective proceeding, which the goodness of God, in sending us another promising season, will, we hope, long render inoperative. With all the measures proposed for their assistance, the Agriculturists have indeed been so dissatisfied, that a county Member, in his place, declared, that "as Ministers had deserted the Agriculturalists, the Agriculturalists had no alternative but to desert Ministers." On the question of retrenchment, we rejoice that they have deserted them, and that through that desertion the useless office of a joint postmaster-general has been abolished, or at least,—for that is the most important point,—that its salary has been saved to the country. It would, however, be a gross act of injustice not to notice in terms of high commendation, the liberal conduct of his Majesty, in voluntarily directing a reduction of ten per cent. in those departments of the civil list which chiefly respect his personal comfort, and also in the salaries of certain officers paid from it, amounting together to £55,000 per annum.—Some parts of the country have been disturbed by riotous proceedings of a local nature; in Suffolk and Norfolk to

destroy farming machinery; in Wales, to advance the wages of miners; and in Hull, to resist the reduction of those of seamen: but they have been happily subdued by the aid of the military, without bloodshed in the contest, though two or three of the misguided men have since, by a public execution, been made a dreadful, but necessary example to their associates in crime.

We hail with joy the presentation of petitions from almost every part of the country, praying for a revision of our Criminal Code. Surely our legislators will not be deaf for ever to the voice of mercy! That they will not, we are disposed to argue, from Sir James Mackintosh having, by a majority of sixteen, obtained a pledge from the House of Commons to take the subject into consideration at an early period of the next Session.

IRELAND is in a wretched state: famine in some of its most populous districts, having added its horrors to calamities, standing in no need of aggravation. For this pressing want, relief has, however, been provided with a promptitude, that does the highest honour to English benevolence. Subscriptions have every where been opened, and liberally filled; and fifty thousand pounds have been placed by parliament, with the cordial approbation of all parties, at the disposal of the Lord Lieutenant, to be expended in the employment of the labouring poor in the suffering districts, in making roads through those hitherto impervious tracts of mountain and bog, which have for centuries served as the nursery and retreat of insurrection and outrage. This is a measure as politic as it is humane. The promptitude with which the provisions of the Irish Insurrection act have been carried into execution, has greatly contributed to quell the alarming spirit of revolt, but too widely diffused through that unhappy country, which will, we would yet hope, escape the horrors of a rebellion. We would, however, earnestly entreat our legislators to lose no time in redressing the wrongs of her wretched population. Mr. Goulbourn has, we see, launched, in the House of Commons, a scheme of the Irish government for lessening the evils of the tything system; a measure rendered doubly necessary by the imprudent and hard-hearted attempts of some avaricious proctors to introduce the tything of potatoes: into parts of the country hitherto free from that vexation we are not yet in possession of its details. The Insurrection act is to be continued; and an armed police is established throughout the country, or rather power is given to the Lord Lieutenant to establish it wherever he may think fit to do so. These are strong precautionary measures; but if more is not done than Parliament seems disposed to do, for permanently ameliorating the condition of the people for whom they are legislating (to use a vulgar expression) but from hand to mouth, they will have disappointed the expectations of the nation, and, but too probably, ruined the country they pretend, and but pretend, to save. We rejoice, however, to find, that some noblemen, and commoners of large property, are taking measures to prove that they do more than pretend to benefit their wretched country, to which, in the hour of her greatest distress, they have returned to occupy their posts as resident landlords. More we trust will hasten to follow their example. It is with great pleasure also, that we notice the exertions of the venerable and excellent Archbishop of Tuam, who is traversing his diocese, relieving and consoling disease and famine, and determined to share in the dangers and sufferings of his countrymen, which surpass, to use his Grace's own expression, "all power

of description, and of which no picture could be drawn which would not be a faint and feeble representation of their present wants." The patron of every benevolent institution, the friend of every object in distress, this primitive bishop, who devotes his large ecclesiastical revenue (and where it is thus spent, no revenue can well be too large) in doing good, ought to succeed to the primacy on the late vacancy, instead of one whose chief, if not his sole recommendation, is his family connection, and who may probably imitate the example of his predecessor, in leaving near half a million in his coffers, whilst thousands of his flock were perishing for want of food.

In FRANCE, the zealous exertions of the Missionaries to revive all the superstition and bigotry of the Catholic faith, have led to tumultuary proceedings in Paris and the Provinces, sufficient to evince that the day for such a work is gone by, we hope, for ever. In an electioneering tumult, of rather a serious nature, at Lyons the Marsellois hymn was sung, and shouts of "*Vive Napoleon II.*" were raised; indications these of a revolutionary spirit, which would seem but to want a proper leader to bring them into action. Here and there overt acts of rebellion have been committed, and though they exhibit some proofs of a common plan, it is evidently one crude, indigested, and very partially supported. As was the case in England after the death of Cromwell, and the restoration of the second Charles, compared with whom Louis XVIII. is an angel of light, the stability of the present order of things in France seems, indeed, principally to rest upon the want of a popular chief of the malcontents. It is not, however, to be dissembled, that the incendiary conflagrations in some provinces, and the seizure of arms in others, are very awkward proofs of the spirit and temper of the people, and would excite our alarm, did not very similar proceedings rivet our attention nearer home. This state of things is unpleasant, but is yet perhaps productive of some advantages, as it prevents the *Ultras* from attempting to re-establish the reign of bigotry, for whose return some of them are yet living in hope—never, we trust, to be realized. That its realization is not, at all events, nigh at hand, is proved by the prevalence of that spirit of toleration, for which France is indebted to Buonaparte; as, in deference to it, on a representation of the Consistory of the Reformed Church, that the temple for that worship was not sufficiently large for the Protestant Population of Lyons and its vicinity, the King, upon the demand of the Prefect, has granted 3000 francs to build galleries, in which 700 or 800 persons can be accommodated.

SPAIN is still far from quiet, and several of the lower order would seem to wish for the restoration of the old regime with all its unshackled power, in lieu of a constitutional monarchy, which they are too ignorant to understand and appreciate as they ought; and in some districts, armed bodies of insurgents are maintaining a brigandary but unsuccessful warfare with the government troops.

Turning to PORTUGAL, we regret to find, that Rio Janeiro has again been the seat of insurrectionary movements, the precise object and bearing of which we profess not to understand. On the arrival of the orders of the King and Cortes, for the return of the Prince Regent to Lisbon, the people are said to have expressed the utmost unwillingness to part with him; in consequence of which, his Royal Highness promised to lay their request for his continuance before his Royal Father, and to await his answer. The military commandant, however, insisted on the fulfilment of his orders, and drew up the

troops, 1500 in number, to enforce them. The inhabitants, on the contrary, collected to the amount of 6000 or 7000, including native troops, under the sanction of the Prince. This overawed the General, who surrendered, on condition of withdrawing his troops about a league distant, whence they were to sail for Europe so soon as transports could be got ready; thus order was restored, and the shedding of blood prevented. The government at home is evidently apprehensive that the Brazils, like the other South American provinces, will soon throw off the yoke of the mother country, if reinforcements are not sent out to keep the people in subjection. Five thousand troops are accordingly about to sail from Lisbon for Bahia though it is reported that the Transatlantic deputies, have with one accord protested against the armament, as little, if any thing short of a declaration of war, by the King against his colonial subjects.

In NAPLES again all is not quiet yet. Some serious disturbances have taken place in the province of Basilicata, where armed rioters released their companions from prison, and threatened to kill th magistrates, and fire upon the military. The districts where these outrages occurred, have, by a proclamation of the King, been placed under martial law.

The rapid spread of liberal opinions through most of the States of Europe, has, we rejoice to find, been indirectly productive of this good effect on AUSTRIA, that its bigoted and despotic Government has appointed two Protestant Professors of Theology in the University of Vienna, that by this means students may be prevented from flocking to foreign seminaries, where their patriotism might be endangered, or principles instilled not very accordant with the political institutions of their own country. In the Italian states of the Imperial House, the Carbonari seem to be still secretly at work, have assassinated one of their apostate associates, and threaten the same fate to those who shall withdraw themselves from their society. The Director of Police at Modena has also fallen under the stilettos of assassins, employed, no doubt, by those whose professed object should prevent such horrible measures for its attainment.

Though the question of war and peace between RUSSIA and TURKEY is still a doubtful one, we are inclined to believe that the peace of Europe will not be disturbed by the Greek insurrection, to which we have ever wished success. Something at all events will have been gained by it, as the proud and bigoted Mussulman has been taught to shew some respect to the religion of the Cross. This has been evinced by an order issued by the Porte, directing the Tersana-Kiajani, who during the absence of the Capitan Pacha superintends the administration of police in the capital, to take under his special protection the religious festivals of the Greeks during Easter, and making him responsible that neither the Greeks nor the Armenians should receive any disturbance or molestation during the solemnity. The consequence was, that not only in the Greek and Armenian churches, all the religious ceremonies, professions, and observances, were conducted with the most perfect peace and order, but the festivities which followed were enjoyed by the Greeks in their old style, and in the most uninterrupted tranquillity. Their Patriarch has also been graciously received at the palace of the Grand Sultan, who has made another considerable donation towards the repair of the Cathedral Church, damaged by the outrages of the Turkish mob. Though Wallachia and Moldavia have been evacuated, the war seems

to rage between the Greeks and Turks in other parts with all the ferociousness which from its commencement has distinguished their sanguinary contest. Scio, classical Scio, is reduced to ashes, and the ruthless and barbarian Ottomans have plundered and destroyed every thing in its neighbourhood.

It is not often that we have occasion to direct the attention of our readers farther East than to Turkey; but CHINA is at this moment an object of some attention, from the suspension of our trade with its natives. This seems to have been occasioned by some improper proceedings on the part of the crew of one of our ships demanding certainly some concessions and reparation, though of a very different nature to those required in delivering up the offenders, or some one in their stead, that they may be put to death, in atonement for the blood of a Chinese or two accidentally killed. The formal and ridiculously punctilious proceedings of the Court of Pekin may render an adjustment of the differences with our traders extremely tedious; but we doubt not, that notwithstanding all the pompous vapourings of Jaow-Kwang, Viceroy of Canton, the payment of a good round sum by the East-India Company, will speedily prevent our being deprived of the luxury of tea, long elevated by habit almost into one of the necessaries of life.

AMERICA, like the rest of the world, is not without its perplexities, distresses, and discontents; and, free as is its boasted system of representation, parliamentary reform of some kind would seem to be needed there as well as in England; for, after a Session of 156 days, costing the country, in the travelling expenses and allowance of its legislators, 321,484 dollars, about £72,000, grievous complaints are made by the opposition journalists, of the numberless propositions, much talking, and many reports, of Congress, whilst little or nothing was done there to advance the interests, or promote the prosperity of the country.

THE INVESTIGATOR.

OCTOBER, 1822.

Memoirs of the Life of the Rev. John Cotton, formerly of Boston, in New England.

[Concluded from Vol. V. p. 21.]

PLINY accounted those happy men, who either did things worthy to be written, or wrote things worthy to be read.* Christians account those teachers blessed, and blessings, who teach both by their light, and life, in sincerity. Those which best knew his goins out and comings in, cannot but give a large testimony to his piety. A saint (above many of the saints) manifestly declared in the consciences of the godly amongst whom he walked, to be the *epistle of Christ, known and read of all men.* In his house he walked with a perfect heart: he was an example to the flock, clothed with love and humility amongst his brethren. One of a thousand in respect to his worth; but (as it is reported of Dr. *Whitaker*,) as one of the multitude in respect of his facile and companion-like behaviour. Both ability and modesty in such a degree, are not ordinarily to be found in the same man: others with much affection beheld the beauty of his face, whilst himself was one who knew not that his face shined. He was a father, friend, and brother to his fellow-elders, and a shining light before men.

As the being of man, so the well-being of humane affairs depends not a little upon domestick government, whence are the seminaries and first societies of mankinde. He well knew a bishop ought not to be defective in so momentous a duty, incumbent upon all heads of families: he must be one that ruleth well his own house.† In conscience whereof, he himself rising betimes in the morning, as soon as he was ready, called his family together (which was also his practice in the evening) to the solemn worship of God; reading, and expounding, and occasionally applying the Scripture unto them, always beginning and ending with prayer. In case of sin committed by child or servant, he would call them aside privately (the matter so requiring), lay the Scripture before them, causing them to read that which bare

* Equidem beatos puto, quibus Deorum munere datum est aut facere scribenda, aut scribere legenda. C. Pli. Tacit. vol. 1.

† Bene non regis, si bene non regeris. Bern. epist. 189.

witness against such offence; seldom or never correcting in anger, that the dispensation of godly discipline might not be impured, or become less effectual, through the intermixing of humane passion.

He began the Sabbath at evening; therefore then performed family duty after supper, being larger then ordinary in exposition, after which he catechised his children and servants, and then returned into his study. The morning following, family-worship being ended, he retired into his study, until the bell called him away. Upon his return from meeting, he returned again into his study (the place of his labour and prayer) unto his private devotion; where (having a small repast carried him up for his dinner) he continued till the tolling of the bell. The publick service being over, he withdrew for a space to his prementioned oratory for his sacred addresses unto God, as in the forenoon; then came down, repeated the sermon in the family, prayed, after supper sung a psalm, and towards bed-time betaking himself again to his study, he closed the day with prayer. Thus he spent the Sabbath continually.

In his study, he neither sate down unto nor arose from his meditations without prayer; whilst his eyes were upon his book, his expectation was from God. He had learned to study, because he had learned to pray: An able student, a gospel-student, because unable to study without Jesus Christ. The barrenness of his meditation at some times, yea, though his endeavour were most intense upon a good matter, convinced him whence it was, that his heart musing upon the same subject at another time, his tongue became as the pen of a ready writer. As he was not (comparatively) wanting in parts, learning, or industry, so was he more careful not to trust in them, but to fix his dependence totally upon God. Herein not unlike unto *Bradford*, of whom we read, that he studied kneeling. Another *Synesius*, who was wont to divide his life between prayer, and his book.* Like unto *Paul*, not sufficient of himself to think any thing as of himself, and professing all his sufficiencie to be of God. *But we will give our selves continually to prayer, and to the ministry of the word.* Men of labour, and men of prayer.

As any weighty cause presented it self either in the church, commonwealth, or family, he would set days apart to seek the face of God in secret; such were the bowels of this spiritual father, the horsemen and chariots of this Israel. He

* Μερίζειν τὸν βίον ἔυχῃ και βίβλῳ. Syn. ep. 57.

might say with *Paul,* he was in fastings often. His conversation upon earth, was a trading in heaven; a demonstration of the praises of him who had called him: a practical and exemplary ministery of grace unto the hearer and beholder: a temperature of that holiness, sweetness, and love, which continually gained upon the hearts of many spectators. The habitual gracious scope of his heart in his whole ministery, is not illegible in that usual subscription of his at the end of all his sermons, *Tibi, Domine,* unto thy honor, O Lord!*

As disputation is well called the sieve of truth,† so in his polemical labors he was a seeker thereof in love, his scope was the glory of God, unity of the churches, and the edification of men, not the ostentation of wit. It was his holy ambition not to seem to be learned, but indeed to be bettered: a sincere seeker of light, not of victory. Witness his brotherly acceptance of Dr. *Twisse* his examination of Mr. *Cotton's* treatise of predestination; from whom he acknowledged that he received light thereby, and was ready to attest the great abilities of the Doctor, that star (if any of this age) of the first magnitude. 'Tis true, Mr. *Cotton's* mind was then exercised concerning the point of reprobation: touching the point of election, 'tis sufficiently known he was not only orthodox, but also clear. As there were of old that pretended the predestinarian heresie to have had its rise from *Austin;* and *Grevinchovius* of late, blushed not to say of the famous Dr. *Ames,* that *Arminianorum malleus, Amesius Pelagianizat, Ames* Pelagianizeth. So the wonder is less, if this sound and judicious divine hath not escaped the imputation of Arminianism from some, notwithstanding the redundant testimony of his doctrine, and generally of all that knew him, to the contrary; yea, that occasionally he hath been heard to say by testimony yet alive, and above exception; that he looked at Arminianism as another gospel, and directly contrary to the tenor of the covenant of grace. What *Melancthon* (our ordinary parallel) sometimes said of himself to *Eccius,* may here be truly applied to him: Mr. *Cotton* in his disputations sought not his glory, but

* We here omit two Poems, entitled, "A thankful Acknowledgment of God's Providence," and "Another Poem made by Mr. Cotton (as it seemeth) upon his removal from Boston to this Wilderness," and we do it because, as a versifier, if we may judge from these specimens, it may truly be said of Mr. Cotton, that

"Sternhold himself he out-Sternholded." EDIT.

† Cribrum veritatis.

God's truth.* So able an opponent was rare; so candid an opponent more rare. He that fell into his hands was likely to fall soft enough ordinarily (except through his own default) not likely to lose any thing besides his error.

A man's wisdom maketh his face to shine. He had a happy, a quick, comprehensive, and benign understanding, as having received the manifestation of the Spirit, for the service and profit of others. To discover the mind of God, and therewith the sentence of judgment, in matters too hard for inferior judges, was no small part both of the worth and usefulness of him that was to minister before the Lord. The Queen of *Shiba* proved *Solomon* with hard questions. There is scarce any gift that more approximates the receiver unto that which the learned call a divine, then an ability in some measure to send away religious casuists, as the wise-man did that renowned questionist, which communed with him of all that was in her heart, 'And *Solomon* told her all her questions; there was not any thing hid from the king that he told her not.' It seemed good unto the Father of lights to make this happy instrument, not only to excell his brethren, but in many respects, upon this account to excell himself: a grace so far acknowledged in him, as that all sorts, both the magistrate and private persons, learned and unlearned, exercised with their respective cases of conscience, waited under God in special manner upon his lips for knowledge, and sought the law at his mouth. Hear to this purpose the testimony of Mr. *Davenport*, that eminent and reverend man of God, the faithful pastor of the church at *New-Haven*, (a witness above many) in his own words, as followeth:

" His forced flight from *Boston* to *London* for his safety, " from pursuit of the pursevants sent to apprehend him, I " well remember; and admire the special providence of " God towards myself and some others in it, amongst whom " safe retirement and hiding places were provided for him, " in and about London. For some of us agreed together to " improve that opportunity for a conference with him, about " the grounds of his judgment and practice, whereby the " Church was in danger to be deprived of him, and of the " benefit of his precious gifts, hoping that God might blesse " the same, for the communicating of further light, either " to him or to us. Two points were the principal subject " of our discourse. 1. Touching the limitation of church-

‡ Mi Doctor, non quæro meam gloriam in hoc negotio, sed veritatem.

" power, to matters commanded, not to things different.
" 2. Touching the office of bishops, whether the scrip-
" ture-bishops be appointed to rule a diocesse, or a particu-
" lar congregation. The discussing of these caused much
" debate between us, about the meaning and extent of the
" second commandment, both in the negative and the affir-
" mative part of it, and a diligent examination of what had
" been printed in defence of conformity to the ceremonies
" imposed, *viz.* Mr. *Wheatlies* arguments in his Care-cloth,
" Mr. *Byfeld's* on 1 *Pet.* 2. 13. and others, with such arguments
" as were either produced, or invented, and urged by any
" of our selves: unto all which he answered with great evi-
" dence of Scripture light, composedness of mind, mildness
" of spirit, constant adhering to his principles, and keep-
" ing them unshaken, and himself from varying from them
" by any thing spoken *ad oppositum.* When I observed, that
" all this he did not in speech only, but also in sundry writ-
" ings (the copies whereof I have) without the help of any
" book but the Scriptures, wherein he was mighty; and yet
" matters that required variety of reading, whether for con-
" firmation of the truth, or confutation of the contrary, fell
" frequently into discourse *inter partes;* I admired God's
" presence with him, and assistance of him, quickening his
" apprehension and invention, strengthening his memory,
' composing his mind, and governing his spirit far beyond
" what I had taken notice of any man before him. The
" reason of our desire to confer with him rather then any
" other touching these weighty points, was our former
" knowledge of his approved godliness, excellent learn-
" ing, sound judgment, eminent gravity, candor, and sweet
" temper of spirit, whereby he could placidly bear those
" that differed from him in their apprehensions. All which
" and much more we found, and glorified God, in him, and
" for him."

So equal a contention between learning and meekness is seldom visible in any one person. Of *Moses* we thus read, Now the man *Moses* was very meek, above all the men that were upon the face of the earth. The consciences of those that knew him appealed to, he will be acknowledged amongst the meekest of the earth in his days. I am forced here to make a pause: so conspicuous was this grace in him, that multitudes beheld it, not without making extra-ordinary mention thereof. 'Tis true, he had an advantage above many in his natural constitution, and its influence from his education, heightned intellectuals, and moralities, was

not inconsiderable, but that which gave the being of meekness, which sanctified and perfected all, was the grace of Christ. He was of an acute apprehension, therefore easily sensible of; but so little in his own spirit, that he was not easily provoked by an injury. Sensibleness of dishonor done to God by sin, or of what the offender had done unto himself by sinning, left such impressions upon him, as that his taking notice of any injury done unto himself, was not usually taken notice of. He had well learned that lesson of *Gregory*, It is better oftentimes to flie from an injury by silence, then to overcome it by replying.* It was *Grynæus* manner to revenge wrongs with Christian taciturnity. *Melancthon* overcomes *Luther's* anger, and his own grief, with mildness, patience, and prayer. The non-resistance and softness of the wooll breaks the force of the cannon, and so saveth both the bullet and it self. If inferiors expostulated unnecessarily with him, he would patiently hear them, and give them a brotherly account, pacifying their minds with a gentle, grave, and respective answer. Take one instance of that kind instead of many, unto one of his hearers then sick of singularities, and less able to bear sound doctrine, following him home after his public labors in the assembly, and instead of better encouragement, telling him that his ministry was become either dark, or flat; he gently answered, *Both, brother!* without further opening his mouth in his defence, choosing rather to own the imputation, then to expostulate with the imputer.

Disputations are great trials of the spirits of intelligent men. *Hooper* and *Ridley* were patient martyrs, yet somewhat impatient disputers. The synod held at *Cambridge*, as matters were then circumstanced, was unto this good man an hour of temptation, above what ordinarily had befallen him in his pilgrimage; yet such was his eminent behaviour throughout, as argued in the conscience of the spectators singular patience, and left him a mirror for the temperament, mildness, and government of his spirit. Pious meekness fits for church-society. It was he, than whom was not a meeker man upon earth, who continued Israel in church-communion, and continued in communion with Israel, notwithstanding their manners in the wilderness. To institute, and preserve instrumentally church-communion, gospel-fellowship, society, and purity, in the exercises that accompany

* Gloriosus est injuriam tacendo fugere, quàm respondendo superare.

the removal of (as it were) a nation out of a nation, change of ecclesiastical government, with the many temptations of this desart, called for another *Moses:* neither the spirit of separation nor pollution can attain it. To hold communion with men that are sinners, without having communion with their sin, is the only sociable spirit. To extend communion where the rule commands, and to deny communion where the rule forbids, qualifieth us to live with God and man. They that are strong, ought to bear the infirmities of the weak. Pillars must be bearers, else the building falls. The infirmities of the weak brethren, are the trials and burdens of those which are strong. It fareth ill with the little one, when the frowardness of the child exceeds the patience of the nurse. Those things in nature which cannot suffer, cannot mixe. Timber that will not endure cutting, is unfit for jointing. The sword that is good metal will bow to the hilts, and yet come strait again. No metal more solid then gold, no metal more yielding under the hammer. The same heaven hath the name of firmament for its stability, and of the expanse for its being stretch'd out like a curtain, and compassing about the residue of the creation. The sinews which are the members of most strength, are also members flexible every way, for the better motion of the whole body. Denial of regular communion, is injurious to the body. Rigor is schismatical, indulgence is defiling; both are scandalous and destructive. Piety and meekness preserve the unity of the spirit in the bond of peace. *Eccius* sometimes acknowledged unto *Melancthon* that his mildness, and *Pontanus* his good language, had been very beneficial to the Protestant cause. Yet though he was so gentle, meek, and flexible, that men might perswade him above what could be usually expected from men of his worth; in the things of God he was stedfast and unmoveable. *Moses,* the meekest of men, in the cause of God, would not yield in the least: *Our cattel also shall go with us, there shall not an hoof be left behind. Paul,* who pleaseth all men in all things, in a matter fundamental giveth not place, no not for an hour. Charity so endureth all things, as that the church of *Ephesus* is commended because she cannot suffer those that do evil. *Melancthon's* milde nature, when spiritualized and quickned by grace, drew forth the commendation of an enemy; but being left unto it self, gave occasion to his friend to complain. And here, saith Mr. *Brightman,* (relating to the springing and spreading gangrene of consubstantiation,) I find thee

wanting, O holy *Philip!** *Luther* at times is too angry; *Melancthon* sometimes is too remiss. The anger of the old-man is a sin; the anger of the new-man is a duty. *Jacob* curseth the anger of the patriarchs; God blesseth the zeal of *Phineas*. The sanctuary cannot want the fire which is from heaven, neither may it be touched with the fire which is from hell. Gentleness of disposition, when actuated by Christ, makes us so much the more acceptable and profitable unto man; but if the Spirit withdraweth his assistance, we fall short of reaching God's ends, and the seasonable suppression of exorbitancie. In which respect, if this good man had always had that voice sounding in his heart, which one wished that mild Lantgrave of *Hessen* might have heard from the smith's forge, (*Duresce, duresce, utinam & Lantgravius durescat!*) haply there are that think some disorders, disturbances, and irregularities, might have been prevented by God's blessing.

But ordinarily, and in matters of greatest weight, the Lord was with him. Though his forbearance was both observable and very imitable in the things that concerned himself, yet he could not forbear them whom he knew to be evil. An experience whereof we saw concerning some heterodox spirits, who by their specious discourses of free-grace, and subdolous concealings of their principles, so far deceived him into a better opinion of them then there was cause, as that notwithstanding they fathered their errors upon him in general, and abused his doctrine to the countenancing of their denial of inherent grace in particular; yet he was slow to believe these things of them, and slower to bear witness against them. But so soon as the truth herein appeared to him, hear his own words taken out of his letter written to Mr. *Davenport*. "The truth is (saith he) the body of the "island is bent to backsliding into error and delusions: The "Lord pity and pardon them, and me also, who have been "so slow to see their windings, and subtile contrivances, "and insinuations in all their transactions, whilst they pro-"pagated their opinions under my expressions, diverted to "their constructions." Yea, such was his ingenuity and piety, as that his soul was not satisfied without often breaking forth into affectionate bewailing of his infirmity herein, in the publick assembly, sometimes in his prayer, sometimes in his sermon, and that with tears.

* Quinetiam tuam fidem & diligentiam, sancte Philippe, desidero. —Brightman in Apoc. cap. 3.

He was a man of an ingenuous and pious candor, rejoicing (as opportunity served) to take notice of, and testifie unto the gifts of God in his brethren, thereby drawing the hearts of them to him, and of others to them, both to their encouragement, and the edification of many. He did not think himself a loser by putting honor upon his fellow-elders, but was willing they should communicate with him in the esteem and love of the people. He was not only a son of peace, enjoying the continual feast of a good conscience with serenity and tranquillity of affections at home; but also a peacemaker, qualified by the graces forementioned to be a choice instrument in the hand of the Prince of peace, amongst the churches. Where, if any differences arose, he was ready (being called thereunto) to afford his help for the composing of them; and had a singular faculty and ability therein, by that excellent wisdom, and moderation of spirit, which God in Christ had given him, whose blessing also did ordinarily crown his endeavours with good success.

He was one, the reality of whose profession gave cause unto many to blesse the Author of Christian religion, for the kindness of the Lord, shewed unto all sorts by him: his portion in the things of this life, exempted him from being an object of envy in that behalf. But yet behold *quantum ex quantillo*, so much communicated out of so little, we may not here be altogether silent, concerning the grace of God bestowed upon him, whereby to his power, yea above his power, he was beneficent unto others, but especially to those of the houshold of faith. The gospel opened his heart, his lips, and the doors of his house. A bishop then must be given to hospitality, apt to teach: as we have seen him didactical, so you shall find him hospital. He well remembered, that there is that scattereth, and yet increaseth, and there is that withholdeth more then is meet, but it tendeth to poverty: *The liberal soul shall be made fat.* Among others, his fellow-laborers in the ministry were entertained with peculiar contentment. To reminde all instances, would take up time; by some of many, take his spirit in the rest. So it was: a minister (to spare his name) which had gotten into the fellowship of that eminent man, Mr. *Arthur Hildersham*, and many other godly preachers, being acquainted with their secrets, betrayed him into the prelate's hands; who coming to *Boston*, and meeting with Mr. *Cotton*, this *Gaius* had not the heart to speak to him, nor to invite him unto his house; which he said, he never did to his knowledg unto any stranger before, much

less to any of his own order. It was the modesty of others, not from any deficiencie in him, why the proverb occasioned by that Corinthian, was not applicable also unto his dwelling: *There is always some body at Cydon's house; Semper aliquis in Cydonis domo.* Some years since there was brought unto *Boston* a report of the necessity of the poor saints at *Sigatæa,* a little church (whereof the reverend Mr. *White* then was, and yet is their faithful pastor) which suffered much extremity by reason of the persecution of their then prevailing adversaries, forcing them from *Barmudas* into the desart-continent. The sound of whose distress was no sooner heard of, but you might have heard the sounding of his bowels, with many others, applying themselves unto a speedy collection, and transporting it to them on purpose, for their seasonable relief; when after the example of the churches in *Galatia, Macedonia, Corinth,* and *Rome,* sending their liberalities unto *Jerusalem* in the days of the famine foretold by *Agabus,* the same grace abounding in the churches of these parts, they supplied them to the value of about seven hundred pounds; two hundred pounds whereof were gathered in the church of *Boston,* no man in the contribution exceeding, and but one equalling the bounty of their then teacher. It is here remarkable, that this collection arrived there the very day (or thereabouts) after those poor people were brought to a personal division of that little meal then remaining in the barrel, and not seeing, according to man, but that after the eating thereof they must die a lingering death for want of food; and the same day that their pastor preached to them (it being the Lord's day) out of *Psal.* 23. 1. *The Lord is my shepherd, I shall not want.* At such a time the good hand of the Lord brought this succor to them from afar. To give quickly, doubleth, but to give to the saints in a time of need, trebleth the gift.

Whilst he was in *England,* his eminent piety, success of his labors, interest in the hearts of both superiors, inferiors, and equals, drew much envy upon him; and his non-conformity added thereunto, delivered him in a great degree unto the will of his adversaries; whose hour and the power of darkness being come, spared not to shoot at him, and grieve him; not giving over until they had bereaved him of much of his livelihood, his liberty, country, and therewith of the sweet society of lovers, friends, and many ways endeared acquaintance, much more precious to him then life it self. Yet the measure of the afflictions of Christ in this kind,

appointed to be suffered by him in the flesh, was not fulfilled. But lo, in the time of his exile, some brethren, (we do not say they were not of us, being willing to hope better things,) provoked by the censure of authority, though justly, and not without tears inflicted upon them, single out him as a chief object of their displeasure; who though above other men declining irregular and unnecessary interesting of himself in the actions of the magistrate, and (while opportunity lasted) endeavouring their healing, yet must now be requited evil for good, and that by some of them, who were formerly companions with him in the tribulations of this *Patmos*. Respecters of him had taken sweet counsel together, and walked in the house of God as friends. Hence is he with pen and tongue blasphemed by them, for whom he formerly intreated, and for whom he both then and afterwards wept and put on sackcloth. Such buffetings of Satan, though sharp, are medicinal at times to the excellent upon earth, who by reason of the body of death indwelling, must be kept weak, that they may be made strong. Since this time also some reverend, learned, and godly men (haply in zeal against the Congregational-way) sharpened their style against him. Which if it be the truth, as we believe it is, their speaking so much *ad hominem*, especially to such a man, whose love to any good men much exceeded their displeasure to him, argueth too much of man. Howsoever, he was then a sufferer for the truth. In which respect the pious and ingenuous spirit of learned Mr. *Rutherford*, though in pursuance of the truth he disputes *ad idem*, and with strength, which is his praise and acceptable, yet he professedly carrieth it as to a brother, not to an adversary. There is an excess in too much salt, and not a little to be complained of in personal and causeless aspersions from good men. That smarts, these defile; that makes less comfortable, these tend to make us unprofitable. Roses are not without their pricks. The archers have sorely grieved him, and shot at him, and were displeased with him; but his bowe abode in strength, and the arms of his hands were made strong by the hands of the mighty God of *Jacob*. From thence is the shepherd, and the stone of Israel. An honest-minded man (saith *Xenophon*) gets by enmity; and *Plutarch* writes a treatise concerning benefiting by our enemies,* adorning his discourse with that of *Jason* of *Thessaly*, whose enemy stabbing him, and intending his death, only opened an ulcer otherwise incurable, and so saved his life. If men without God

* Plutarch de capienda ex hostibus utilitate libellus.

in the world having only star-light, and scarce so much as seeing men walk like trees, only feeling after the Lord, have thus spoken; we see the greater encouragement why Christians, who are made light by the Father of light, and know Him that is love, may (through grace) not only speak better, but also practise accordingly. *Job* can turn the book written against him by his adversaries, into a crown. *Joseph*, feeling the benefit of the patriarchs' unkindness, is the more readily disposed to forgive that wrong, whereby he finds himself made a great gainer. He was a good accomptant, who esteemed the reproaches of Christ greater riches then the treasures of Egypt. *Paul* takes pleasure in reproaches for Christ's sake. The best and most peaceable spirits cannot hope to fulfill their course in a pacifique sea. The way of the most excellent lieth through evil report and good report, through honor and dishonor. To avoid the fouler part of the passage, is not in the power of man: to walk clean through it, to do well, and approve himself as a minister of Christ in suffering ill, is all that can be expected from a man of God. *Erasmus* acknowledging some men to do well in some things, will have *Hierom* to excell in all.* It was a great encomium which the German *Phenix* sometimes gave to *Luther:* I (saith he, speaking of himself) am a logician, *Pemeranus* is a grammarian, *Justus Jonas* is an orator; but *Luther* is all. Let it suffice to be said of Mr. *Cotton*, that he was a famous light in his generation, a glory to both *Englands;* and such an one, in whom was so much of what is desireable in man, as is rarely to be seen in one person.

As concerning any tenet wherein he may seem singular, remember, he was a man, and therefore to be heard and read with judgment, and haply sometimes with favour. *Hierom* makes a difference between reading the writings of the apostles, and the tractates of other authors:† They (saith he) always spake the truth; these, as men, in some things erre. Let him but receive with some proportion to the measure that gave, and he will be found no debtor upon that account: no man did more placidly bear a dissentient. The Jews unto their own question, Why *Asa* and

* In hoc uno συλλήβδην ut aiunt, conjunctum fuit, eximium fuit, quicquid in aliis per partes miramur.—Erasm. epist. nuncupat. præfixa tom. 3. epist. Hieron.

† Scio me aliter habere apostolos aliter reliquas tractatores, &c.—Hier. ep. to. 2. ep. tua.

Iehoshaphat removing the idols in high places took not also away the brazen serpent, give this answer: *The fathers left a place for Hezekiah to exercise his zeal.* That great conqueror, Alexander, vainly feared, that his father *Philip's* victories would deprive the son of an opportunity to improve his magnanimity. Much of the wisdom of God, both in the Scripture and creature, is still unseen; and it hath been judged but meet, that each age should contribute somewhat toward the fuller discovery of truth. But this cannot be, except men of a larger acumen, and greater industry, may be permitted to communicate their notions; especially whilst (as *Austin* in his time) they use this liberty by way of disquisition, not of position; rather as indagators of scripture-light, then as dictators of private opinions.* A prophet may be heard, whilst he speaks with a spirit subject to the prophets.

These are the times that passed over him: we are now approaching to his *novissima verba,* his last words: which the antients, out of an opinion that the soul became more divine towards its dissolution, looked at as oraculous. The motions of nature are more intense, as they draw neer towards the centre. *Xenophon* personates *Cyrus* as inspired, whilst he bequeathes his fatherly and farewell counsels to his people, friends, and sons.† *David's* last words have their emphasis, because his last:—now these are the last words of *David.*

Being called to preach at a neighbor-church, he took wet in his passage over the ferry, and not many hours after he felt the effect, being seized upon with an extreme illness in the sermon. This providence, when others bewailing the sad event, which according to second causes seemed so easily evitable, spake variously of, he comforted himself from—In that he was found so doing. *Decet imperatorem stantem cadere;* It is the honor of a commander to fall standing. It was *Austin's* usual wish, that Christ when he came might find him *aut precantem, aut predicantem,* either praying, or preaching. *Calvin* returns this answer unto his friends, disswading him from his labor of dictating and writing, when his sickness prevailed upon him; What (saith he) would you that the Lord should find me idle?‡ After a short time he

* Non tanquam affirmator, sed tanquam scratator.—Aug. Psal. 85.

† συ σκευάζε ὦ Κῦρε, ἤδη γὰρ ἐις θεὸς ἄπει, &c.—Xen. lib. 8.

‡ Quid ergo (inquiebat) vultis me otiosum à domino deprehendi?—In vit. Cal.

complained of an inflammation of the lungs, and thereupon found himself asthmatical, afterwards scorbutical, (which both meeting in a complicated disease, ended his days) insomuch that he was forced to give over those comforting drinks which his stomack could not want: If he stil used them, the inflammation grew insufferable, and threatned a more sharp and speedy death: If he left them, his stomack forthwith ceased to perform its office, leaving him without hope of life. By these messengers he received the sentence of death, yet in the use of means attending the pleasure of him in whose hand our times are, his labors continued whilst his strength failed. *November* 18. He took in course for his text the four last verses of he 2d epistle to *Timothy*, *Salute Prisca and Aquila, &c.* giving the reason of speaking to so many verses together, because otherwise, he said, he should not live to make an end of that epistle. He chiefly insisted upon those words, *Grace be with you all,* so ending that epistle and his lectures together. For upon the Lord's day following, he preached his last sermon upon *John* 1.14. *And the Word was made flesh, and dwelt among us, (and we beheld his glory, as of the only begotten Son of the Father,) full of grace and peace.*

Now, he gave himself wholly to prepare for his dissolution, making his will, and setting his house in order. When he could no more be seen abroad, all sorts, magistrates, ministers, neighbors, and friends far off, and those neer at hand, especially his own people, resorted unto him daily, as to a publique father. When the neighbor ministers visited him (in which duty they were frequent) he thanked them affectionately for their love, exhorting them also, as an elder and a witness of the sufferings of Christ, to feed the flock; encouraging them, that when the chief shepherd shal appeare, they should receive a crown of glory, that fadeth not away. Finding himself to grow weake, according to that of *James*, he sent for the elders of the church of *Boston* to pray over him: which last solemne duty being performed not without much affection, and many tears; then (as *Policarp* a little before his death said, he had served Christ fourscore and six years, neither had he ever offended him in any thing*) so he told them, (through grace he had now served God forty years, it being so long since his conversion: throughout which time, he had ever found him faithful to

* Octoginta sex annos illi servio, nec me ulla in re læsit unquam. —Euseb. lib. 4. cap. 15.

him; thereupon taking occasion to exhort them unto like effect that *Paul* sometimes did the elders of *Ephesus*, a little before they were to see his face no more: *Take heed therefore unto yourselves and to all the flock, over which the Lord hath made you overseers, to feed the church of God, which he hath purchased with his own blood.* Particularly he lamented the love of many, yea, and some of their own congregation growing cold to the ordinances; calling upon them so much the more for their watchfulness in that respect. Which done, he thanked them for their brotherly and loving assistance to him in their holy fellowship, and commended them to the blessing of God.

It remains that we now behold his pious consort, with those olive-plants that sate lately about his table, gathered together about the bed of a departing husband, and dying father. This was his ultimate solemne transaction with man in this world; silver and gold (though he wanted not) he had not much to give them, but the benediction of a righteous parent they are to expect. *Æneas* words to his *Ascanius* are fitted to his lips,

> Disce puer virtutem ex me, verúmque laborem.
> Fortunam ex aliis.*———

"Sons, piety and industry learn of me; the way to greatness in this world is to be learned of others."——Antiquity treasured up the counsels of dying parents, as so many oracles. *Isaac* is sollicitous to blesse, and his son desirous to be blessed before his death. The father of the faithful his commanding of his children after him to keep the way of the Lord, is a means whereby God brings upon *Abraham* that which he had spoken of him. *Solomon*, who remembers the prophesie that his mother taught him, surely hears that charge of his father still sounding in his ears, *And thou, Solomon, my son, &c.* I know his children whom he instrumentally blessed, shall be blessed in their relation, in these charges, commands, counsels, blessins, whilst they walk in the way of their father, and keep the memory of his example, and his endeavors relating to them, in the repository of a pure conscience.

> Audit paræis, ergo nil beatius;
> In patre vivit gnatus, in gnato pater.

What family more happy then his, whilst the father liveth in the children, as the children live in their father.

* Æneid. 12.

That reverend and godly man Mr. *Wilson*, (who excelleth in love, as Mr. *Cotton* did in light,) the faithful pastor of the church, taking his leave of him, and most ardently praying unto God, that he would lift up the light of his countenance upon him, and shed his love into his soul; he presently answered him in these words: *He hath done it already, brother.*

His work now finished with all men, perceiving his departure to be at hand, and having nothing to do, only that great work of dying in the Lord, he totally composed and set himself for his dissolution, desiring that he might be permitted to improve the little remnant of his life without any considerable impediment to his private devotions, and divine soliloquies between God and his soul. For that end he caused the curtains to be drawn: and a gentleman and brother of the congregation that was much with him, and ministred unto him in his sickness, to promise him, that the chamber should be kept private. But a while after, hearing the whispering of some brethren in the room, he called for that gentleman, saying, Why do you break your word with me? An expression so circumstanced, as that the impression thereof abideth unto this day, in the heart of that godly man, whose omission gave him occasion so to speak. Not long after (mindful no doubt of that great helpfulness which he received from that forementioned brother throughout his visitation) he left him with this farewel: *The God that made you, and bought you with a great price, redeem your body and soul unto himself.* These words were his ἐξώδια ῥήματε, his last words, after which he was not heard to speak, but lying some hours speechless, quietly breathed out his spirit into the hands of him that gave it, *December* 23, 1652. between eleven and twelve (after the bell had called to the lecture, thus preventing the assembly in going to see, what they were but going to hear) being entred into the sixty and eighth year of his age. So ceased this silver-trumpet, waiting for the sound of the last trump. The eyes of his dead body were soon closed; but before that, the eye of his ever-living soul beholds the face of Jesus Christ.

Upon the 29th day the body was interred within a tomb of brick, a numerous confluence of all degrees, from all parts, as the season would permit, orderly accompanying the corpse, borne upon the shoulders of his fellow-ministers, unto the chambers of death; not only with sighs and tears, and funeral-poems, all in abundance, but with the solemnity of sorrow of heart itself, alas! too manifest in the carriage

and countenance of those, whose visage was as the visage of them which are bereaved of the breath of their nostrils. The inhabitants of the land might have said, *This was a great mourning.* Such were *New-England's* tears for the man of their desires; of whom they (and especially his own congregation) cannot speak without lamentation unto this day,—

——Fuimus Troes, fuit Ilium:
New-England was, and flourished.

Now our candlesticks cannot but lament in darkness, when their lights are gone; and the thrones of *David* mourn, that so many of our late worthies can be seen there no more: our desiderable men that remain, remove from us, and few they are who return again. And as for those that rise up amongst ourselves, such is the portion of this Jerusalem, (that though for her time she hath not been an unfruitful mother, yet) they are but few that will guide her amongst all the sons which she hath brought forth, yea, very few that take her by the hand of all the sons which she hath brought up. Thus are our trials increased, and our strength decreased, that we might learn to trust in God. What the counsel of the Lord is concerning the bereaved churches of *New-England*, is a solemn and awful meditation.

The non-considering that the righteous are taken away from the evil to come, was a symptomatical and threatening incogitancie in *Isaiah's* days. Sure we are that *Iosiah* was gathered unto his fathers, that he might not see the evil that was to come upon Jerusalem. *Augustine* is taken out of the world, before *Hippo* is taken by the *Vandals*. *Paræus* is gotten to his better country, before *Heidelbergh* and the *Palatinate* are delivered into the power of the enemies. Whatsoever it be, we may not here silence that monitory* apparition in the heavens that appeared about fourteen days before, and according to the report of some observers thereof was not seen here, after this man of God was taken from amongst us. It was a profane jest of *Vespasian*, who seeing a bearded comet, said, This prodigie belongs to the king of *Parthia* that wears long hair; meaning, it did not belong unto himself, who wore short hair: But soon after followed the death, not of the king of *Parthia*, but of *Vespasian*. It was a christian and imitable speech of *Lodowick* the First, who unto his astronomer, seeing him observing the comet, and (to prevent an ominous

* O quantum dilecte Deo, cui militat æther.

and afflicting construction in the emperor's heart) alledging those words in the prophet, *Be not dismayed at the signs of heaven,* thus replied, *Timeamus Conditorem hujus cometæ,* Let us fear the Creator of this comet, not the comet itself; and let us praise his clemencie, who vouchsafeth to admonish our sluggishness with such signs.

Many instances we have in history of dissention in religion, and heresies following upon these meteors: A comet preceded the furies of the enthusiasts in *Germany,* 1533, the genuine offspring of whom is that generation commonly known by the name of *Quakers.* Comets are signal, though not causal: they are signal as to changes of divine providence which befall men, though they have no causal influence upon the minds of men. And be it so, that in themselves simply considered, future events, whether good or evil, are illegible; yet when they are placed in conjunction with scripture-predictions concerning the iniquities of men, ripening for the execution of divine vengeance, being interpreted according to the word of their Creator, they are not without instruction.

Mr. *Cotton* (upon his enquiry after the motion of this comet) being asked what he himself conceived of it, answered, That he thought it portended great changes in the churches. But that which further calleth upon us, not to be unmindful of sadder vicissitudes probably impending, is the formidable apostacie both from the order and faith of the gospel, appearing and threatening us in this age. Christ mentions prodigious tenets of false prophets, and false Christs arising, as (sometimes at the least) signal of publick calamities.* As the concurrence of multitude of heresies and mutability in religion, which gave occasion to that opprobrious and horrid proverb, *Fides menstrua,* was a means to bring in antichrist: so the present vexation of consciences, and of the civil estates with uncertainty and manifold heresie in matter of faith, hath no small tendencie to bring back the infallible chair. People will accept of a quiet harbor, though upon hard conditions, rather then be afflicted with continual tossings in stormy seas. 'Tis natural to man to covet any quiet land, rather then to dwell with the terror of a continual earthquake.

Heu pietas, heu prisca fides!

It was no despicable stratagem of the old serpent, knowing the time of the passion of Christ, and of the baptism of

* Matth. 24.

the apostles, with the baptism wherewith he was to be baptized then approaching; to indispose the minds of the disciples thereunto, by possessing them with a pleasing, but false expectation of a glorious and temporal kingdom of Christ in this world to be at hand. Persecution doubtless had been a more suitable meditation for *Iames* then to seek great things for himself; who notwithstanding his dream of a kingdom, was not long after killed by the sword of *Herod.* Time will shew, whether we have more cause to fear the death of the witnesses yet to come, or to conclude the time of their sackcloth to be over. His advertisement seemeth weighty that telleth us: *A credulous security of their death as past, if yet to come, is a more perillous error, than the expectation of it as to come, though already past.** An awful waiting for a calamity conduceth more to piety, then a secure putting from us the thoughts of the evil day. The disciples not minding the prediction of Christ's sufferings, but over-minding an external state of glory, meeting with the cross, were so offended, as that they were not free from sad misgivings of heart concerning their Saviour: *But we trusted that it had been he that should have redeemed Israel.* Whereas on the other hand the poor *Albigenses* fighting the battles of Christ Jesus in defence of the gospel against *Simon Montfort,* though overcome by him with a great slaughter, and upon that advantage of providence taken, sollicited by the bishop of *Tholouse,* (then interceding for them) that now God having by the event of war, determined for the Romanists against them, they would return from their heresie unto the Catholick faith: they (at such a time) having seasonably in their hearts that prophecie, *And it was given unto them to make war with the saints, and to overcome them;*† answered, that they were the people of God appointed to be overcome. Thus they strengthened their faith, by being overthrown; they overcame the temptation, by being overcome; and so not accepting of deliverance, were all slain to a man. Poor *Albigenses* looking seasonably at calamities to come, overcome; the disciples looking unseasonably at kingdom to come, are overcome.

Times are in the hands of God, and to discern the times is the gift of God. Being designed to suffer is not so great an evil, as grace to suffer for the designer's sake, is good:

* Plus siquidem ad pietatem valet calamitatis futuræ expectatio, quam credula nimis de ea quasi jam transacta securitas. Mead Com. Apoc. cap. 11.

† Revel. 13. 7.

the condition of the witnesses is higher in the promises of the great God, then it is low in the street of the great city. Their ascension into heaven after three days and a half, is legible long before their death. *Athanasius* seeth through the storm, and comforteth his fellow-sufferers, that *Julian's* persecution is but a little cloud, and will quickly be over.* That motto, somewhat altered by them of *Geneva,* is in this sense as true, and as truly alterable concerning every confessor; *After darkness we look for light.*† Whether it be an astonishment of heart, or the dictate of the Spirit, *Luther* leaveth the cause of religion howsoever unto Christ; I (saith he) am not much troubled: yea, I hope as concerning the event, above what I hoped. God is able to raise up the dead: God is able to preserve his cause, though falling; to raise it up again, though falne; to promote when standing; if we be not worthy, let it be done by others.‡ *Jacob* foretelling the predetermined and afflicting vicissitudes concerning the tribes of *Israel,* comforts himself in a safe issue of all, as to religion, and the sincere professors thereof, thus: *I have waited for thy salvation, O God!* Salvation is a full remedy: and then is opportunity for the salvation of God, when the church's tribulation is such, as, that out of it, none but God can save.

The fixing of a beleever's eye aright, hath a vivifical and marvellous influence upon his heart. Christ beholding the joy that was set before him, endured the cross, despising the shame. A Christian runneth cheerfully and undefiledly, over the foulest part of the race set before him, looking unto *Jesus.* The council looking on *Stephen* saw his face as it had been the face of an angel: the reason is, *Stephen* looked stedfastly into heaven, and seeth the Son of man standing at the right hand of God. The best of the servants of God have lived in the worst times. *Noah* was not so unhappy that he lived in an unrighteous generation, as he was happy in being righteous in that generation. Though the captivity took up so much of *Daniel's* life, yet when he shall stand in his lot at the end of days, it shall be no griefe of heart unto him, that he was both to spend and end his days in *Babylon.* It will be as well with those at that day who fulfilled their course upon earth, prophesying in sackcloth, as with those who are reserved to live in the glorious times

* Nubecula est, citò præteribit. † Post tenebras lux.

‡ Stupor ne sit an Spiritus viderit Christus non valdè turbatus sum, &c.—Mel. Adam. in vita Lutheri.

of the gospel. It is not material in what age we live; but that we live as we ought, in that age wherein we live.

Moriar ego morte justorum, et sit finis meus sicut illius.

Collected out of the writings and information of the Reverend Mr. *John Davenport,* Pastor of the Church at *New-Haven;* the Reverend Mr. *Samuel Whiting,* Pastor of the Church at *Linne;* the pious Widow of the Deceased, and others.

And compiled by his unworthy Successor,

Qui——————
A longè sequitur vestigia semper adorans.

Boston, Novemb. 6, 1657.

An Essay on the Agriculture of the Israelites.

PART IV.

Their sheep descended from one common pair,—observations on the objection of Mr. Lawrence, and others, to the scriptural testimony on the subject,—their flocks—their breed—milk.

"Be thou diligent to know the state of thy flocks, and look well to thy herds." Prov. xxvii. 23.

In considering the live-stock of the Israelites, a difficulty, or rather an unpleasant circumstance, for there seems to be no *difficulty* in the business, meets us at the outset—that of having to controvert the opinions of some of the ablest naturalists as to the origin of the various breeds; but, with the Bible in our hand, we must not be awed even by the names of Buffon, Blumenbach, Lawrence, or Bingley. It is not to be wondered at, indeed, that those who derive the origination of mankind, from a savage race, living in woods, and feeding upon acorns, should have recourse to the argali or mouflon as the progenitor of the sheep, and the bison of the ox. The Heathens, indeed, (the Romans, for instance,) who knew not the real history of man, and had known instances of his existing in such a state, might be excused for such a conclusion; but that a Christian should prefer the authority of Ovid, to the testimony of Moses, derived from the very Creator of man and beast, is a depravation

of judgment almost equal to what is witnessed in the creatures in those respective states.

Mr. Lawrence, in his "Lectures on Physiology, Zoology, and the Natural History of Man," will not allow that the Mosaic account of the creation is of authority to determine whether the varieties of mankind are all derived from one common progenitor; yet, by his examination and reasonings, he comes to the conclusion that they are all of the same species; no bad presumption, indeed, in favour of the Mosaic account, no bad testimony to its truth, as Mr. L. himself seems to admit it, in some measure, to be. (p. 254.)* In respect to animals, he says,

"The state of domestication, or the artificial mode of

* Mr. Lawrence is not the first who has started the idea that there were more than one pair of the human race originally created. This was done, as long ago as the year 1800, by Mr. King, in the second part of his *Morsels of Criticism*, (section vi.); but with his usual diffidence, humility, piety, and learning. Mr. Lawrence's reasoning, however, is too long to give, even an abstract of it, here. To his objections raised from Scripture itself, it may be proper to devote a few words. He says, (p. 248, note.) "We are told, indeed, that 'ADAM called his wife's name EVE, because she was the mother of all living.' But, in the first chapter of Genesis, we learn that God created male and female; and this seems to have been previously to the formation of Eve, which did not take place until after the Garden of Eden had been prepared." To this it may be replied, that the second chapter of Genesis is not an account of what took place *after* the sixth day of the creation, (except in what it says of the seventh day); but a more particular detail of some things which took place *on* the sixth day, the creation of Adam, namely, God's placing Adam in the Garden of Eden, his bringing the animals to him, there being male and female of them, but no help-meet for him, and God's making one for him.

Mr. Lawrence says, "Again we learn in the fifth chapter of Genesis, that 'In the day that God created man, in the likeness of God made he him; male and female created he them; and blessed them, and called their name ADAM, in the day that they were created.'" But the term *Adam*, or *red earth*, is not used here, I apprehend, to signify a number of *pairs*, or a *race*, created at the same time; but the whole human species descended from him, and at that time virtually contained in his loins. (See Hebrews vii. 5, 10.)

Mr. Lawrence continues, "We find also that CAIN, after slaying his brother, was married, although no daughters of EVE are mentioned before this time. 'CAIN went out from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden. And CAIN knew his wife, and she conceived, and bare ENOCH.' Indeed it is said, (ch. v. 4.) that 'the days of ADAM, after he had begotten SETH, were eight hundred years, and he begat sons and daughters.' This, it should seem, took place after the birth of SETH, and consequently long after CAIN had his wife; for SETH was not born till after the death of ABEL. If CAIN had sisters prior to that period, from amongst whom he might have taken a wife, MOSES has not noticed them."

life, which they lead under the influence of man, is the most powerful cause of varieties in the animal kingdom. Wild animals, using always the same kind of food, being exposed to the action of the climate without artificial protection, choose, each of them, according to its nature, their

This is very true; but it seems to me more reasonable to suppose, by implication, that Adam and Eve had other children, of whose birth no particular mention is made, than that there were more pairs created at first, and of whom Eve therefore was *not* the mother, though it is particularly said of her, that "she was the mother of all living."

Mr. Lawrence again says, "The representations of all animals being brought before ADAM in the first instance," (Gen. ii. 19, 20.) "and subsequently of their being all collected in the ark," (Gen. vi. 19, 20.) "if we are to understand them as applied to the living inhabitants of the whole world, are zoologically impossible. The collection of living beings in one central point, and their gradual diffusion over the whole globe, may not be greatly inconsistent with what we know of our own species, and of the few more common quadrupeds, which accompany us in our various migrations, and are able to sustain with us great varieties of climate, food, situation, and all external influences. But when we extend our survey to the rest of the mammalia, we find at all points abundant proofs of animals being confined to particular situations, and being so completely adapted by their structure and functions, by their whole organization, economy, and habits, to the local peculiarities of temperature, soil, food, &c. that they cannot subsist where these are no longer found. In the proportion as our knowledge of species becomes more exact, the proofs of this locality are rendered stronger, and the examples of admirable conformity, between the organic capabilities of animals and the circumstances of the regions which they inhabit, are multiplied and strengthened, &c." (p. 249, 250.) If all the difficulties connected with the facts just recited, and with the numerous analagous ones which every department of natural history could furnish, were removed, insurmountable obstacles would still be found to this hypothesis of the whole globe having received its supply of animals from one quarter. How could all living beings have been assembled in one climate, when many, as the white fox (*isatis*), the polar bear, the walons, the *manati*, can exist only in the cold of the polar regions, while to others the warmth of the tropics is essential? How could all have been supplied with food in one spot, since many live entirely on vegetables produced only in certain districts? How could many have passed from the point of assemblage to their actual abode, over mountains, through deserts, and even across the seas? How could the polar bear, to whom the ice of the frozen regions is necessary, have traversed the torrid zone? If we are to believe that the original creation comprehended only a male and female of each species, or that one pair only was rescued from an universal deluge, the contradictions are again increased. The carnivorous animals must have soon perished with hunger, or have annihilated most of the other species." (p. 253, 254.)

Here are some facts and questions, which certainly contain some *difficulties*, but none which are greater than that of *not* admitting the

zone and country. Instead of migrating and extending, like man, they continue in those places which are the most friendly to their constitutions. Hence, their nature undergoes no change; their figure, colour, size, proportions, and properties, are unaltered; and, consequently, there is no

truth of the Mosaic account, and the authenticity of the sacred scriptures, after considering the testimony in favour of them. If the Scriptures be not authentic, they deserve no notice. I must, therefore, first examine into their claims; and, having once established them, they are deserving of all regard, and whatever *difficulties* may arise, I may see and acknowledge them to be *such*, but I cannot allow them to invalidate the divine testimony. Moses, by the inspiration of God, says that God, at the first formed one man and one woman, from whom all the rest of mankind are descended. No difference, therefore, of form, or colour, or intellect, among the different varieties at present existing, will lead me to believe the contrary. Moses says, that all the animals were brought by the Creator to Adam. The circumstance, that many of these are not *now* to be found, and would not exist in the climate in which he was placed, certainly forms a *difficulty*, but not a sufficient one to make me doubt the testimony of one inspired by God. The creation of the world, when all was miracle, was a period of which we can form no competent notion now. The climates might be different, the nature of the animals different too. So, likewise, at the flood, all again was miracle. He who created man and beast could collect the animals from the remotest place, and lead them to Noah, as he had before done to Adam. He could suspend their savage and carnivorous natures, as he did afterwards by the ravens, in the case of Elijah, and by the lions, in the case of Daniel. We are expressly told, that there shall come a time, when "the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." (Isaiah xi. 6—9.) He who has created all things, and has them at his command, can effect this at any time, and can conduct them over desarts and over mountains, and even over seas, by miraculous or by second causes, as he sees fit. Some further solutions of these difficulties may be seen in Stackhouse's History of the Bible, in Catcott's Treatise on the Deluge, and Wood's Mosaic Account of the Creation.

Though this note is already extended to a very great length, yet I cannot forbear adding to it an extract from the 15th of Mr. Newton's Letters, published under the signatures of Omicron and Vigil, which is most admirable, and pertinent to this subject. The title of the Letter is, *A Plan of a compendious Christian Library*, which is to consist of only four, but those very comprehensive volumes. The first is the Bible, the second the Book of Creation; upon this he says, "The lines of this book, though very beautiful and expressive in themselves, are not immediately legible by fallen man. The

difficulty in determining their species. Nothing can form a stronger contrast to this uniformity of specific character than the numerous and marked varieties in those kinds which have been reduced by man. To trace back our domestic animals to their wild originals is in all cases difficult, in some impossible: long slavery has so degraded their nature, that the primitive animal may be said to be lost, and a degenerated being, running into endless varieties, is substituted in its place. The wild original of the sheep, is even yet uncertain. BUFFON conceived that he discovered it in the mouflon or *argali* (*ovis ammon*): and PALLAS, who had an opportunity of studying the latter animal, adds the weight of his highly respectable authority to the opinion of the French naturalist. Yet BLUMENBACH re-

works of creation may be compared to a fair character in cipher, of which the Bible is the key; and without this key they cannot be understood. This book was always open to the heathens; but they could not read it, nor discern the proofs of his eternal power and godhead which it affords. "They became vain in their own imaginations, and worshipped the creature more than the Creator." The case is much the same at this day with many reputed wise, whose hearts are not subject to the authority of the Bible. The study of the works of God, independent of his word, though dignified with the name of *philosophy*, is no better than an elaborate trifling and waste of time. It is to be feared none are more remote from the true knowledge of God, than many of those who value themselves most upon their supposed knowledge of his creatures. They may speak in general terms of his wisdom; but they live without him in the world; and their philosophy cannot teach them either to love or serve, to fear or trust him. They who know God in his word, may find both pleasure and profit in tracing his wisdom in his works, if their inquiries are kept within due bounds, and in a proper subservience to things of greater importance; but they are comparatively few who have leisure, capacity, or opportunity, for these inquiries. But the book of creation is designed for the instruction of all believers. If they are not qualified to be astronomers or anatomists, yet from a view of the heavens, the work of God's fingers, the moon and stars which he hath created, they learn to conceive of his condescension, power, and faithfulness. Though they are unacquainted with the theory of light and colours, they can see in the rainbow a token of God's covenant-love. Perhaps they have no idea of the magnitude or distance of the sun; but it reminds them of Jesus the sun of righteousness, the source of light and life to their souls. The Lord has established a wonderful analogy between the natural and the spiritual world. This is a secret only known to them that fear him; but they contemplate it with pleasure; and almost every object they see, when they are in a right frame of mind, either leads their thoughts to Jesus, or tends to illustrate some scriptural truth or promise. This is the best method of studying the book of Nature; and for this purpose it is always open and plain to those who love the Bible, so that he who runs may read."

gards the *argali* as a distinct species. Should we allow the latter to be the parent of our sheep, and consequently admit that the differences are explicable by degeneration, no difficulty can any longer exist about the unity of the human species. An incomplete horn of the *argali*, in the Academical Museum at Gottingen, weighs nine pounds.*

"Let us compare," says BUFFON, "our pitiful sheep with the mouflon, from which they derive their origin. The mouflon is a large animal. He is fleet as a stag, armed with horns and thick hoofs, covered with coarse hair, and dreads neither the inclemency of the sky, nor the voracity of the wolf. He not only escapes from his enemies by the swiftness of his course, and scaling, with truly wonderful leaps, the most frightful precipices; but he resists them by the strength of his body, and the solidity of the arms with which his head and feet are fortified. How different from our sheep, which subsist with difficulty in flocks, who are unable to defend themselves by their numbers, who cannot endure the cold of our winters without shelter, and who would all perish if man withdrew his protection! So completely are the frame and capabilities of this animal degraded by his association with us, that it is no longer able to subsist in a wild state, if turned loose, as the goat, pig, and cattle are. In the warm climates of Asia and Africa, the mouflon, who is the common parent of all the races of this species, appears to be less degenerated than in any other region. Though reduced to a domestic state, he has preserved his stature and his hair; but the size of his horns is diminished. Of all domestic sheep, those of Senegal and India are the largest, and their nature has suffered least degradation. The sheep of Barbary, Egypt, Arabia, Persia, Tartary, &c. have undergone greater changes. In relation to man, they are improved in some articles, and vitiated in others; but with regard to nature, improvement and degeneration are the same thing; for they both imply an alteration of original constitution. Their coarse hair is changed into fine wool. Their tail, loaded with a mass of fat, and sometimes reaching the weight of forty pounds, has acquired a magnitude so incommodious, that the animals trail it with pain. While swollen with superfluous matter, and adorned with a beautiful fleece, their strength, agility, magnitude, and arms, are diminished. These long-tailed sheep are half the size only of the mouflon. They can neither fly from danger, nor resist the enemy. To

* BLUMENBACH, *Handbuch des Naturgeschichte*, p. iii, note.

preserve and multiply the species, they require the constant care and support of man. The degeneration of the original species is still greater in our climates. Of all the qualities of the mouflon, our ewes and rams have retained nothing but a small portion of vivacity, which yields to the crook of the shepherd. Timidity, weakness, resignation, and stupidity, are the only melancholy remains of their degraded nature."*—(Lawrence, pp. 510—12.)

This account of the mouflon, and the varying opinions of Buffon and Pallas, sufficiently convince me, independently of the Mosaic history, that our sheep is not derived from the mouflon. I should rather suppose that the mouflon was the sheep grown wild and degenerated from it; for I can no more see why a sheep in a state of domestication should be said to be degenerated, than that man in a state of society and civilization should be said to be degenerated from the savages who subsist by hunting and warfare. Mr. Lawrence has shewn (p. 226.) that man was formed for society, and is, in that state, in his state of nature, his most perfect state; and why should it not be so with domesticated animals? Nor do I see that it can be justly said, that they are in a state of degradation and slavery. Domestic animals, well used, probably enjoy a much greater portion of happiness than in a wild state. They are provided regularly with food, shelter, and protection from violence by man and beast. We make use of them, it is true, and at last kill them. But they must die, and better that it should be in full health, than from accident, disease, or old age. They have no moral responsibility, no fear of death and of a future state of punishment; and the blow which deprives them of life is momentary, and infinitely less distressing than from the chase by man or beast, and being worried and torn to pieces.

There appears, therefore, much less difficulty in taking our rudiments of natural history from the Bible. In the fourth chapter of Genesis (v. 2.) we are told, that "Abel was a keeper of sheep," and offered them in sacrifice; and his death is placed at about the hundred and thirtieth year after the creation; but he had probably then followed the shepherd's life for some years. In the third chapter of Genesis (v. 21.) we are told, that "unto Adam also, and to his wife, did the Lord God make coats of skins, and clothed them." These coats or clothes of skins, it is supposed by

* Buffon by Wood, vol. iv. p. 7. See likewise Goldsmith's Animated Nature, (Ed. York, 1804.) vol. ii. p. 56, 58, 59. 61.

some of the best commentators, were made from the skins of animals offered in sacrifice, which was ordained by God immediately upon the fall, and the expulsion of our first parents from paradise, as a type of the great sacrifice, which was, in the fulness of time, to be made for the sins of Adam and his posterity, by the immaculate "Lamb slain from the foundation of the world." (Rev. xiii. 8.) If so, Adam had probably his *flock* and his *herd* from the earliest of his sojourn upon earth; which, while there was only Adam and his wife, and then a few children, ere hunting and cruelty to animals had begun, lived around them more in a state of friendly society than of servitude.* When Noah entered into the ark, and the animals, by divine direction, came to him, we find that there was a distinction of them into *clean* and *unclean;* (Gen. vii. 2.) probably the same as that which was afterwards appointed, in Lev. xi. and Deut. xiv. This distinction also had very likely been ordained on Adam's expulsion from paradise. Even in the Garden of Eden it is probable that the animals were to have been subservient to the use of Adam in some way, though we are not told, nor can well conjecture, what.

Bishop Horne, in his very interesting sermon on *The Garden of Eden,* speaking of the situation of Adam there, says, "We are not certain with regard to the time allowed him to make his observations upon the different objects with which he found himself surrounded; but it should seem, either that sufficient time was allowed him for that end, or that he was enabled, in some extraordinary manner, to pervade their essences, and discover their properties. For we are informed, that God brought the creatures to him, that he might impose upon them suitable names; a work which, in the opinion of Plato,† must be ascribed to God himself.

* I am happy to find these ideas supported by the Christian Minstrel of *The World before the Flood.*

> "Yet long on Eden's fair and fertile plain,
> A righteous nation dwelt, that knew not Cain;
> There fruits and flowers, in genial light and dew,
> Luxuriant vines, and golden harvests, grew;
> By fresh'ning waters flocks and cattle stray'd,
> While youth and childhood watch'd them from the shade;
> Age at his fig-tree rested from his toil,
> And manly vigour till'd th' unfailing soil;
> Green sprang the turf, by holy footsteps trod,
> Round the pure altars of the living God."
>
> *Canto* I.

† Τα πρωτα οι Θεοι ἐθεσαν.—In Cratylo.

The use and intent of names is to express the natures of the things named; and in the knowledge of those natures, at the beginning, God, who made them, must have been man's instructor. It is not likely, that, without such an instructor, men could ever have formed a language at all; since it is a task which requires much thought; and the great masters of reason seem to be agreed, that without language we cannot think to any purpose. However that may be, from the original imposition of names by our first parent, we cannot but infer, that his knowledge of things natural must have been very eminent and extensive; not inferior, we may suppose, to that of his descendant king Solomon, who "spake of trees, from the cedar to the hyssop, and of beasts, and fowl, and creeping things, and fishes." It is therefore probable, that Plato asserted no more than the truth, when he maintained, according to the traditions he had gleaned up in Egypt and the East, that the first man was of all men Φιλοσοφωτατος, the greatest philosopher."

In respect to what is said before, that Adam probably had his flock and his *herd*, it may perhaps be objected, that we are told, (Gen. iv. 20.) that Jabal "was the father of such as dwelt in tents, and of such as have cattle." But I do not apprehend that this is meant to intimate that he was the first who possessed and made use of cattle, or the larger animals, (though the word is sometimes used to denote the smaller and tame ones likewise, Gen. i. 25. xxx. 43.) but that he was the first who possessed them to a great extent; living with them in a moveable habitation, or tent, and removing with them from place to place for the sake of fresh pasture: and in this sense I see that I agree with Patrick on the place. So, likewise, I do not understand, by his dwelling in a *tent*, that he was the first who dwelled under *shelter*, for he who afterwards instructed Noah how to build the ark, and Moses and Solomon how to construct the Tabernacle and the Temple, probably, on turning Adam into the world, subject to "the penalty of Adam, the seasons' difference,"* directed him how to make a bower, or hut, or house; but that Jabal was the first who dwelt in a moveable tent, wandering about with his flocks and herds.

When Abraham left his country, his kindred, and his father's house, and travelled about with Lot till the famine drove them into Egypt, "he had sheep, and oxen, and he-asses, and men-servants, and maid-servants, and she-asses,

* As you like it: act ii. s. 1.

and camels." (Gen. xii. 16.) And, when they "went up out of Egypt," Lot also had "flocks, and herds, and tents. And the land was not able to bear them that they might dwell together: for their substance was great." (xiii. 5, 6.) and they separated in that friendly and conciliating manner, on the part of Abraham, so beautifully set forth by the sacred historian.

When Jacob, on his journey to his uncle Laban, "came into the land of the people of the east," "he looked, and behold a well in the field, and, lo, there were three flocks of sheep lying by it; for out of that well they watered the flocks," and presently Rachel, the *shepherdess*, came with Laban's flock. (Gen. xxix.) In this we, afterwards, find that there was a variety in the colour, some being "speckled and spotted and brown." (xxx. 32.) The numbers of the flocks of Laban, or of Jacob, when he left him, are not mentioned; but it is said of Job, who is supposed by some to have been cotemporary with him, as the Rabbis say that Dinah, Jacob's daughter, after the massacre of the Shechemites, became Job's wife, that "his substance was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she-asses;" (Job i. 3.) and after his losses, and his restoration from his "captivity," his substance was doubled, (xlii. 12.) In the provision of Solomon for his establishment, for one day, the number of *sheep* was *an hundred*, (1 Kings iv. 23.) And we are told, 2 Kings iii. 4. "Mesha king of Moab was a sheep-master, and rendered" as tribute "unto the king of Israel an hundred thousand lambs, and an hundred thousand rams, with the wool."

Some idea of the immense produce and consumption of sheep among the Israelites may be obtained, by considering, besides the foregoing particulars, that, "At the public charge, there were annually offered to God at the tabernacles and at the temple, 1101 lambs, 132 bullocks, 72 rams, 21 kids, 15 goats. All these were independently of trespass offerings and voluntary vows, which, if they could be computed, must amount to an immense number. It is said that the number of lambs sacrificed annually at the passover, amounted in one year to the number of 255,600 slain at the temple, which was the answer that Cestius the Roman General received, when he asked the priests *how many persons* had come to Jerusalem at their annual festivals: the priests, numbering the people by the lambs that had been slain,

said, "twenty-five myriads, 5000 and 600."* (Jones's Scripture Antiquities, p. 91.)

The modern Turkmans, who live in companies, and lead a wandering life, are said sometimes to have as many as 400,000 camels, horses, asses, oxen, and cows; and 3,000,000 of sheep and goats, belonging to one class of them; and their principal families are distinguished by their white or black sheep. In their migrations from one pasture to another, they are three or four days in passing by a place. (See Brown, art. *Flock*.) In some parts of Europe, noblemen do not let out their estates to tenants, but keep them in their own hands; and have immense flocks and herds. An officer who has been in Alsace informs me, that he knew a nobleman there who had 10,000 sheep.

In a very interesting article on *sheep* in the Encyclopædia Britannica, (vol. xix. pt. i. p. 222.) in an account of the Spanish sheep, it is said "ten thousand sheep form a flock, which is divided into ten tribes, under the management of one person, who has absolute dominion over fifty shepherds and fifty dogs." An extract is afterwards given from Arthur Young's Annals of Agriculture, (Vol. viii. p. 195.) concerning the Pyrenean or Catalonian sheep, too long to be inserted here, though it would reflect great light upon our subject; but an extract will be given in its proper place respecting the *dogs*, and I shall here insert a short paragraph which speaks much for the humane treatment which the sheep receive: "A circumstance which cannot be too much commended, and deserves universal imitation, is the extreme docility they accustom them to. When I desired the shepherd to catch one of his rams, I supposed he would do it with his crook, or probably not be able to do it at all; but he walked into the flock, and singling out a ram and a goat, bid them follow him, which they did immediately; and he talked to them while they were obeying him, holding out his hand as if to give them something. By this method he brought me the ram, which I caught, and held without difficulty." (p. 223.)

But to return to the sheep of the Israelites: Amidst the varieties of sheep, and in the length of time since the Israelites inhabited Canaan, and in the vicissitudes which the country and its produce has undergone, it is impossible, in the agricultural language of the present day, to ascertain

* See Dr. Clarke's Com. on Numb. xxix. 12.—Universal Hist. vol. iv. p. 268, fol. ed.—Josephus de Bell. Jud. lib. vii. 11, &c.—Harmer's Observations, vol. i. p. 401, 5th ed.

the *breed* which they possessed: of this, however, we may be assured, that it was *the best*, and God's *blessing* was promised upon them, (Deut. xxviii. 4.) if the Israelites would "hearken unto the voice of the Lord."

Brown, in his Dictionary of the Bible, says, that "in Mesopotamia, Italy, &c. the ewes bring forth their lambs twice a year;" as does Orton, likewise, in his exposition upon Gen. xxx. 42. The same property is attributed to our Dorsetshire sheep by Mr. Bingley: "The ewes are very prolific; are remarkable for yeaning early, and, not unfrequently, twice in the season." (British Quadrupeds, p. 384.) I see, however, no direct proof of this in the scripture, nor of their bearing commonly more than two at a time, as it is said of some of our breeds, that they will bear three, four, and even five at a birth. (See British Quadrupeds, p. 373 and Bewick's Quadrupeds, p. 53 and 61.) But, in the Song of Solomon, (iv. 2.) the bridegroom compares the teeth of the bride to "a flock of sheep that are even shorn, which came up from the washing; whereof every one *bears twins*, and none is barren among them." (See also vi. 6.) This is, in the agricultural phrase, the ewe having, or being, *double couples;* that is, *a ewe and a lamb* being called *a couple*, a ewe with *two* lambs is counted over *twice*, with each of the lambs, making the *double couple*. This is by no means an uncommon thing with our South-downs. "The period of gestation" is said by Mr. Bingley, (Brit. Quadr. p. 366.) to be "twenty-three weeks." The author of the Complete Grazier says "five months, or twenty weeks," (p. 72.) as does Dr. Willich, in his Domestic Encyclopædia. My farming man, who is intelligent, and an accurate observer, tells me that it is twenty-one weeks. The real case probably is, that the time varies a few days or a week, according to the age and condition of the animal, the season, and other circumstances, as is the case with cows, as will be mentioned in treating of them.

The *milk* of ewes was certainly used by the Israelites, as appears from 1 Cor. ix. 7, "who feedeth a flock, and eateth not of the milk of the flock?" Mr. Bingley, in his Animal Biography, on the authority of Mr. Pennant, in his British Zoology, i. 32, says, speaking of sheep, "the milk is thicker than that of cows, and consequently yields a greater quantity of butter and cheese; and in some places it is even so rich, as not to produce the cheese without a mixture of water to make it part from the whey." In his Brit. Quadr., however, he says, "though not deficient in thickness," it

"is said to yield but little cream; and that cream gives butter of a quality greatly inferior to what is obtained from the milk of cows. But it is to be remarked, that the same measure of ewe's milk will yield double the quantity of curd that our cows' milk affords." (p. 365.) The writer of this essay has lately (April 4, 1822) tasted ewe's milk, and thought it particularly rich and soft, more like cream than milk, as did all those who tasted it at the same time; it had not so fine a flavour as that of the best cow's milk, (the flavour like the smell of the cow's breath,) but it was free from any strong or muttony flavour, which he had rather apprehended. The quantity brought him in the evening, was a glass, which held somewhat less than half a pint; and less than a quarter of it was set by till the next morning, when there was no appearance through the glass of a separation of cream on the top, nor yet upon skimming the spoon over it. On putting it into tea, it gave a particular softness to it, and was decidedly better than the cream from the cows which was sent up for breakfast, though it was not indeed the best cream, that being kept to make butter with, but the second skimming. The cows were fed on good hay, but the ewe on fresh grass. There was no opportunity of trying the ewe's milk for butter or cheese. The Israelites had probably no *wether* sheep, as it is said that "the Jews never castrated any of their animals, nor do the Mahometans to this day properly do so." (Brown's Dict. art. *Bull.*) The author of the Experienced Butcher says, on the subject of castration, "If animals be given for our use, and the great law be *protection* and *kind usage*, while we keep them alive, if their utility to man shall be greater, and their own happiness, *upon the whole*, as great, if castrated, there does not seem any good reason, why it may not be practised." (p. 115.) The proportion of rams to ewes was much greater with the Israelites than with us. "While the former are young," says the author of the Complete Grazier, (p. 73.) "fifty or sixty should be the utmost extent; and, as they advance in years, the numbers may be gradually increased; without these precautions, the lambs would not only be deficient in number, but also in point of strength." But in Jacob's present to his brother Esau, (Genesis xxxii. 14.) the proportion was one to ten, "two hundred she-goats, and twenty he-goats, two hundred ewes and twenty rams."

P.

Address on the Institution of the Agricultural Society of Sumatra. By the President, the Hon. Sir T. Stamford Raffles, Lieutenant-Governor of Fort Marlborough.

The establishment of a society for the express purpose of encouraging the agricultural Industry of Sumatra is an event of no common interest. Agriculture is the only sure and solid foundation of national prosperity, and in the early stages of society in particular, such as we find on this island, it constitutes and comprises nearly all that is valuable and interesting. What is the state of agriculture, and what can be done to improve it, are questions of high importance; and before we descend to particulars, it may be as well to consider the state of agriculture in Sumatra generally; the condition and character of those who cultivate the soil; and the points of comparison or contrast which these afford with other countries. We shall then be better prepared to carry our inquiries into the details of our more immediate neighbourhood, and to define the most proper and useful sphere for our operations. The field as it now opens to us is so wide, so novel, and so fraught with interest, that unless we separate the general from the particular objects of the Institution, and chalk out for ourselves the limits in which we may be practically useful, I fear we may too often be led into speculative reasoning, and calculate on distant and uncertain data.

The state of agriculture, and the condition of society, have been so happily and so justly pictured in Mr. Marsden's History of Sumatra, that we have only to refer to this interesting and valuable volume for an accurate and philosophic view of both. My own experience, and the result of all the information I have obtained from others, have only served to confirm what is there stated; and although the recent discovery of new and interesting tracts of country, and a more intimate acquaintance with the people, may lead me to form a higher estimate of the resources of this island than were perhaps contemplated in the time of that able historian, I cannot do better than recommend the adoption, generally, of the data which he has furnished on these points. Wretched as may be the state of cultivation near the sea coast, to which the observations of Mr. Marsden principally apply, in the interior I can affirm that agriculture is much more advanced, and that the country of Menangkabau in particular may in this respect vie with the

best parts of Java. The soil of the interior is for the most part rich and productive; no country is better watered; and the population of the whole island cannot well fall short of three millions, by far the largest portion of which is devoted to agricultural pursuits.

From the hand of Nature, Sumatra has perhaps received higher advantages and capabilities than Java, but no two countries form a more decided contrast in the use which has been made of them by man. While Sumatra still remains in great part covered with its primeval forests, and exhibiting but scattered traces of human industry, Java has become the granary and garden of the East. In the former we find man inactive, sullen, and partaking of the gloom which pervades the forests which surround him; while in the latter he is active, social, and cheerful. They are supposed to be from the same original stock, and the strait which separates the two islands is not twenty miles wide. How then are we to account for this difference?

It would be foreign to my present purpose to enter on any very extensive inquiry upon this subject, but some of the more striking causes cannot escape observation. The greater size of Sumatra rendering the communication with the interior and between its different parts more difficult, may have hitherto proved an obstacle to its advancing with the same rapidity as Java, which, less extensive, at an early period concentrated its population, and rose to national importance. Whatever may have been the origin and early history of Menangkabau, and the degree of power it may have exercised over the more civilized states of the island, the communication between them was principally carried on by sea, and down the navigable rivers on the eastern side of the island. The produce in gold, for which Sumatra has always been famed, may have contributed in no small degree to excite a spirit of speculation, and by affording the means of a ready exchange for foreign commodities, to render them less dependent on the produce of agriculture. The Malays of Menangkabau, and of the interior of Sumatra in general, have always been as much distinguished for their maritime and commercial character as the Javans have been for their agricultural; and it is probable, that had not the arrival of Europeans in these seas destroyed their commerce, the increasing stimulus it would have afforded to the industry of the former, would in time, though at a distant date, have ensured their rise and prosperity. The Javans being more exclusively an agricultural people did not feel

this interference in the same degree, and perhaps only received an additional stimulus from what effected the ruin of their neighbours. Mohamedanism, the introduction of which took place at an earlier period in Sumatra, produced its usual effect in dividing and dismembering an empire but weakly established, and proved a further obstacle to the progress of its civilization. This effect was counteracted in Java, where Mohamedanism was more recent, by the efforts of the Dutch against their independence, which only served the more effectually to unite them in one common cause, and to prevent the subdivision which would otherwise have naturally ensued.

I allude to these probable causes, to account, in some measure, for the striking contrast which we now lament, and in order to shew that it is not to the want of capabilities in the island of Sumatra that it is attributable, but rather to foreign circumstances, and to the effort at civilization once made at Menangkabau not having been equal to its object, or sufficiently persevered in. It is true that Java, being more exclusively a volcanic country, has in general the advantage in point of soil; but the greater inequality in this respect, which is found in different parts of Sumatra, may be considered as compensated by the greater variety of produce both of its mines and forests. Were Sumatra peopled in the same proportion, it would undoubtedly surpass Java in value and importance. When that day may arrive is uncertain; and it is to be apprehended, that until some superior power interfere in its general administration, its progress towards civilization, as a whole, must be slow and imperceptible. All that can be done in the present state of things is to improve its parts; and this brings me to the more immediate objects of this Society, and the state of agriculture in the immediate vicinity of our settlement of Bencoolen.

The condition of society among the native inhabitants is necessarily connected with the state of agriculture; and that I may not detain you at the present moment, or mislead you by a hasty or imperfect view, I take this occasion to submit to you the substance of a Report made to me some time since by a Committee appointed to investigate this important subject. I most fully concur in the views taken in this Report; and if the conclusions which it contains are admitted by the society at large, it will not be necessary again to recur to many of the points which it discusses.

Having thus divested the subject of extraneous matter,

I come more immediately to the particular objects for which we have met. The first point for consideration is the limits we should prescribe to ourselves for our future operations. On this, I would recommend that we should on no account extend them beyond the immediate vicinity of Bencoolen, or beyond the reach of our personal observation. However ill-judged may have been the selection of Bencoolen for our principal settlement, and however arduous the task of improvement, let us recollect it is the place where we can be most practically useful; and that the greater the difficulties, the greater will be the credit of overcoming them. You have already done wonders in the introduction and establishment of the spice cultivation, and have succeeded against almost every possible obstacle that has been opposed to you. This will be sufficient to prove what can be done by the zeal and perseverance of a few individuals, and should encourage your future exertions. I think there is much to condemn in the choice you have made of the soil, and in the mode of manuring; but I trust your intelligence, when concentrated by the means of this society, will lead to the correction of these errors, and render the returns of the gardens more adequate to the capital, zeal, and industry, bestowed upon them. I cannot help thinking, that had you selected an alluvial soil, instead of the barren and unproductive hills on which your plantations now stand, you would have saved yourselves much unnecessary expense and labour, and succeeded more effectually in spreading the plants over the country. It is not too late to attend to this object now, and I shall be much mistaken if you do not find an almost immediate and certain advantage. The recent orders issued by Government will go some way towards the improvement of your plantations, by directing your attention to the necessity of supplying your people and cattle with food; and I should hope it would not be long before each plantation has its farm, and raises its own supplies within itself. I am more anxious, however, to impress on your minds the greater importance of the grain cultivation of the country, as generally carried on by the native inhabitants. It is on this that every thing must depend, for until a sufficient quantity of rice is raised for the consumption of the country, it would be idle to talk of prosperity. All our efforts must be directed to the attainment of this one great object; and this once attained, the others will, I trust, follow easily. We must quit the high lands, and abandon the forest cultivation; we must

descend into the plains, and form sawahs, or irrigated rice fields; we must assist the population by our superior intelligence, and endeavour to prove to them their true interests. We must make ourselves more intimately acquainted with their character and feelings; rouse them to exertion; and point out the means by which their happiness and prosperity may be best augmented. We must go hand in hand with Government in the introduction of order and regulation, as far as our influence extends; and finally determine upon success, and persevere in our exertions until we attain it. I recommend to you to abandon all former opinions on the incorrigible laziness of the people, and unproductiveness of the soil; and to allow time for the complete operation of the change of system which has taken place, before you form a judgment on these important points.

In conclusion, I propose that the society should come to some general resolution, expressive of its sentiments and opinions, at the period of its formation, and which may serve as a record of our proceedings, and of the principles and objects which we have in view.

Substance of a Report on the Condition of Society among the Native Population of Bencoolen, and its immediate subordinates on the West Coast of Sumatra, made to the Hon. the Lieut.-Governor of Fort Marlborough, by a Committee appointed to inquire into the subject.

[Communicated by the Hon. Sir T. S. Raffles, Knt. Lieut.-Gov. of Fort Marlborough.]

We shall commence with the general questions relating to population, and the actual condition of the people. It is necessary, however, to premise, that our present observations are confined to the districts subordinate to Bencoolen which lie to the south of Padang, and do not include Nattal and Tappanooly. To these the distance has not allowed us the time to extend our inquiries; and the difference of their people and customs is such, as to require a distinct and separate consideration.

We are not prepared on the present occasion to lay before you the detailed returns of the population of the districts above mentioned; but it will be proper to make some general observations on the subject. The total population of the Company's districts immediately under Bencoolen, extending from Indrapore on the north, to Croee on

the south, may be roughly estimated at sixty thousand. This, dispersed along a line of coast of about three hundred miles, will give nearly the proportion of ten to the square mile, which we believe will be found to exceed, rather than fall short of the reality. Of this, about ten thousand comprises the population of Bencoolen and its environs; the rest may be considered as scattered along the banks of the different rivers, there being no place, in any of the other districts, which can merit the name of a town, or whose inhabitants exceed a few hundred souls. Of the ten thousand included in Bencoolen, more than one fourth belong to the European establishment, being military, convicts, Coffrees, and Bengalese of different descriptions, settled under their protection. The Chinese may be estimated at five hundred; and there are besides a considerable number of people from the island of Nias, some Javanese, and a few Malays. In the other districts there are no Chinese or foreign settlers whatever. The whole line of coast, with the exception of Bencoolen and Croee, is inaccessible to shipping, owing to the heavy surf, and the rivers are entirely blocked up by impassable bars. No roads have ever been constructed across the country, and the only communication is along the beach to the mouths of the different rivers, at which the European residencies have been established for the convenience of collecting the pepper brought down them. Boats of a particular construction sometimes attempt to cross the surf at Moco-Moco and Manna, but only at particular times, and always at great hazard, insomuch that of late years, the whole of the pepper from the districts to the southward as far as Croee, has been transported to Marlbro' by land, often from a distance of more than a hundred miles. We have not found any exact census of the population, taken at any former period, which can enable us to state exactly its increase or decrease in a given time; but from the means we have had of forming a general opinion on the subject, from a reference to the returns of pepper planters, who have always constituted the majority of the people, and from the inquiries we have made, it appears to have been on the decline for a considerable period. Of late years the decrease has been more rapid; principally, it is believed, owing to the ravages of the small-pox. It appears, that on an average of marriageable persons of both sexes, no less than one fourth, and often more, are in a state of celibacy, of which the majority are females. The excess of unmarried females is chiefly owing to the

emigration of young men, who, wanting the means of marrying in their own country, pass into the neighbouring ones, where the difficulty of obtaining wives is less. In estimating the comparative prosperity of any people, the progress of the population is one of the most certain criterions by which it can be judged, and a more important inquiry cannot present itself than into the causes which have produced its decrease. We are acquainted with the state of population in our Indian continental possessions; we have lately had occasion to know that of the neighbouring island of Java, where it has been regularly progressive; and more recent inquiries give us reason to believe that Palembang, the nearest independent state on Sumatra, has also advanced. The natural capabilities of the Company's districts on this coast would have led us to expect, at least, an equal improvement, as the quantity of new and available land much exceeds that of the above-mentioned countries, and nearly the whole of the population is devoted to agriculture. What then are the causes that have produced a contrary result?

Before submitting our own reflections on this important subject, we cannot avoid adverting to some opinions which have been advanced, but do not appear to be borne out by facts; and which it is necessary to refute, as they tend to ascribe the effect to physical and insurmountable obstacles. It has been said, that the women are by nature unprolific, an opinion which we cannot admit, and which would be at variance with every analogy drawn from experience in similar situations. Among the lower classes, where the women are subjected to much hard labour, the number of children may often fall short of the usual proportion; but among those whose rank or situation admits of their enjoying more ease and comfort, we find nothing that can authorize the supposition of a greater degree of sterility than in other similar climates, under the same circumstances. Poverty and hardship may diminish their productive powers, but there is no evidence whatever that nature has been unkind. The late age at which marriages frequently take place, may have a further effect in diminishing the number of children. Another opinion is, that the climate is as destructive to the native constitution as to the European. Of this we entertain considerable doubts, and, with regard to the interior districts in particular, have reason to believe them peculiarly favourable to health. We have not been able to learn that epidemic distempers have been prevalent; inequality

of surface may, near the sea-coast, by occasioning water to stagnate, render particular situations less healthy than others, but no general mortality appears ever to have been produced by local causes. The small-pox has been the greatest scourge of the country, and has frequently made great ravages. It has also been said, that the soil is unproductive; but we have no ground to believe this to be the case, and recent evidence assures us, that even if on the sea-coast it may not be equally good, in the interior it is not surpassed by the richest parts of Java, whose uncommon fertility is well known. The source of the population of the Company's districts is without a doubt from the more elevated and populous provinces of the interior. In those countries, such as Passummah, whence the population of Manna has been derived, the people are of a more robust and healthy frame, are more industrious in their habits, and from their little communication with strangers, are, perhaps, less addicted to the use of opium and other debilitating practices which prevail on the coast. The comparative tranquillity of the Company's districts has afforded an inducement to many to leave their own country, when private feuds or poverty have rendered that measure advisable for their personal security, or immediate interests.

As we cannot admit the causes above mentioned to be sufficient to account for a diminution of population, we must seek another solution of the question; and we shall find several circumstances concurring to the effect. The first, and perhaps the principal one, appears to be poverty and want of industry among the people. In no part of our Indian possessions, we believe, shall we find them so far back as here, in this respect. The first step in civilization has scarcely been passed, that in which a fixed property in the soil is claimed and maintained. They are not wandering pastoral tribes, in as much as they are all settled in villages, to which they have even a superstitious attachment; but their agricultural system is yet so imperfect, that, with some trifling exceptions scarcely worth mentioning, a regular division of the land has not been thought of. At a certain season of the year, each family selects, and clears for itself, a certain portion of forest land, by cutting down and burning the trees, and as much rice is then sown as is considered adequate to their consumption. This new soil, rich with the accumulated vegetation of centuries, yields with little trouble an abundant return; and after two or three crops are taken from it, it is again abandoned to nature, and another

spot is selected to undergo the same process. These temporary fields are called Ladangs. Of manufactures they have very few, and those only of such coarse articles as are immediately necessary to their own wants. As the Ladangs require but little labour, it is obvious that a great portion of their time is unemployed by the people to any useful purpose, and habits of indolence and vice are the natural result. Accordingly we find them addicted to cock-fighting, and involved in perpetual quarrels and disputes. Almost the only species of regular cultivation to be found amongst them is that of pepper, which hitherto has been entirely compulsory. It is important to inquire how far this spirit of indolence and vice is the effect of circumstances, or of inherent character; and on this it will be necessary to enter into some detail, as on its determination must every plan of improvement and amelioration be founded, and it is one on which considerable diversity of opinion may, and does exist.

Every nation must, at some period or another, have been at the stage of advancement at which we find the Sumatrans, and as we have few instances of any having remained long stationary at that point, we must endeavour to discover what circumstances may have impeded their advance, and kept them so long in their present state. There is no reason to believe that any class of men have been created with different passions or powers from others, or that the diversities we find among mankind are not the effect of different circumstances acting on a nature actually the same in all, but plastic enough to receive a different bent or direction according to the relative situation in which it is placed. A principle of activity is generally admitted to exist in our natures, which impels us to pursue our proper benefit; and whenever the prospect of advantage has been held out, and men have found their interests connected with exertion, there has seldom been wanting a sufficiency for the occasion. It is only among the very lowest savages that the operation of these motives can be questioned. Let us then examine whether there is any thing in the character of this people opposed to these principles.

They are admitted, on all hands, to have attained a considerable rank in the scale of civilization, and the faults which have been attributed to them seem to proceed more from a perversion, than a deficiency of talent. They have been described as indolent, revengeful, and perverse. Of their indolence we shall presently speak; but in their re-

venge, there appears more of a quick high sense of insult or injury, and the want of efficient authority in the government to take the law out of the hands of individuals, than of native ferocity. At all times and among all people, before government became regularly organized, the custom of private revenge existed, and is certainly an indication of qualities of a higher order than the listless patience under wrongs, which characterizes people who have long groaned under despotic and arbitrary authority. We think, however, that this character of revenge is more applicable to the Malays than to the natives of this coast, amongst whom, particularly where the Company's authority prevails, it is more frequent to find them seeking compensation for injuries through the medium of the courts.

For their indolence, to which as a parent may be traced most of their vices and faults, we are led to find causes in the peculiarity of their situation. We shall, for the sake of illustration, suppose that at the first settlement of the British in this quarter, the people were much in the same condition as at the present moment, and it will subsequently appear that they could not have been lower, and were probably higher. What then would have been the consequence, had they been left to themselves, to pursue their own course to improvement? The valuable productions of their country would, in that case, either have furnished the inhabitants themselves with the means of commerce and of acquiring wealth, on which all the natural consequences would have attended,--improvement in the arts of life, a taste for its luxuries, and a more regular and organized system of things: or another effect might have been produced; the people continuing divided into small societies, without much power or means of resistance, would have tempted the rapacity of some enterprising individual, the country would have been subdued, and order established by the strong arm of power. The people would have united and assimilated, and a spirit of enterprise would have led the way to ultimate improvement and increase of resources: many temporary disorders would have taken place, but the progress of events, though slow, would have been sure. Different from either of these has been the effect of British influence. We appeared on their shores in the character of traders, not of conquerors; of traders, however, possessed of power much superior to that of the people whose productions we desired. Our first contracts were made with the chiefs, for the delivery of a stipulated quan-

tity of produce; but as their power was yet inconsiderable, irregularity in the fulfilment would be likely to occur from a variety of causes. Wars and disputes among the people would further tend to the interruption of our commerce; and a certain interference in the affairs of the country, to preserve tranquillity and enforce the existing agreements, would appear not only for our own interest, but for that of all parties. When a powerful nation once interferes in the concerns of a weaker, it is impossible to fix the limits to its authority. Every such interposition would operate to weaken the power of the native chiefs; and as it fell, the greater would be the difficulties, and the more the irregularity in the fulfilment of their contracts. To prevent evasion under false pretences, the presence of an agent in each district would be found advisable; a closer inspection would bring to light the petty oppressions exercised by the chiefs; and it would at length appear a salutary measure to interpose our authority in favour of the people, and thereby secure more fully our commercial advantages. The necessary results of this interference merit particular attention.

The tranquillity which would be thus maintained would take away one of the means in which the superfluous activity of the people might have been employed; and the small and independent districts being, as it were, arrested by a mightier arm in their temporary state of division, and there fixed, neither to enlarge themselves nor be diminished from without, could never be consolidated into one larger mass, in which the native energies would have room to expand. The commerce of the Company also, being conducted on the system of monopoly and exclusive privilege, no competition being permitted, and the necessary quantity of labour being obtained by compulsion at a rate much below par, all stimulus and motive to industry was removed. All trade, as well import as export, being concentrated in the hands of a few individuals, in possession also of capital, power, and influence, no outlet was left for the enterprise of the people; and feeling themselves thus compressed by a superior power, those very energies would be extinguished, and an equality of indigence and apathy would ere long prevail. At first, while some portion of the original spirit remained, these evils would not be so apparent; and the exemption which the Company's interference would give from many little vexations and oppressions on the part of the chiefs, would appear, and be considered a real benefit. The ultimate results would not however be less certain, and are such as must

naturally flow from artificial restraints on industry, and all attempts to divert it from its proper channels. Further, the interference of the agents of the Company in their internal administration, and the restriction so imposed on the authority of the native chiefs, struck at the root of civil society, and had a direct tendency to loosen its bonds. It had the natural effect of diminishing the respect of the people for their own chiefs, while it substituted no other effective check in its room, as the Company professed to interpose no farther than as related to the supply and provision of their own investment. The chiefs losing their influence, and looking principally to what they received from the Company for support, sunk into mere pensioners, with little more than a nominal authority; and the people, debarred from all legitimate object of exertion, condemned to a species of servitude in the supply of the article of pepper, and released in a great measure from control in every thing else, could not but degenerate and retrograde in civilization.

Such, in an abstract view of the subject, would be the inevitable result; and unhappily the actual state of the people in these districts, as presented to our observation, and the course of events since our establishment here, are but too exactly in accordance with it. It has already been shewn how the first steps must have appeared, at the time, either the effect of necessity, or tending to produce beneficial consequences; and we shall subsequently have occasion to bring forward circumstances which made those gradual changes not only suit with the immediate interests of all parties, but tend to perpetuate the system, and to produce difficulties, and an aversion to any reform. The result is palpable, the cause is less so; and though all will agree in the necessity of improvement, there will be less unanimity in the means to be adopted. The habits and character of a hundred years are not to be overcome in a day; but we have little hesitation in believing that no permanent good can be attained under such a system as we have described; that its effects must go on from worse to worse, and that the first step to any beneficial change must be a change in its very principle. This has already been effected, and we cannot deny ourselves the satisfaction of observing, that the alteration even in the short period which has yet elapsed, appears considerably for the better. We have entered into this detail with a view to shew that the poverty of the people, from which most of their defects may be considered to spring, has been in no inconsiderable degree produced and

maintained by events over which they themselves possessed no control, and that it would be unjust to ascribe their indolence to inherent vices of character, while that character was never suffered to expand and develope itself. They may be allowed at least the excuse of the Roman poet. "Haud facile emergunt quorum virtutibus obstat, Res angusta domi."

Many of the native civil institutions and customs have tended to make this very poverty prove a greater check than it would otherwise be, to population, and none more so than those which relate to marriage. The principle on which these are founded, is, that the daughters form a part of the property of the father, who is therefore entitled to compensation on agreeing to part with them. The price so paid is called the Jujur, and its amount differs in different parts of the country. At Bencoolen this sum was one hundred and twenty dollars, which much exceeds the ability of the mass of the people; and the gradual introduction of two other more irregular kinds of marriage proves the difficulty which attended these contracts. The proofs of the obstacle which this custom, combined with their poverty, presented to marriage, are obvious in every village throughout the country, where the number of gadises, or virgins, many of whom are bending under the weight of years, is not a little remarkable.

Another effect of the same poverty has been to diminish the fecundity of those who are fortunate enough to obtain husbands, as a great portion of the heavy labour, particularly of the fields and pepper gardens, falls upon the women. A further evil arose out of the system of pepper cultivation: by the Company's regulations, every unmarried man was compelled to cultivate five hundred vines, but no sooner was he married, than double that number was required. As this labour fell chiefly upon the women, it of course rendered them averse to the marriage state, particularly as before it they enjoyed an almost entire exemption from labour, and were allowed every indulgence which their situation admitted, in order to enhance their value. It is also to be observed, that the immediate transition from a life of ease to one of labour and exposure, materially affected their fertility, while it diminished also the attention they would otherwise have been able to pay to their children.

Having offered these observations on the more striking causes which have prevented the increase of the population, we proceed to trace an outline of the actual condition of the people, and the general aspect they now present to us. It

would be tedious to enumerate all the independent native authorities that exist under the Company's sway; suffice it to mention, that the districts in the immediate neighbourhood of Bencoolen are under three distinct chiefs, and that in general every river is under a separate and independent head. The people are dispersed through the country in small dusuns, or villages, consisting of from 10 to 40 families. In each village of any size is a Proattin, a Pamangkoo or deputy, and the Orang Tuah, or Elders. The Proattin is elected by the inhabitants of the village, but his authority is very trifling. He receives no contributions or payments from the people, and the sole advantage he derives from his office is a share of the fines which may happen to be imposed, and of the duties on pepper during the time of the Company's monopoly. There is no community of agricultural labour in the village, nor are any trades separately exercised. Every man, from the Proattin to the lowest individual, raises his own rice by his own labour and that of his family. Little cultivation is to be seen round the villages. In the labouring time, the whole population is dispersed in the woods, which they cut down and burn. When a sufficient space is thus partially cleared, the rice is sown, without any previous preparation of the soil; and the attention of the people is then directed to keeping away the elephants, hogs, and other wild animals. They erect temporary huts, or eyries, elevated on posts, for the purpose of watching their fields, and for security against the tigers, which annually carry off numbers of the people. The clearing begins in June, and the harvest is generally reaped in March, after which they give themselves up to idleness.

The chiefs of districts are called Pangerans and Kalippas, and possess also a very limited authority. Every thing is administered according to what is considered the Adat, or Custom, of the country, of which there are no written records, but which is generally settled by the united opinion of the Chiefs and Proattins. There can scarcely be said to be any regular administration of justice, unless where the weight of the Company's influence is thrown into the scale. The decisions among the natives themselves have more resemblance to arbitrations; the matter in question is discussed at great length, and they endeavour to arrive at some conclusion which shall in part satisfy both parties. As the people have abundance of leisure, they are extremely fond of these Becharas, or consultations; all are ambitious of excelling in the species of eloquence adapted to these repub-

lican assemblies, and they never determine on any business or affair, however trifling, without recourse to this species of council. This practice tends to nurse a litigious and contentious spirit, which proves the curse and bane of their whole society. It will presently be seen how their customs afford abundant food for this disposition, and how constantly it involves them in disputes and differences.

In such a state of things, we perceive abundant obstacles to improvement. Whenever men are scattered over an extensive country, with little communication with or dependence on each other, little advance will be made in civilization. It is only where men are crowded together, when they are assembled in large towns or in populous and well-cultivated districts, that we can hope for any degree of perfection in civil institutions. We almost invariably find the most populous countries make the most rapid advances in improvement. What then can be expected from a people thinly scattered over such a country as that under consideration, dispersed through extensive forests and jungles, in which they find a subsistence by the rudest means, and whose rule they can scarcely be said to divide with the tigers and wild beasts. Accordingly, their laws and customs will be found only applicable to a very simple and barbarous state of society, in which there is little property, little difference of wealth or rank, among the components. Capital punishments are almost unknown, the power of the Magistrate being probably unequal to it, and pecuniary compensation is in almost all cases substituted. With the principle of criminal justice they seem to be unacquainted, crimes being considered and punished as civil injuries. It will appear rather singular that the most complicated part of their code should be what relates to marriage-contracts and debts. In the former, the principle adopted is that the daughters form part of the father's property, and that he is in consequence entitled to receive their value on parting with them. This value, or the sum payable to the family of the woman called the Jujur, has become fixed by custom at different rates in different districts. It is not easy to discover when that standard was fixed, but if it was originally framed on an estimate of the ability of the majority of the people, or, in other words, if it ever was a true expression of the market price of the commodity, it argues a greater degree of wealth than is at present to be found among them; as now it so far exceeds the usual means of the men, that there is not perhaps to be found an instance in which a great

part of the price does not remain as a debt. Our information does not yet enable us to state whether the price has been increased or not, and as this is a point of considerable interest, we reserve for our detailed report the further observations to which it gives rise. These debts are hereditary, and it is nothing uncommon to find a man suing for his grandmother's Jujur. As these transactions are seldom committed to writing, but confided to witnesses, it may be readily conceived what an endless source of litigation is here opened. Every man may be said to be born to it, as a great part of the nominal wealth of a family often consists in such claims and debts, and the vain hope of realizing them often operates to check industry.

Another curious part of their civil code is that which relates to the recovery of debts. Here the principle is not an unfair one, that a man unable to pay what he owes, must give his labour to the creditor, and become what is called mengiring. In a country where there is little inequality of condition, or division of employments, and where the chief occupation is rearing a certain quantity of agricultural produce, this, under proper regulation, is perhaps sufficiently applicable to their situation. Unfortunately, however, the advantages of it have been by custom thrown all to the side of the creditor. The first misapplication of the principle appears to have proceeded from the want of precise ideas of the value of labour. The creditor seems not to have conceived, that in receiving the personal services of his debtor, he was receiving an equivalent for money, but took them in lieu of the interest of the debt, and as a means of inforcing payment, while the original amount continued undiminished by any length of service on the part of the debtor. Nothing could free him from this state of servitude and bondage, but the payment of the original sum, the means of which were obviously taken away by the forfeiture of his services. This species of slavery, for it can be regarded in no other light, becomes thus perpetuated ; and to this first and capital error most of the evils of the system are to be attributed. There are other regulations, which in the detail increase the hardship of the law; such as, the privilege which is allowed the creditor of refusing to receive any sum less than the total amount, in part payment of the debt,—by which the difficulty of clearing it off is materially increased. At the time when this custom was originally instituted, it might not perhaps have been productive of much inconvenience, as the general poverty of the people would prevent

any considerable abuse of it, but from the moment that a portion of capital was introduced into the country, that an attention to the cultivation of articles of commerce tended to raise the value of labour, it would be discovered that capital might be employed in the purchase of this species of slaves more advantageously, in fact, than in what may be called real or absolute slaves. An illustration of this will be found in the great number of mengiring debtors in the neighbourhood of Bencoolen, compared with the few that are met with in the remoter districts, where capital has not been introduced; and here we cannot help noticing the consequent prejudicial effects which are of daily occurrence in all our transactions with the natives, and which have added to the general impression which has been entertained of the incurable indolence of the people. Of the coolies and workmen whom we daily hire at Bencoolen, scarcely an individual is a free agent, but the mengiring of another, who receives the benefit of his wages, and affords him nothing more than a bare subsistence. The price of labour is thus kept up at an exorbitant rate, for the benefit of a few capitalists, without any advantage whatever to the labourer, who having no interest in exerting himself, avoids it as much as possible, and of course remains in that state of indolence and torpor which is so much a subject of general complaint.

We might here enter upon the subject of absolute or real slavery, as it is found to exist on this coast, and to which you have so particularly directed our attention, were we not anxious to make this part of our report more complete by a fuller consideration of the state of those countries whence the supplies of slaves have principally been obtained, which are Pulo Neas, and the districts inhabited by the Battas, both situated to the northward, and beyond the reach of our immediate inquiry. The condition of actual slavery is fully recognized by the native usages and customs, and by the regulations of all the courts at which the European authorities have presided. The entertainment, until very lately, by Government, of a gang of Africa nslaves of about two hundred and fifty in number, is sufficient evidence of its recognition; and the effects of slavery, as far as it has extended, have, to the best of our observation, been the same as have always attended it wherever sanctioned by European authority. It may be satisfactory, however, to observe, that the number of these unfortunate people within the Company's limits is not considerable, and that by following up

the spirit of the measures already adopted in prohibiting importation, the emancipation of those belonging to the Company, and the general discouragement and abhorrence which you, Sir, have personally shewn to the practice, its eventual abolition at no distant period may be confidently expected. The Company has certainly not been a hard taskmaster to its slaves, and this circumstance may have given rise to an opinion, that the condition of the Coffrees alluded to, was rather enviable than otherwise. That they had no care, is true,—and that their labour was comparatively light, may be admitted,—but that they were happy, we are not disposed to allow, unless a state of indolence, promiscuous intercourse, and drunkenness be supposed to entitle them to be so considered.

In the sketch it is our purpose at present to offer, it is not necessary to go into the minuter details of this part of our subject, and we proceed to consider the nature and effects of the influence which has been exerted on society by their connection with Europeans. That influence has been so powerful, and has existed so long, as to have become interwoven in its very texture, and it becomes impossible to give a just picture of the state of the native population without attention to it. It is to be viewed in two lights, as it has affected and disposed of the resources of the country, and as it has altered or modified the native character, customs, and institutions.

The sole object of the Company's establishment on this coast has been the pepper trade, of which they have exercised the exclusive monopoly. The earliest engagements with the Sumatran chiefs were directed to this end. They agreed to oblige their people to cultivate pepper, and to deliver it exclusively to the Company at a fixed rate, who in return gave them salaries under the name of Customs upon Pepper. Residents were appointed to the principal stations, to receive the pepper, and insure the regular provision of the investment. As the rate fixed for pepper was very low, a labour which afforded scarcely a subsistence, and which held out no competition or hope of gain, would of course be evaded whenever possible. Coercive measures became every day more necessary to keep up the supply, and the residents were soon obliged to exercise their power in favour of the Company's interests. They no longer looked to the chiefs as responsible for the stipulated deliveries, but received it directly from the cultivators, and took the control of these people into their own hands. In

proof of this, we have only to look into the regulations made for the pepper planters, all tending to uphold and promote the Company's interests with reference to that article. Of some of these regulations, the ultimate effects on the people and society have been most important, and merit particular attention. The first we shall notice is that which prohibits any pepper planter from being taken as a mengiring on account of debts. Its intent is obvious, to prevent the loss or neglect of the pepper gardens by the services of the planter being at any time forfeited to another. To the planters it appeared a privilege or immunity, and, as such, acted as an inducement to cultivate pepper on account of the Company on any terms. They found a further convenience in the advances they received on account of their gardens, which were to be gradually liquidated out of the pepper delivered. As the cultivation of pepper was compulsory on all, it is obvious, that being in arrears to the Company imposed no new obligation, while it gave them a complete exemption from the consequences of all other debts. To be in the situation of the Company's mengiring or slave, therefore, suited the immediate interests of the people; and of this we cannot give a better illustration than a case which occurred lately, in the Pangeran's court of Bencoolen, where a man from the interior pleaded his non-liability to a long-standing debt of ten dollars to the head of his village, because he had subsequently received an advance of twenty dollars from the Company. This advance had been made on account of the free gardens; he had not the slightest idea of ever paying the Company, but prayed he might continue to be considered their mengiring or debtor, although he had the option of being released from it. It may thus be accounted for why, on the late abolition of the free-garden establishment at Bencoolen, there appeared so little anxiety on the part of the people to be relieved from their outstanding debts. Nor was this all; whoever was thus indebted to the Company, and become its mengiring, was thereby placed directly under its power, and subject to no other. This however amounted to a virtual release from all civil government, on the condition of cultivating a certain number of pepper vines, as the civil administration still continued nominally in the hands of the native chiefs. The natural connection between them and their people was thus broken, without substituting any thing in its room. The power of the chiefs was diminished, and the people purchased these privileges with the sacrifice of their indepen-

dence, as the means by which they acquired them was that of becoming a species of slave to the Company, and foregoing for ever the hope of deriving the full advantage of their industry. A state of comparative indigence was made to appear the interest of the majority of the people, and indolence and all its evils followed in the train. Of this system it was unfortunate that the evils, though certain, were remote, while the apparent advantages were specious and immediate. The people not only did not complain, but would have been averse to any change; for after being used to look to the Company for subsistence in return for the least possible portion of compulsory labour, they would have considered the discontinuance of those payments, and the return of the impulses and restraints of well-organized society, as a real hardship.

Another regulation, which, even if it was agreeable to the ancient usages of the people, has certainly been countenanced and extended by British influence from similar motives, is that by which no man was permitted for any cause of discontent or otherwise to leave the district of the chief he belonged to, for that of another. Even when he was allowed to change his dusun or village, it was only to another under the same chief. The object of this in maintaining the pepper plantations is too obvious to require explanation; but its policy even on that ground may be questioned. The true interests of the Company would probably have been better consulted by endeavouring to concentrate the population under its immediate protection, than by keeping them dispersed, as this regulation tended to do. Its effects in a general view are still less doubtful, as it placed an obstacle to one of the first steps to improvements, that of bringing the people close together, and reclaiming them from the narrow and unsocial habits they acquire in their present state of dispersion.

The results of the whole have been most important: the chiefs, debarred from all schemes of ambition or legitimate object of enterprise, have sunk into mere pensioners of the Company; and the people, at the same time that they have made no advances to improvement or independence, disregard more and more their fallen authority. The natural course of improvement has been stopped, and not only have the people been prevented from advancing one step beyond the point of barbarism, at which we found them, but, as must naturally result from the privation of object and stimu-

lus, they have retrograded into a state of indigence, apathy, and immorality.

To all the evils of the general system as adopted by the Company, have been added many minor ones arising out of the private interests of individuals. The residents, who were the Company's agents for the supply of pepper, were also merchants on their own account in every other article; and with the ample powers they possessed from their situations, it could not be expected that they would omit to avail themselves of them. It is obvious, that in a state of things so vague and undefined as what we have described, where usage took the place of law, and power and expediency often the place of both, great scope would be afforded for the exertion of influence by those in possession of authority, and that the character and tendency of this influence would mainly depend on the personal character of those who held it. Mr. Marsden informs us, in his History of Sumatra, that the influence so exercised had in his time been beneficial; and a greater eulogium could not perhaps be passed on those employed, than that under such a system, and with such temptations, their power and influence should have been uprightly and usefully exerted. We cannot, however, entirely pass over in silence some facts which have been brought to our notice, not so much as abuses, as privileges and advantages of these situations, which have lost the character of abuses in the prescription of custom. Of this nature is the practice of purchasing the services of mengiring debtors. When a man was brought into court, and a decree given against him, or a fine imposed which he was unable to pay, it was usual for the resident to advance the amount, and, obliging the person to find security for the repayment, to take him as a mengiring. The resident paid the amount, not in money, but in goods of which he had the monopoly, at a rate seldom less than one hundred per cent. on the prime cost, and further made an addition to the debt, in consideration of the risk of non-recovery. It thus sometimes happened, that for the nominal sum of ten dollars paid in goods worth five, a resident appropriated to himself the whole services of a man and his family for an indefinite time, and ultimately obtained the repayment of the original sum with an addition on account of risk. The debts or fines of pepper planters were generally paid in the same way, on the security of the pepper deliverable. Another custom established at the out resi-

dencies was, the compulsory supply from the district of certain articles for the resident's use, at fixed rates below the market prices. These, however, are points of minor importance, nor is it necessary to remark on the monopoly of all articles of import, as opium, salt, cloths, &c. by the resident, in which, and not in money, it was usual to make almost all the disbursements on account of pepper. They all naturally flow, and may be easily inferred, from the general tendency of the whole system.

It will now be necessary to notice the alterations and modifications which the former system has undergone since 1801, when the original establishment of Fort Marlborough was reduced, and it became a dependency on Bengal. The evils that had resulted have been acknowledged and pointed out by each successive resident, but the attempt to overturn the system from its base, seems to have appeared too arduous and dangerous, and partial corrective measures were alone adopted, many of which completely failed in their object. Among these measures, there was none perhaps which struck so deep a blow at the commercial interests of Bencoolen, as the seizure by the commissioner Mr. Ewer, of nearly the whole of the native trading vessels, on the plea of their being connected with an enemy's port. The private trade of Bencoolen, anterior to this period, was, as is well known, carried on by the Governor and Council, and the servants of the Company, almost entirely on the Company's capital, and to an extent which rendered the port respectable, and certainly contributed to the improvement of the settlement. This trade consisted in the importation of opium, piece-goods, and other articles from Western India, of which a small portion was sold on the spot, but the principal part was for export to the Java market. The restrictive policy of the Dutch government, and the corruption of their servants, had given rise to an extensive contraband trade, of which a large portion, particularly in the two articles mentioned, was carried on through the medium of Bencoolen. The native traders, above alluded to, conveyed the opium and piece-goods to the different parts of Java, and brought specie in return, which was remitted to Bengal at a most favourable rate of exchange in Company's bills.

The demand for opium in Java at this period did not amount to less than a thousand chests a year, and the usual payments for piece-goods in the same time seldom fell short of a million of dollars. In this, by the means above stated,

Bencoolen participated according to the extent of its capital, independently of the immediate resources of Sumatra, and the sale of the Company's outward bound investment. By the seizure, however, of the native boats on the plea above mentioned, confidence was destroyed, and the effect produced was so great that no part of that trade has since been recovered: subsequent events, the rise of Prince of Wales' Island, the entrepôt formed on the island of Bali, and the final subjugation of Java by the British arms, have operated to prevent its recurring to its former channel. The expensive expeditions fitted out, and the liberal disbursements in every department during Mr. Ewer's administration, in some measure compensated for the immediate loss that was sustained; and as he himself, we believe, latterly engaged in extensive speculations, a considerable commerce still centered in Bencoolen. But from the period of the arrival of Mr. Parr, when a more strictly economical and pure system of administration was enforced, and the support of the Company's capital, and the influence of the chief authority, was withdrawn, this commerce sunk into an insignificance, from which it has never emerged. It has since consisted in the importation of about thirty or forty chests of opium, and a small quantity of piece-goods, which, with the imports on account of the Company, has not exceeded two or three lacs of dollars per annum: such as it is, the private trade has continued chiefly in the hands of the Company's servants, but, with the exception of a recent and unfortunate instance, it does not appear that the Company's funds have been made available to their speculations: some advantage has still been enjoyed in the favourable rate of exchange granted by the Company for bills on Bengal, in consequence of the receipt of inferior coins into the treasury, and however just in principle, and necessary to the public interests, the recent arrangements on this subject may be, they will naturally affect the profits of the trader by a further reduction in the rate of his remittance. The port having thus lost all its artificial advantages, must henceforth depend on its own native resources.

We have already stated, that from the year 1801, a change was conceived to be necessary in the internal management of the country, particularly with reference to the pepper monopoly. The first and most important innovation on the old system which has attracted our attention, is the establishment of what are called the free gardens. Previ-

ously to this period, the inhabitants of the districts immediately inland of Bencoolen, had not been compelled to cultivate pepper, and it was represented to Mr. Ewer, that by making advances to individuals, and offering a higher price for the article, it might soon be cultivated in them on a system of voluntary contract. Several lacs of dollars were accordingly disbursed for this object, and the system ultimately extended to the out-residencies, where it was expected that it would, in a few years, supersede the former objectionable mode. It is generally believed, that of the advances directed to be made in the interior of Bencoolen a portion only reached the hands of the actual cultivators, and that principally in goods; but the amount thus disbursed certainly contributed to add temporarily to the comforts of the people, who, regardless of the nature of the service in which they thus enlisted themselves, immediately expended it in the purchase of wives, and in the dissipation of a Bimbang. To ensure the concurrence and support of the chiefs, a commission upon the estimated produce at the end of a certain number of years was allowed them, and for some time, while an efficient establishment was maintained, and the obligation was recent, the cultivation made some progress. On the results of the plan, we need only observe, that it entirely failed in its object; the pepper calculated on was never received, and the advances were never recovered. An expensive establishment for the superintendence of the gardens, and the recovery of these balances, was long maintained with little or no return; and in the out-residencies, the higher price granted for pepper said to be from the free gardens, seems only to have been an inducement to fraud and deception. The principle, however, on which these gardens have been maintained, requires explanation. In consequence of the advances made by the Company, the people receiving them became mengiring debtors, and as such the Government claimed an unlimited right to their services. The only means which the people possessed of paying their debts was by the delivery of pepper, its cultivation was therefore enforced by the authority of Government, and they were thus reduced to a state of servitude even more dependent than in the out-residencies. This compulsion induced many to emigrate, death carried off more, and in the course of fiteen years the number of those who originally received advances was reduced to a very few. The native custom, however, which makes the debt of one member of a family binding upon the whole, and

even upon the village, was resorted to, and made the burden fall more unjustly and oppressively upon nearly the whole population.

All idea of recovering the out-standing balances, or of persevering in a system so opposite in character to its denomination of free, has now, we believe, been abandoned; but we cannot dismiss the subject without adverting to the fallacy of the principle on which it proceeded, by which we think it must have been obvious, that the advantages could only have been secured by resorting to the same compulsory measures as were adopted under that which it was intended to supersede. The prospect of obtaining an immediate supply of money was sufficient to stimulate the avarice of the people, but it appears extremely questionable, whether the desire to cultivate pepper on any terms, however advantageous, originated with them, or was not rather a scheme of the commissioner's, into which they were inadvertently allured. Had the commissioner reflected on the mode in which the balances were to be recovered in event of failure, we think he could hardly have expected that he was really emancipating the people, or introducing what could, with any degree of propriety, be called a free system.

It is farther necessary that we should advert to the orders of the Court of Directors in 1801, for withdrawing the out-residencies, a measure which was never carried into effect; but in place of which, a system of contracts was introduced. The orders of the Court required, that the establishments of the out-residencies should be discontinued, but that the pepper should still be received for the Company. This article was produced exclusively in the out-residencies, and without some establishment it was impossible to depend on its collection. The commissioner therefore seems to have compromised the difficulty by entering into contracts with the different residents for the supply of the pepper of their districts at a high rate, in some instances, we believe, as high as 17 dollars per cwt. which was to cover all expenses of the establishment, the residents being left to keep up what they thought proper, without interference on the part of Government. By this singular expedient, the orders of the Court were literally obeyed, the establishments being reduced, but while the expense of those establishments was transferred to the price of the pepper, it is not easy to see what saving was effected. But the evil did not stop here; the independence thus conferred on the contractors,

of course weakened the control of the superior authority at Bencoolen, which was never very strong, while the districts were in a manner abandoned to the absolute sway of these representatives of the Company, as they still considered themselves. That the supply of pepper under this system was abundant, is not surprising, when we consider how much it was the interest of the contractor that it should be so, and what were the means which he possessed of securing his interests in this respect. The whole population of the district was placed at his unlimited control · he was the sole trader in it, and by the existing engagements with the people, they were bound to deliver to him, at three dollars per cwt. as much pepper as they could cultivate, which he again delivered to Government at seventeen. Nor was this all, for pepper was at this time purchaseable in the general market at six and seven dollars per pecul; and it was no uncommon thing for whole cargoes to be purchased at the northern ports, and at Pinang, at that rate, and delivered at Bencoolen at the contract price.

The rates of these contracts were subsequently reduced on the death of the parties, and as circumstances permitted, until during the administration of the late resident, as we have been informed, they were in general brought so low as to be a losing concern, and recourse was again had to the old system of resident agents, to collect the pepper on account of the Company. We are not aware that the agents thus established were placed on a different footing in any respect from what the former residents had been, except that they enjoyed much higher salaries; they possessed the same privileges and the same advantages in trade, and their denomination was, we believe, merely changed in order to give them a lower rank than the chief authority at Bencoolen, himself called Resident. Mr. Ewer's measure of declaring the internal trade of the country free, was at once rendered null by his own system of contracts, and no further steps appear ever to have been taken to this effect. We shall conclude this review of the changes effected since 1801, by stating, that the quantity of pepper, since the abolition of the contracts, has gradually decreased, until the whole districts collectively do not furnish half a cargo in the year. This diminution may be considered to be the natural result of the system that had been pursued for upwards of a hundred years, and the effect has probably been accelerated by an over-strain of their means during the period of the contract system. Other more immediately

apparent causes contributed to the effect; we shall only mention two.

The first is, the greater difficulty which attends the delivery of the pepper on account of the greater remoteness of the gardens from the villages and depôts. A pepper garden is calculated to last but a limited number of years, and a new one is generally commenced upon newly cleared land. It is obvious, therefore, that the gardens which a century ago were situated in the immediate neighbourhood of the villages and rivers, must now be removed to a considerable distance into the interior of the country; by which, independently of the greater difficulty of superintending them, the expense of transportation is proportionably increased. It may even be questioned, whether the sum paid for the pepper was an adequate compensation for the latter, and we have proof that in many instances, the people, though forced to keep up their gardens, did not think the price a sufficient inducement to collect their produce. The following extract of a letter from the late resident of Laye, which you have communicated to us, is in support of this assertion, and is illustrative of the state of the gardens previous to the late change of system:—"On every survey, from one "hundred and fifty to two hundred planters are pronounced "faulty in consequence of neglect of their pepper gardens, "and the greatest number of these are confined until their "gardens are reported to be in a proper state. On a return "to their dusun they seldom take any notice of their gar- "dens till orders for another survey are issued, when some "from fear comply with the order for weeding, &c. but the "greater part neglect it; the gardens consequently become "so choked with weeds as to be nearly destroyed; and "after two or three repetitions of this kind, are so impover- "ished as to require renewing even before they have "arrived at an age to produce fruit. There are upon an "average nearly two-thirds of the gardens in this state, "and which at the aforementioned period require renewal; "but the proprietors, to avoid confinement, generally have "them clean on the survey taking place; thus not more "than one-third of the vines ever produce pepper. The "cause of this neglect and indifference on the part of the "planters, is the idea they entertain of not receiving an "adequate remuneration for the labour required in the cul- "tivation; and I have known instances, and heard of many "more, that even when gardens have arrived at an age for "producing fruit, the proprietors of them would not be at

" the trouble of collecting it, from the additional inconve-
" nience they would subject themselves to in bringing the
" produce to the scales."

The second point relates to the disturbed state of the southern districts, from the incursions and disagreements with the people of Passummah. We have already stated, that it is from these people that the districts of Manna principally derive their population, whence it may be inferred that a frequent intercourse subsisted between them, and we have reason to believe that the differences which arose, and which at length were conceived to assume so serious an aspect, had their origin in outstanding debts, and old family feuds. While the old system was enforced in its full extent, the inhabitants of the Company's districts were protected from all demands of this kind, but when the personal interests of the contractors, and the economy of the subsequent arrangements, left them without efficient protection, they were of course open to molestation; reprisals ensued, and the want of due attention to the interests of the Passummahs in the decisions of the courts under the Company's authority, left them no alternative but to obtain by force and stratagem, what perhaps they would have been found entitled to in justice, at least as far as related to debts. It would be difficult, without entering into a more detailed account of the usages of the people of this coast than our present limits admit, to convey an adequate idea to a person uninformed upon them, of the manner in which the ensuing warfare (as it was called) was carried on. Suffice it to say, that it was rather by individuals than by the mass of the people; one dispute gave rise to another, and the law of retaliation prolonged it *ad infinitum*. A regular account was kept on both sides, of each individual killed; and when peace was agreed on, the balance was struck, the losing party paying the bangun or compensation money on the surplus heads.

We are informed, we know not how correctly, that a balance of this kind was struck when the Lieut.-Governor recently proceeded to Passummah, and that an end was then put to their long-continued disputes, and peace and amity restored, on what appears to be a lasting basis, by the payment of compensation for a man and a half, which appeared in account current against the Company, and the admission of two Passummahs to a seat in that court where the subjects of their country were to be tried.

Under this view of the subject, we think it is to be re-

gretted that it was ever thought necessary to have recourse to such measures as burning villages, and laying waste tracts of cultivated country by fire, measures hardly justifiable under any circumstances, and much less against a people so intimately connected with us, and on whom it is of so much importance to make the most favourable impression. We have observed on the records, orders given to the resident of Manna to lay in wait till the ripening of the harvest, and then to burn the corn, which the chief authority declares he has, by experiment, ascertained will burn in that state equally with lallang. Proceedings of this devastating and exterminating character, so contrary to our practice elsewhere, could not fail to exasperate a people, whom it was clear we were not prepared to conquer by force of arms, and whose revenge would of course be proportioned to the injury sustained.

As connected with the forced cultivation of pepper, we ought to notice the unsuccessful attempt made by Mr. Parr to introduce the cultivation of coffee on account of the Company. It is well known that it was extremely obnoxious to the people, and has generally been considered as one of the causes which led to his unfortunate death. The true causes of this melancholy event, perhaps, lie deeper than in the enforcement of a single order, and there are circumstances connected with it, so peculiarly illustrative of the character of the people, that we think a clear exposition of them at the present period, when the feelings it at first excited have in a great measure subsided, would probably be interesting and valuable. We have not considered it to fall within our province; but as we conceive the measures which followed upon it have had the effect of weakening, rather than strengthening, as might have been expected, the influence of government, we think it necessary to notice the circumstance, as connected with the present state of society. There seems no doubt that the whole of the chiefs of the country were perfectly aware of the attempt to be made on Mr. Parr's life. Meetings were held, and oaths administered to this effect, and every inhabitant of the town was apprised of the danger. The country was in a state of revolt, and the circumstances under which the assassination took place, would have justified and seemed to call for more decisive measures than were used. The consequence of not adopting them, has been to confirm the impression, that the English authority on this coast, however supreme in detail, is politically infe-

rior to that of the chiefs, and held on their sufferance alone. Perhaps in no part of India have the people so little knowledge of the extent of our real power and resources as here; the full authority of Government is almost unknown; the most important, as well as the most trifling measures, can only be carried by personal influence and agreement, and the consequences that result are but too obvious.

We turn with pleasure to a more agreeable and interesting subject, the introduction and establishment of the nutmeg and clove cultivation. The island of Sumatra is indebted to the Company for this benefit, and for the means it has afforded of putting a stop for ever to the imposition which has for centuries been practised on the world by the monopoly of these articles at the Moluccas. The establishment of this cultivation, and the export it affords, have given an interest and value to the port of Bencoolen, which nothing else perhaps could have conferred on it. It has been left to individual capital and enterprise, and neither has been wanting to place it on a respectable footing, and to secure it from failure. It now in fact constitutes almost the only valuable and permanent property in the place. It is principally in the hands of Europeans; but natives, Bengalees, and Chinese, participate to a considerable extent.

It is now time to bring to a close this Report, which has already extended beyond the limits originally contemplated. It has been our intention to confine it to the object of conveying our first impressions, and of affording a general view of the whole subject. Detailed inquiries are in progress in the different districts; and the result of these, with our opinions on the points to which our attention has been more particularly directed, will form the subject of a more extended and supplementary report. At present we shall not venture to offer any suggestions on the improvement of the existing system, but shall confine ourselves to an enumeration of the changes which have been effected under the present administration, and the evidence which they afford of the practicability of pursuing further measures of the same tendency. These are, we believe, principally the following; the abandonment of the forced cultivation of pepper, and withdrawing the out-residencies; the emanci pation of the Company's slaves, and the modification of the principle of mengiring debtors as far as Europeans are concerned; the establishment of a regular police, and the reform of the courts of justice; the lowering of the Jujur in certain districts, &c.

These important changes having been effected in the course of a few months, and a twelvemonth having subsequently elapsed without any of the alarming consequences which were apprehended as the inevitable result of any innovation, we are warranted in believing that the same personal energy and perseverance which have been so far successful, are competent to accomplish whatever further objects may be contemplated in prosecution of the plan of general amelioration and improvement. Of the effects of the alterations already introduced, it is not strictly within our province to report; many of them are obvious, and have already contributed to a considerable change for the better; others have a more silent, but not less certain operation; and we have no hesitation in stating our opinion, that, considering the formidable obstacles to be overcome, and the prejudices to be removed, more has been done than could have been contemplated in so short a period. In thus expressing ourselves, we are fully aware of the importance of duly weighing the peculiar character of the people, in pursuing to their full accomplishment the measures already commenced. So much appears to us to depend on the person under whose superintendence they are prosecuted, and so much necessity still exists for suiting them to the particular emergencies which may occur, and to unforeseen circumstances, that we should feel very diffident of success under any management less able and determined than that by which they have already been conducted.

We shall conclude with some observations on the general character of the people. The preceding statements will already have given an idea of it, and it will be found to exhibit several peculiarities, and to have been in no small degree influenced by local circumstances. We have adverted to the physical aspect of the country, its remoteness from the general track of commerce, and the inhospitable nature of its coasts. These disadvantages of situation contributed to exclude them from a free communication with other more civilized nations, while the inequality of the surface prevented their assembling into large communities. Before the arrival of the British, they were subject to the king of Bantam, and were governed by jejenangs or lieutenants deputed from that court. About the time of our appearance, the power of Bantam was sinking into decay, and finding the government of a distant province attended with no adequate advantage, they formally abandoned it, and

conferred an absolute independence on the people, without appointing any head or ruler. The people, thus suddenly left to themselves, remained under an infinite number of petty chiefs, and before any of those had time to acquire power, or to extend their sway, the Company established their influence, and perpetuated this state of division.

The people had previously been converted to Mahomedanism, but its tenets do not appear to have been ever thoroughly understood, and it was considerably modified and softened to suit their previous ideas and customs. This religion has been introduced into the Eastern Islands in a different manner from most other parts of the world, and never by force of arms; which may in some measure account for the modified and milder form under which it there appears, and the absence of the usual bigotry of the true Mussulman. This exemption from religious prejudices is a remarkable feature of their character. Of Mahommedanism, as a civil code, they seem to know nothing; at least it has not been allowed to supersede their original institutions. These breathe a higher sentiment of freedom than those of the prophet of Islam; and the actual independence which we have seen that they early possessed, and the circumstance of their never having been subjected to the full pressure of a strong government, will account for the spirit of republicanism and contentiousness which appears among them. Their chiefs having never been much raised above their own condition, could inspire but little awe, and though they bowed to their decisions in concert with the elders and respectable men of their villages, it was more from a sense of propriety and justice than of fear. They never forgot that they had rights, nor ever feared to assert them. This sentiment, though not extinguished, has been weakened since the establishment of courts under the Company's authority. The compulsory cultivation of pepper, the habit which all ranks have acquired of looking to the Company for support and subsistence, and the poverty and depression produced by the general system of monopoly and restriction, have infused a spirit of avarice, of all others the most debasing, and the most adverse to the developement of high qualities. This makes them have recourse to the courts whenever they have a prospect of pecuniary advantage, and to this perhaps may be ascribed their more seldom seeking revenge in cases of murder, when they can obtain in the courts the bangun or compensation. To this spirit of avarice too, combined with their

indolence and want of occupation, may be traced the propensity to gambling and cock-fighting which prevails so much among them. Though these vices, the state of poverty and servitude in which they have been kept, the privation of stimulus, their general ignorance, and the little idea they have of regular and efficient government, have lowered their character, and debased the original sterling metal, there still appears to remain a portion of that spirit of freedom and impatience under what may appear to them injustice, which must never be overlooked, and which may, under proper management and direction, be made the source of future improvement. They are accustomed to exercise their reasoning powers upon every subject, and though the course of their ideas be peculiar, they are open to conviction. They are not deficient in quickness of apprehension, but are slow in resolution, and cautious in action. Their passions appear to be much under control, and both sexes are remarkable for decorum.

There is nothing, perhaps, more difficult than to draw a true and accurate character of a people, nor shall we pretend to do so; but we think the observations we have offered, will justify the opinion we have expressed, that under prudent and judicious management, there exist qualities and powers which may be expanded and directed, and a foundation on which a better order of things may be established.

On Testamentary Bequests.

THERE appears to be a great defect in legislation, that so little control exists over the disposition of property by will. Testamentary Bequests, however they may have been dictated, by folly, vanity, caprice, superstitious feeling, or the vindictive passions, are still held to be sacred; and, on any question arising in our different courts, on the construction of a will, the object is not to inquire into the justice and propriety of the case, but, what was the *intention* of the testator; and, if idiocy or insanity cannot be sustained, the most flagrant injustice, and the most consummate folly, receive a legal sanction.

Property being a deposit, for the correct application of which during life a moral obligation exists, it would seem,

that in its distribution after death the same principle should govern its disposal. By the law of nature, and the obligations of religion, a man's first care is his natural relations. But, how often do we witness, in the dotage of age, the alienation of property from natural descendants, by the artifices of domestic servants, and the sycophancy of pretended friends: and although injustice, or caprice, is apparent in every line of the will, yet, unless undue influence* can be proved, which is frequently very difficult, the will is established. Again, there are *immoral* restraints enjoined with testamentary bequests, to which the law interposes no remedy. Property is left on the condition of a marriage between parties where no attachment exists, and with whom, from dissimilarity of tastes and dispositions, no true affection can ever grow. An income is bequeathed to a widow, with the obligation that she shall not marry again. This case is highly aggravated, when it is found that the fortune brought by the wife, or property left by her relations, was the prosperous gale, which lifted the husband from the shallows of adversity, and bore him on to respectability,—to influence,—and to wealth. So, in the sacrifice, unhappily too frequently made, of virgin beauty to doting age, the law allows the miserly dotard to withhold from the generation he has left, the possession of a treasure he is no longer capable of enjoying, and to deny to a young and amiable woman, all the sweets of conjugal affection, and the endearments of maternal love, but on the condition of renouncing her subsistence.

In the present day, when juster views of moral obligation are inculcated, and more liberal sentiments prevail, which withhold a man, during his life-time, from bestowing his property on mercenary domestics,—from lavishing on public charities the support and expectation of his family,—and would lead him to hesitate, if not to shudder, at presenting a young woman with a sum of money, with the injunction that she should never marry; the same principles, we might expect, would guide his pen, and restrain him, in the last disposition of his property, from devising acts equally injurious to his posterity, and repugnant to morality. It is not attempted to be controverted, that a man may not, if he sees sufficient reason, devise his property to an estimable friend rather than to a profligate son; or limit it, in cases of

* No influence short of that coercion which the law terms *duress*, will set aside a will made by a man, who, however influenced by persuasion, is not under restraint.—EDIT.

imbecility in a child, or dissoluteness in a wife: but it is contended, that where there are evident traces of weakness, caprice, superstitious folly, or vindictive feeling, the law, as a mighty mother, with maternal feeling, should step in, and claim for the rightful heir that property which folly or bigotry would alienate.

In the darker ages, when death-bed injunctions were viewed as almost oracular, and dictates then given were most religiously followed, from the superstitious fear of being visited by the perturbed spirits of the departed, in case of disobedience, we cannot so much wonder that such implicit reverence should be paid to, and strict observance follow, the testimentary dispositions of property; but, at present, when these idle fears have passed away, executors need fear no alarm; and were they empowered to call in the powerful interposition of the law, to control the absurdities and rectify the injustice of testators, we should not have to lament the accumulation of funds to improvident charities, at the sacrifice of the parental duties,—the enrichment of base dependants, to the neglect of the natural ties of consanguinity;—and many a deep curse would be spared on memories, which, if not recalled with cherished feelings of respect, might be suffered to rest in oblivion.

There is another order of Testamentary Bequests which assume a character of much higher importance, as operating most injuriously on the wealth of the state. Those we have been considering are unjust to individuals, as sequestrating property from the rightful heirs, and as violating those ties of kindred which nature deems sacred: but in addition to this, these inflict an injury on the community at large—I mean Testamentary Bequests in perpetuity, and demised for specific purposes. *Property belongs to the existing generation;* and I assume it as a principle, that no man has a right to control property after his death:—under the limitations we have already considered, a man has unquestionably the right to demise his property at death; but, that he should have the power to tie it up for ever, and control its expenditure, is monstrous and absurd. It is much to be wondered at, that the law of England should still recognize such a principle. In cases not actually immoral, there is scarcely any absurdity a man may devise, but the law, having diligently inquired if such were really his intention, gives it its *fiat*. Were a man to leave the interest of £10,000 in the funds *for ever*, to furnish a pageant on Lord Mayor's day, and appoint the corporation of London the trustees, I ques-

tion not but it would be confirmed;* and thus £10,000 of the national wealth would be withheld from a healthy circulation, to give an idle spectacle to children and apprentice boys. The legislature very early and wisely interposed to check the rapacity of priests, and the exorbitant demands of mother church, in the alienation of landed property to their uses for ever. In the confirmation of Magna Charta by Henry III. in the year 1225, religious houses are withheld from holding and appropriating to themselves lands in mortmain: and the mortmain act, which took place in the reign of George II.:† after stating, "that the improvident "alienation and disposition, by languishing and dying per-"sons, of lands, tenements, and hereditaments, to charitable "uses, to the disherison of the lawful heir, was prejudicial "to the common utility, and a public mischief, it enacts, "that all such devises shall be void." But this restricts the alienation of *landed* property alone; and to *charitable* uses only. A man may still devise the soil he has enjoyed during his life, to be held in perpetuity after his death, for any purposes his folly or vanity may suggest.‡ In devises of funded property, the same principle of posthumous control is admitted. The national debt is likely to be as permanent as the soil. No dreamer of visions could ever dream of its being paid off; and the convulsion which may extinguish the one, will shake the landmarks of the other. The locking up of so much capital, may therefore be viewed as highly detrimental to the state. Ten thousand pounds tied up for charitable, or other uses, throws into circulation one twentieth part; the rest is a dead inert mass. Ten thousand pounds let loose in agriculture, manufactures, or commerce, is a river flowing through the country with golden sands.

The opposite direction, which convulsions in the state, or the circumstances of the times, have given to Testamentary Bequests,—the abuses of most, and the absurdities of many,—might teach us, that the existing generation are the best proprietaries, and the best dispensers, of property.

* Certainly it would, if he were sane when he made the bequest.—EDIT.

† Technically speaking, the IX Geo. II. c. 36. is not the mortmain act, but one of a long series, extending the provisions of the original Statute of Mortmain, Edw. I. st. 2. which was itself an extension and explanation of IX Hen. III. st. 1. c. 36. and of Magna Charta, c. 36.—ED.

‡ Were a man to bequeath his estate with the injunction, that not a deer in the park should be slain for fifty years, nor a tree felled for a hundred, there is no question but it would be registered, and ratified, and the interdict most religiously observed, however the country might be distressed for wood or venison.

The alienation which has taken place in funds bequeathed by the piety, or bigotry, of our ancestors, for religious purposes, might check this inextinguishable propensity to do, as we think, so much good after we are dead; and of attempting to perpetuate doctrines, incontestably true—because we believe them. What has become of the immense revenues most piously bequeathed to uphold the holy Catholic faith,—to array in splendour and in beauty the Virgin Mary,—and to enshrine the whole community of saints?—gone to supplant the religion they were designed to uphold,—to turn the Virgin Mary out of doors, and leave the saints not a place to lay their heads in.

The dissipation and abuse of funds left for charitable uses, might be urged as an argument against posthumous charity. In the late investigation by Mr. Brougham, in a committee of the House of Commons, into the application of the funds of charitable foundations, what abuses and misapplication have in many instances been detected! And where they have not been shamefully dissipated in anniversary, and committee dinners, and civic jollity, by municipal or corporate bodies, with whom the direction is very frequently left, yet, from the expenses of management, the fees of surveyors, the plunder of bailiffs, and the dilapidations of tenants, but a scanty proportion has remained for the charitable purposes for which the property was originally devised.

In the foundation of Dulwich College by Edward Alleyne in the year 1617, by deed of gift, and confirmed by his will, the income of his immense estates, producing nearly £20,000 yearly, is still managed and appropriated, in conformity to the directions of the founder. It supports a school for the maintenance and education of a number of poor children, and maintains twelve aged people, denominated Brothers and Sisters; but the heads of the college, consisting of a master, warden, and four fellows, hold their situations in this splendid establishment, and share its funds, only on the condition that they do not marry: and thus are the dictates of nature outraged, and the injunctions of holy writ violated, by an absurd submission to the caprice of an old bigot who lived more than 200 years ago. What renders it the more remarkable is, that Alleyne was a married man himself.

When will mankind learn, that there is common sense enough in every age of the world, and every condition of society, to transact the current businesses of life, without

all this tender solicitude for the guidance and direction of posterity? When a man's dust is resting with the clods of the valley, and his spirit can neither impart its counsel, nor partake our labours, what claim has he to interpose?* Are the institutions of society, the habits of mankind, and mind itself, of so fixed and unvarying a character, that the law of to-day is to bind them for ever? When will the shackle, which the death-bed devotee imposes, have its rivet broken? Is the miser and the bigot to say to the enlightened generations which may succeed, "These were my opinions, and they shall be yours; this was once my property, and you shall occupy as I direct, and expend as I ordain." The folly of such devises is only surpassed by the folly of observing them.

It will be said, that the munificent endowments by will, by our ancestors, have laid the foundation of some of the most splendid, most useful, and beneficent establishments in the country. In the millions of acres, and millions of pounds, bequeathed to public institutions and to charity, it would be very strange if some good were not done; but it would still be a question, whether, if the whole of that property now tied up to charitable purposes, and other uses, were in the hands of the community at large, the cause of religion, or learning, or humanity, would suffer. This much, at least, we may safely affirm, that much lavish expenditure would then be saved, and many an idle office spared; and charity, if not so splendid, would be more pure and more effective. When funds are fixed and permanent, and where the trusteeship is merely formal, and imparts no interest, circumspection is asleep, and economy an intruder: if the income is princely, it is too frequently expended with princely inconsideration. Could the funds of many of our old establishments be submitted to rigorous investigation, it would be found that one part is dissipated in the collection, another consumed in sinecure offices, and the remainder allotted to the dreamy discharge of duty. Many of our old establishments are like old trees, which have survived the time of healthy bearing and fruitful produce, and now stand loaded with excrescences, and their nutriment exhausted by parasitical plants.

When men are their own almoners, the funds of charities are sacred deposits—are vigilantly guarded, and faithfully

* Having long ceased from the generation of the living, and when his dust is scattered by the four winds of heaven, are golden harvests to wave, and the earth yield her increase, under his control?

administered. The spirit of charity, which impels a man during life to devote a part of his substance to the cause of religion or humanity, is a living and an active principle, that pursues its object with ardour, and suffers not the cause to be weakened or frustrated by improvident expenditure, or negligent application. It is his own offering, and he guards it with the sanctity of a sacrifice. In exemplification of this, we might point to the magnificent establishment of the Bible Society, which, with an income of nearly £90,000 yearly, dependent on voluntary contributions, goes on from year to year with increasing splendour and usefulness, with an establishment expending only a few hundred pounds a year in its management. The same may be said of the Missionary Society, and many others, where the funds are administered by the parties who raise them.

Had the princely estates and immense funds which the piety or bigotry of our ancestors wrested from the natural heirs to purposes of learning or charity, descended in a natural order, many a splendid establishment, which we now deem the glory of our country, would have been wanting; but the far greater glory would have remained—the less need of them. Many a poor scholar might trace his eleemosynary education to his own paternal acres; and the inmate of an hospital has not unfrequently received succour from funds, which, but for the bigotry or vanity of his progenitors, would have been his own, and have enabled him to succour others. Had not one acre been left, nor one pound demised, to be *tied up* to charitable purposes, the first had been better cultivated, the other more productively employed, and the country much richer.

In the present day, of the increased and increasing influence of the gospel of Jesus Christ, which breathes in every page a spirit of philanthropy and benevolence, little apprehension need be entertained of the cause of religion, of charity, and of moral culture, being suffered to decline: that spirit is abroad and expanding in every direction; and deeply is it to be deplored that so many millions should have been withheld from its active zeal and powerful energies. Had the whole of the revenues, now *tied up* by our ancestors, been diffused through the community, little doubt would exist but that religion, pure and undefiled, would still flourish; learning, unshackled by the monastic restraint of celibacy, would still be cultivated; and benevolence, extensive as the miseries and wants of man, would still be found. And while it is contended that all the wealth of the

nation, and the application of that wealth, belongs to the generation in existence; so it is to them also that the alleviation of human misery, the propagation of truth, and the education and moral culture of the community. belong; and the bequest which meditates to do that for us which we ought to do ourselves—represses our energies—weakens our responsibility—and limits our duties.

L.

Monumental Inscriptions to the Memory of Great and Good Men.

II. MATTHEW PARKER, THE SECOND PROTESTANT ARCHBISHOP OF CANTERBURY,

IN THE CHAPEL OF LAMBETH PALACE.

[The Remains of Archbishop Parker were deposited in this chapel, at his own request, under an altar tomb which he had erected for himself, near the communion table. Upon it was the following inscription, written by Doctor Walter Haddon, the celebrated civilian, who had been made, by the Archbishop, judge of his Prerogative Court of Canterbury.]

Sobrius et prudens, studiis excultus et usu,
Integer, et veræ religionis amans,
Matthæus vixerit Parkerus, foverat illum
Aula virum juvenem, fovit et aula senem.
Ordine res gessit, recti defensor et æqui:
Vixerat ille Deo, mortus ille Deo est.

TRANSLATION.

Temperate, pure, prudent, studious from his youth,
The accomplish'd lover of religious truth,
Sage Parker lived—theCourt which had engaged,
And, young, advanced him, cherished him when aged.
Firm for the right, all order was his pride,
And as to God he lived, to God he died.

W.

[When, during the Commonwealth, Lambeth house was purchased by Scott and Hardy, two of the Parliamentary officers, the former, to whose lot this part of the palace fell, removed the Archbishop's tomb, and turned the chapel into a dancing room. The leaden coffin was sold to a plumber,

and the Archbishop's corpse was thrown into a hole in one of the out-houses. After the Restoration, it was discovered there, and re-interred in the chapel under a marble slab, having this brief inscription:]

Corpus Matthæi Archiepiscopi tandem hic quiescit.

TRANSLATION.

The body of Archbishop Matthew at length rests here.

[Archbishop Sancroft placed the old monument in the corner in the vestibule of the chapel, and caused the following inscription, said to have been written by himself, to be affixed to it.]

Matthæi Archiepiscopi cœnotaphium, corpus enim, (ne nescias, lector,) in adyto hujus sacelli olim rite conditum, a sectariis perduellibus, anno MDCXLVIII, effracto sacrilegè hoc ipso tumulo, elogio sepulchrali impiè refixo, direptis nefariè exuviis plumbeis, spoliatum, violatum, eliminatum; etiam sub sterquilinio (proh scelus!) abstrusum: rege demum (plaudente cœlo et terrâ) redeunte, ex decreto Baronum Angliæ sedulo quæsitum, et sacello postliminio redditum, in ejus quasi medio tandem quiescit. Et quiescat utinam, non nisi tuba ultima solicitandum. Qui denuo desecraverit, sacer esto.

TRANSLATION.

The Cenotaph of Archbishop Matthew. For his body (lest, reader, thou shouldest be ignorant of the fact) originally interred near the altar of this chapel,—his tomb having been sacrilegiously broken open, his sepulchral eulogy impiously effaced, and his leaden coffin wickedly broken to pieces, by hostile sectaries, in the year 1648—was despoiled, defiled, torn from its grave, and (oh wickedness!) tossed upon a dunghill!

At the King's restoration, (an event at which heaven and earth rejoiced,) by a resolution of the Barons of England, it was carefully sought for, and, being recovered, was replaced in this chapel, nearly in the centre of which it now reposes. And there may it rest undisturbed until the last trumpet shall sound!

Let him who again shall desecrate it be accursed!

III. JOHN OWEN, D.D. DEAN OF CHRISTCHURCH, AND FOR SOME TIME VICE-CHANCELLOR OF THE UNIVERSITY OF OXFORD.

IN THE BURIAL GROUND, BUNHILL FIELDS.*

JOHANNES OWEN, S.T.P.
Agro Oxoniensi Oriundus;
Patre insigni Theologo, Theologus Ipse[1] *Insignior;*
Et Seculi hujus Insignissimis annumerandus:
Communibus Humaniorum Literarum Suppetiis,
Mensura parùm Communi Instructus;
Omnibus, quasi benè Ordinata Ancillarum Serie,
Ab illo jussis Suæ[2] *Famulari Theologiæ;*
Theologiæ Polemicæ, Practicæ, et quam vocant, Casuum
(Harum enim Omnium quæ magis Sua[3] *habenda erat, ambigutuæ*[4]*)*
In illa, viribus plusquam Herculeis, Serpentibus tribus,
Arminis[5]*, Socino, Cano Venenosa Strinxit Guttura:*
In ista, Suo prior, ad Verbi Amussim, Expertus pectore,
Universam Sp. Scti, Œconomiam Aliis tradidit:
Et anissis[6] *Cæteris, Coluit Ipse Sensitque,*
Beatam, quam Scripsit, cum Deo Communionem:
In terris[7] *Viator Comprehensori in Cœlis proximus:*
In Casuum Theologiæ[8]*, Singulis Oraculi institutum habitus;*
Quibus[9] *Opus erat, & Copia, Consulendi:*
Scriba ad Regnum Cœlorum usque quoque Institutus;
Multis privatos infra[10] *parietes, à Suggesto Pluribus,*
A prelo Omnibus ad eundem Scopum Collineantibus
Pura Doctrinæ Evangelicæ Lampas Præluxit;
Et sensim, non Pine[11] *aliorum, Suoque Sensu,*
Sic prælucendo Periit.
Assiduis Infirmitatibus Obsiti,

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* This inscription is stated, in Palmer's Nonconformist's Memorial (I. 205) to have been originally very inaccurately engraved upon the stone. It has recently been re-inscribed, but we regret to say, with little correction of its gross blunders. It is here correctly printed from the stone, but we have added, by way of various readings, the result of a collation of it with the several copies of the original inscription, inserted the works referred to in the Notes.

1 Omitted in the "Inscriptions upon the Tombs in Bunhill Fields." 8vo. Lond. 1717.
2 *Suæ jussis* Famulari. *Ib.*
3 *Sua.* omitted. *Ib.*
4 *Ambigitur. Ib.* Palmer's Non. Mem. Orme's Life of Owen.
5 *Arminio. Ib. Ib. Ib.*
6 *Amissis.* Inscript. Bunhill Fields. *missis.* Palmer. Orme.
7 *Interiis.* Inscript. B. F.
8 *Theologia.* Palmer. Orme.
9 *Quibos.* Palmer.
10 *Inter.* Inscript. B. F.
11 *Sine. Ib.* Palmer. Orme.

Morbis Creberrimis[12] *Impetiti,*
Durisque Laboribus petissimum[13] *Attriti, Corpores*[14]
Fabricæ, (donec ita Quassata[15]*, Spectabilis) Ruinas,*
Deo ultrà Serviendo inhabiles, Sancta Anima,
Deo ultrà Fruendi Cupida, Deseruit;
Die, a Terrenis Potestatibus[16]*, Plurimis facto Fatali;*
Illi, a Cœlesti Numine, Felici reddito;
Mensis Scilicet Augusti XXIV.° *Anno à Partu Virgineo*[17]
MDCLXXXIII° *Ætat. LXVII.*

TRANSLATION.

JOHN OWEN, D.D.
Born in the county of Oxford;
The son of an eminent divine, but a more eminent divine himself;
Worthy, indeed, to be numbered with the most illustrious of his age:
Furnished, to an extent but seldom attained,
with all the advantages of polite literature and solid learning,
Like a well-ordered train of domestics,
These were led at command,
to the furtherance of his favourite pursuit of Theology,
Polemical, Practical, and (as it is termed) Casuistical.
In each of these branches he so excelled, that it is doubtful which
of them was his more peculiar province.
In the one, with powers more than Herculean,
He crushed the three envenomed monsters
of Arminian, Socinian, and Popish errors.
In the other; having, according to the unerring rule of Scripture,
first experienced in his own breast,
The sacred energy of the Holy Spirit,
He communicated to others the whole economy
of Redeeming Grace.
Constantly also did he cherish, and largely experience in himself,
That blissful communion with his God,
which in his writings he has admirably described.
Whilst a sojourner upon Earth, he all but apprehended
the joys of heaven.
In cases of conscience, on which he was much accustomed and
well qualified to advise,
His resolutions had often the force of oracular truth.
A scribe in every way instructed unto the Kingdom of heaven,

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12 *Creberrimus.* Orme.
13 *Potissimum.* Inscript. B. F. Palmer. Orme.
14 *Corporis. Ib. Ib. Ib.*
15 *Quassatæ. Ib. Ib. Ib.*
16 *Protestatibus.* Orme.
17 *Pastu Virgino.* Inscript. B. F.

In conversation—to many,
In the pulpit—to more,
From the press—to all,
who were pressing forward to the same heavenly city,
He held up the pure lamp of evangelical truth.
At length—not unobserved by others,
nor unadmonished by his own inward feelings,
Still enlightening to the last,
He gradually died away.
For, depressed by constant infirmities,
Emaciated by excruciating diseases,
And, above all, worn down by labours unremitted,
The wreck of a body, until thus shattered,
Fair and comely to behold,
Being disqualified for the further service of the Most High,
Was deserted by a soul, purified, and panting for the full fruition of its God,
On the 24th of August, in the year of human Redemption 1683, and the 67th of his age:—
A day, rendered fatal to many
By the powers of this world,
Blissful to him
In the presence of his God.

β

REVIEW.

1. *The Works of the Right Honourable Sir Chas. Hanbury Williams, K. B. Ambassador to the Courts of Russia, Saxony, &c.* From the originals in the possession of his Grandson the Right Hon. the Earl of Essex: with Notes by Horace Walpole, Earl of Orford. 3 vols. Post 8vo. pp. 280, 279, 222. London, 1822. Jeffery and Son.
2. *Don Juan.* 4to. London, 1819. *No bookseller's name.* Printed by Thomas Davison, Whitefriars. pp. 227.
3. *Don Juan; Canto III. IV. and V.* Foolscap 8vo. pp. 218. London, 1821. *No bookseller's name.* Printed by Thomas Davidson, Whitefriars.
4. *Sardanapalus, a Tragedy. The Two Foscari, a Tragedy. Cain, a Mystery.* By Lord Byron. 8vo. pp. 441. Lond. 1821. Murray.
5. *Uriel; a Poetical Address to the Right Honourable Lord Byron, written on the Continent: with Notes, containing Strictures on the Spirit of Infidelity maintained in his*

Works. An Examination into his Assertion, that "If Cain is blasphemous, Paradise Lost is blasphemous," and several other Poems. 8vo. pp. 138. London, 1822. Hatchard.

6. *Queen Mab.* By Percy Byshe Shelley. 8vo. pp. 182. London, 1821. W. Clarke, 201, Strand.
7. *A Remonstrance, addressed to Mr. John Murray, respecting a recent publication.* 8vo. pp. 20. London, 1822. Rivingtons.

DECIDED, perhaps even enthusiastic, in our attachment to the liberty of the press, we are yet most determined enemies to its licentiousness. When, therefore, about the commencement of our work, prosecution was instituted after prosecution against obscure booksellers and itinerant politicians, for speeches and publications tending to ridicule and bring into disrepute the Bible and the established religion of the country, we joined not with many, from whom we had expected better things, in the clamour raised against those by whom such proceedings were instituted. On the contrary, when the Attorney-General appeared in his proper character as prosecutor on behalf of the public, and not as the mere tool of a political faction, clothing its own petty wrongs in the specious and imposing garb of insulted religion, and outrage to all public decency,—most sincerely did we wish him, most cordially did we rejoice in, his success. When that office devolved upon, or rather when it was assumed by, the Society for the Suppression of Vice, we felt also, in a measure somewhat diminished, perhaps, from causes hereafter to be explained, a warm interest in their proceedings. But when this system of a combination of private individuals for carrying on public prosecutions extended itself, and a mis-be-dubbed Constitutional Association arose, whose real object was to support a particular set of men and measures, by prosecuting all who should give too great license to their tongues or their pens in condemning them, whilst full impunity was allowed to those in like manner offending, for their support,—we were amongst the earliest to take alarm at, the most fearless to expose, an innovation destructive of the very institutions it professed religiously to guard. The race of that society was happily short, as it was inglorious. Defeated again and again by beings too contemptible to have attacked, even with the full ordinary vigour of the law,—too clearly guilty if so attacked to have had a solitary unpaid voice lifted up in their defence,—its agents and itself have descended to an oblivion in which,

as far as we are concerned, their acts and deeds may for ever rest in undisturbed repose. Resembling, as it more nearly did in its life, as in its death, the bat than the phœnix, we fear no untoward resuscitation of its ashes. This, however, by the way, and but as a *requiescat*. Turn we now to the elder society which we have named, and against whose proceedings we have some charges to advance, more, we protest, in sorrow than in anger.

Occupied as the time of the Attorney and Solicitor-General necessarily must be, in a country like this, with the discharge of their strictly official duties, it were idle to expect from them a more vigilant superintendence of the public press than the suppression, by *ex-officio informations*, of publications directly attacking the constitution and religion of the country. Even these have of late years increased with almost unprecedented rapidity, and have become, amongst booksellers and news-venders of no character, or of a notoriously bad one, a regular means of livelihood, and a distinct branch of trade. In the meanwhile, however, a more general spirit of licentiousness, immorality, and irreligion, has pervaded our literature; and books of travels, plays, poems, and memoirs, have alike afforded dangerous, because unsuspected channels for its diffusion. To detect and to expose these, is the unwelcome and the invidious task of the reviewer, who considers the direction of the public taste but a subordinate duty to the guardianship of the public morals; and from that duty, whatever our contemporaries have done, we have never shrunk. Ours is not, however, the power to punish, except by bringing public execration upon heads too bronzed with impudence, hearts too depraved by vice to feel, or care for censure that touches not the person or the purse. Hardened in iniquity, proud of their infidelity, glorying in their shame, the Byrons, the Shelleys, the Morgans—to say nothing of the Hones, the Carliles, the Cobbetts, the Woolers, and the Benbows, of our day—are, we must be free to admit, beyond the reach of our censorship or control; and to the strong arm of the law, we should therefore in a very few words commend many of their productions, had we not respect to those whom they were meant, and are but too well adapted, to contaminate. For their sakes we wade through pages and volumes of obscenity and pollution, revolting alike to our principles as Christians, and our feelings but as men. For the authors of those pages and volumes we are labouring too, in directing to them and to their productions the attention of those who have the power

to punish, superadded to the will, which no courting of a popularity, as ephemeral as it is ill-founded, shall tempt us to disavow. It is for bringing to punishment such open and determined violators of the moralities and decencies of life,—wretches who would convert our schools into brothels, make seducers of our sons, profligates of our daughters, debauchees of all,—that societies may lawfully and advantageously be formed. Their object is not one on which men are divided in sentiment, according as their political opinions may be those of Whig or Tory, of men in or men out of power, or of neither; but it should be a common cause with all who hold that the basis of public prosperity is public virtue; that for a people to be happy, they must be moral and religious. They become in fact companies for mutual insurance against the entrance into the families of every subscriber, and of those with whom, in the intercourse of life, they associate, of principles destructive of their peace, and imbittering and infusing their poison into every domestic enjoyment. On principles of self-preservation, they are clearly justifiable: and they may also be defended on the ground of public economy, for the state is not so rich as to afford from its treasures the sums necessary for prosecuting offenders against public decency and morality, in those numerous instances in which the great body of the people are but indirectly affected. These therefore may well be left in a great measure to the zeal of individuals collecting themselves into a body, for the detection and suppression of the gross indecencies and immoralities, from which they themselves might otherwise be sufferers in their families, and their neighbourhoods, of which they will become more effectual guardians than the most vigilant public officer could ever be. But where such societies proceed upon a broad, and even approximate to a national scale, it is essential to their well-being, and their beneficial operation, that they should have a strong hold upon the popular opinion, or at the least that their proceedings be not repugnant to it; and this can never be the case where they are not strictly impartial. The poor and the obscure, to speak plainly, must not be prosecuted, and the rich and the titled be suffered to go free. In many, very many instances, we know that the Society for the Suppression of Vice has proceeded successfully against the keepers of E O tables in back lanes and alleys of the metropolis, and of little goes at its adjacent fairs; but has it ever ventured to attack the gambling-houses in St. James's-street, where thousands and tens of thousands are won and

lost in a night by swindlers (miscalling themselves gentlemen, and ready to cut your throat or blow out your brains if you question their right to the title,) in regimentals, and honourable and right honourable black-legs, part of the hereditary nobility and legislature of the land, whose ways and means depend on the cutting and shuffling of packed cards, or the throw of loaded dice? Butchers, bakers, green-grocers, and other shopkeepers, have been punished, and properly punished we admit, by its instrumentality, for keeping open shop on a Sunday; but has it, we must ask, kept as narrow a watch upon the proceedings of the houses we have just alluded to on the Sabbath, or even remonstrated against the routs, musical parties, *conversaziones*, and other hubbubs, of the nobility and gentry upon that day of sacred rest? They have again, in numerous instances, brought to condign and well-merited punishment itinerant ballad singers, pedlars, hawkers, printers and print-sellers, scarcely a degree above them in property or respectability, for introducing, by means of songs, snuff-boxes, and prints, the grossest obscenity into our schools, and, through the medium of race-courses, fairs, and boxing matches, (nuisances enough in themselves, without these additional provocatives to licentiousness,) amongst the great mass of our population; but why, in the name of justice, have publications as vicious in their tendency been permitted to pass unnoticed, because they have had a lord or a lordling for their author, and in the shape of asterisks and inuendos have artfully insinuated the poison, which in the other case was so plainly labelled, that no one could be injured by it, without having himself to blame for its effects?—To these queries it will be difficult to return a satisfactory answer. We quarrel not with the proceedings of the Society as far as the steps taken for furthering the very laudable object of its institution are concerned; those things, on the contrary, we say that it should have done, but not have left the others undone. Lest, however, ignorance should be pleaded, (though the outrages upon decency and decorum to which we refer, have not been done in a corner, but are as notorious as that the sun shines at noon-day,) we shall now leave the Society without excuse, by diverting its attention for a while from the blasphemy and ribaldry exposed on the stalls of obscure booksellers in the purlieus of Fleet-street, the Strand, and the little nooks of the Mews, to the more destructive, because more palatable, moral poison, placed on the ample shelves,—exposed in the gothic-fronted windows for sale;—on massy

and well-furnished tables for perusal—by ladies and by gentlemen frequenting the splendid saloons, and well carpeted reading rooms of Bond-street, Pall-Mall, and Albermarle-street, within a stone's throw even of the accustomed haunts of their vigilant, active, and successful agents. From the low and ragged miscreants, sinning but too often for the want of bread; from little Waddington the bill-sticker; the whole generation of the Carliles; tinkers, tailors, apprentices, errand-boys, and even men without a name; retailing sedition in sixpenny pamphlets, and blasphemy by the pennyworth, we trust that the Society will not be displeased that we point them to higher game—the once unique, but now fashionable imprint of "London, John Murray, Albermarle-street;" "Edward Jeffrey and Son, Pall-Mall;" and the hot-pressed and large-margined quartos, and neat dapper-like duodecimos, which, in deference we presume to the aristocratical prejudices of their noble author, cut all avowed acquaintance with the bookseller and his shop, and but to avoid the heavy penalties of a very wholesome, though plebeian act of parliament, simply inform us upon their title-pages, that they were "Printed by Thomas Davison, White-Friars." The scoffings of Paine, the rantings of Wooler, the brutal vulgarisms of Cobbett; Black Dwarfs, John Bulls, Beacons, Sentinels; obscure, obscene, and anonymous libellers; in short, of every thing that is great and good, of whatever sort, size, or description they may be, ought indeed, in common courtesy, to give place to attacks upon religion and morality—to outrages of all decency and decorum—to provocatives to lasciviousness, ushered into the world at least under the ostensible sanction of the honourables and right honourables of the land—peers of parliament, hereditary guardians of the laws, religion, liberties, and morals of the people; such as are, the Earl of Essex, Lord Byron, and Lord Holland.

The names of the first and the last of these three noblemen are here introduced with the greatest regret and unfeigned reluctance, (for hitherto we have had no reason to think otherwise than highly of their characters, at least, in public life,) and but in the impartial discharge of an unwelcome, yet imperative duty;—not as the authors of any objectionable publications; but, if any faith is to be given to the declarations in the title-page and preface of the first article in this review,—and fain would we persuade ourselves there cannot be,—as the means of introducing to the public some of the most licentious productions by which its taste and its decorum

have been insulted and violated, since the profligate days of the second Charles, and of the lascivious muse of the impious and abandoned Earl of Rochester, a brand snatched, we would fain hope, from the everlasting burning at the last moment of the eleventh hour, though not until he had scattered, far and wide, sparks of unhallowed and consuming fire, whose mischievous effects, repentance, even more deep and unequivocal than was his, never can efface.

In order to ascertain to whom the blame of a publication to which we have in these strong terms given its true character, attaches, we request the attention of our readers to the title-pages of the volumes, similar in all respects—save the necessary change of the number, to that which we have accurately transcribed at the head of this article, *verbatim*, from the first. Those title-pages, necessarily and obviously import, that the whole of the works of which the three volumes consist, have been published from originals, in the possession of the Earl of Essex, with notes by Horace Walpole, Earl of Orford. That they were so published by Messrs. Edward Jeffrey and Son, of Pall Mall, after being printed by Mr. T. C. Hansard, of Peterborough Court, Fleet-street, is evident from those title-pages, and the imprint duly placed, according to the last new fashion—for there is a fashion in printing title-pages, as in every thing else—at the back of them. These tradesmen therefore, in obedience, in the one instance to the law of the land, protected from violation by very heavy penalties, and following in the other an established practice of the trade, never departed from, but for purposes too base to be acknowledged, have openly avowed themselves answerable for whatever libellous, irreligious, obscene, or improper matter that work may contain, by which they have made, or expect, in the way of trade and business, to make, a gain. They cannot plead ignorance of their contents; nor will they, we should imagine, be much surprised if an *ex officio* information of the Attorney General, or a prosecution at the instance of the Society for the Suppression of Vice,—to either of which salutary courses of legal discipline we indifferently commend them, and more especially the publishers,—should effectually teach them to avoid for the future a mode of adding to their ample fortunes so discreditable, in the last degree, to men occupying in society the ostensibly respectable station which they fill. We, however, must go forward from the calculations, the liabilities, and the punishment of

the tradesmen, to the conduct, and the moral, if not the legal responsibility, of the noblemen whose names are unhappily associated with this disgraceful speculation. We have already mentioned two, but the second page of the book introduces us to a third, whose association with it, we even more deeply regret, than that of the head of the house of Capel, to whose ancestors the cause of liberty owes much, or of the nephew of Charles James Fox, to whose individual exertions, combined with those of the present possessor of the family title, it is perhaps indebted more;—and as we name Lord John Russell, not only the descendant, but the biographer of the most cherished martyr at her shrine, we are assured that our readers will participate in our concern. As his name does not, however, occur but in a dedication of the work to him by the elder of the publishers, Edward Jeffrey, "in grateful remembrance of numerous favours received from his noble family," we shall reserve our observations upon his lordship, until we have given judgment upon the weightier charges to which his two noble friends have exposed themselves.

A preface from the Editor (and on who and what he may be, a word or two by and bye,) introduces the volumes as the production of a man so well known, as to render "a preface, in the usual style of prefaces," not only "unnecessary" but "even impertinent." Eulogiums upon "the simplicity of his character, and the character of his writings," the "sparkling sources of his own lively mind," the "lively acuteness of his talents, the elegancy of his manners, and an incessant gaiety of heart," most advantageously exhibited in a social privacy into which only wit and good humour were admitted," introduce or intersperse a short memoir of an author, to whom, on the shewing of his enraptured Editor, no faults were imputable but a few "flights of poetical intemperance—which flowed from his pen, in a stream apparently of careless gaiety," not only "to the censure of public men and measures, but frequently to attack with equal severity the faults and foibles of domestic conduct." There is indeed, an account of his having been "entrapped at Hamburgh" by a wretched female, who prevailed upon him to give her a security for two thousand pounds and a promise of marriage, his lady being still living; but as we are assured that he was then "clearly in a state of insanity," we shall make no comment on the transaction, but that we hope he was so; and should have been happy to have been furnished with

the same excuse for some of the productions of his muse, for whose agreeable and harmless character his editor has made himself responsible.

But in that responsibility others must full deeply share, if there be any truth in the following very clear and intelligible passages, in the commencement and close of that Editor's preface.

"Something is due to the memory of this accomplished person, and much indeed, from the Editor of the following sheets, to the eminent persons through whose generosity he is enabled to lay them before the public. It is in this place only, that those duties can be properly discharged." [Vol. I. vi.]

"It is through the favour of the noble heir of the former of these marriages," (*i. e.* that of Francis, the elder of the two co-heiresses of Sir Charles to William Anne Holles Capel, fourth Earl of Essex of his family,) "the present Earl of Essex, and of the Right Hon. Henry Vassall, Lord Holland, that the Editor is now enabled to lay these sheets before the public. A great mass of the original papers of Sir Charles Hanbury Williams fell, by inheritance, into the possession of the noble Earl, who, with that liberality which attends on every act of his life, has permitted the Editor to select from them the poetical pieces which appear in these Volumes. From the numerous literary relics remaining in the hands of Lord Holland, of the entire friendship and confidence which subsisted between Sir Charles and the Right Hon. Henry Fox, his Lordship has been pleased to allow him to enrich his book with the curious historical epistles on the state of Poland, and many other original letters; and to add also a multiplicity of Notes, from the pen, of all others the most capable of illustrating the localities of Sir Charles Hanbury Williams—the pen of Horace Walpole. To those noble persons the Editor presumes thus to offer his most humble and grateful acknowledgments for this addition to the innumerable favours and benefits with which their Lordships have been pleased to honour him." [Ib. xix. xx.]

What estimation their Lordships ought to put upon this grateful acknowledgment, they will perhaps be better able to determine—our readers at the least may pretty accurately determine for them, when we have adjusted their respective shares in a co-partnership, which, whatever may have been the light in which they originally viewed it, they would now, we doubt, not give any thing to dissolve.

And first for my Lord of Essex. Either the Editor of this work has told the grossest falsehoods of his Lordship, for which it were scarcely possible to make reparation, or he is answerable to the public for whatever indelicacy, im-

piety, licentiousness, or pollution, any and every line of its poetry contains. "*The* poetical pieces which appear in these volumes," are the plain, clear, intelligible words of the preface;—and if that preface lies, we must leave his Lordship to settle with its author for its exaggerations and inaccuracies, simply adding, that for his own sake, the sake of his family, and of the peerage to which we have been accustomed to consider him an ornament, the larger the deduction that can be made, the better shall we be pleased, though at present we are not warranted in admitting any. From a book, bearing on the title-page the *imprimatur* of his Lordship—a nobleman of high rank—of established public character—the most honourable connections—himself a married man, though not the father of a family—who could have expected any thing but what the correctest taste, the most scrupulous modesty—delicacy as refined as it can be in a female breast, where neither prudery, affectation, nor fastidiousness have found an entrance to deform its native loveliness—might with the most unhesitating confidence have perused? Any thing of a contrary nature would hardly indeed have been expected, in the miscellaneous works of a courtier of the reign of George the Second, the representative of that sovereign at some of the principal courts of Europe, and the intimate friend of the greatest statesmen of his day. Elegantly printed, therefore, as they are for cabinet volumes; adorned with portraits of grave politicians; and illustrated by the notes of a nobleman celebrated for his knowledge, or pretended knowledge, of the intrigues of factions, and for recording the party tittle-tattle of his day, they would naturally find their way to the toilettes and boudoirs of ladies—or be carelessly thrown upon the table of the breakfast or the drawing-room, as an entertaining collection of those *vers de societé*, with which the fashionable lounger, or the languid beauty, might, without danger or fatigue, kill time, or dissipate *ennui*. Books like these are not likely to be perused regularly;—it may therefore happen, that a modest and innocent, though perhaps a lively and a fashionable girl, might unsuspectingly open at once upon a production, the gross vulgarity of whose licentiousness and obscenity would disgust even the courtezan, whom vice had not yet sunk so low as to efface every vestige of delicacy so natural an element of the character of her sex. But that we may do no injustice to the work, or, as its author has long since appeared at another and more solemn bar than ours, to its Editor and his noble

colleagues, we will follow the direction of the old proverb, "commencez par le commencement." The poems then, consist of a collection of satirical effusions, levelled against the opponents of the Walpole administration, and especially against Pulteney, Earl of Bath, their noble and successful leader. These things, however unexceptionably they might have been executed in point of morality and decency, would not, we confess, have been to our taste, as we cannot discover the advantage or propriety of raking up from oblivion the invectives and the scurrility poured forth as election squibs, or in the heats of party, against such men as the celebrated statesman whom we have just named, the Duke of Argyll, or the illustrious Chatham. They had their day, and like the fire-work, from which they take their very appropriate name, should be suffered to expire with the harmless pop that exploded them. "A Grub upon Bub," in which we are told

> ——— the king would not dub
> "So low-born a scrub,"

is not a character of Lord Melcombe, by which—busy meddling coxcomb as he was, with more in him of the sycophant than the statesman—posterity can be informed or edified; yet these lampoons are full of such low, general, and unmeaning abuse of greater and much better men. Nor is that abuse confined to them; but for no other reason than because they were the sisters, daughters, relations, or friends, of the political opponents of Sir Robert Walpole, ladies of high rank:—wives, mothers of families, and even unmarried women just entering into life, are represented, often in the plainest, most vulgar, and disgusting terms, as demireps or wantons, where, in many cases there was not, we will undertake to say, any foundation for the charge, and if there was, the cool-blooded satirist, who for such a purpose could make it public, deserved to have his head broken, or at least to receive a good horse-whipping for his pains. What they deserve, who without even the poor excuse of political hostility, collision of interest, or personal antipathy,—fifty years after these ladies have ceased to be,—can, for mere purposes of gain, rake up every idle or scandalous story of their lives, that can "draw their frailties from their dread abode," we leave to the sons and grandsons of the peeresses and persons of rank, thus wantonly ridiculed or traduced, to determine. The law of England has wisely provided a remedy for slanderers of the deceased, seldom indeed resorted to, yet not

so seldom as to have become a dead letter in the proceedings of our courts.

We pass on, however, to weightier matters; for these taken by themselves would not have procured for the work before us a place in our *Index expurgatorius*, in which, from the necessary selectness of our plan, none but flagrant offenders can be held up to the contempt and execration they deserve. These it is impossible to pour out too copiously upon the volumes now under consideration, for in the second will be found, under the harmless title of "An Ode to Lord Lincoln," a piece of as low disgusting obscenity as was ever framed—more so than has been printed and sold in the face of day, in a country priding itself, as does England, upon the morality of its laws, and the decorum of its manners, for a century at least. The man who wrote it, though a branch of an ancient and respectable family—though decorated with the star and ribbon of an honourable order of knighthood—though he was one of the counsellors of his sovereign, and his representative in imperial courts,—though he might be an eminent statesman, an acute diplomatist, be admired for his wit, and held up as a model for his courtesy,—could not, in the only legitimate meaning of that misapplied term, be a gentleman:—whilst they who have deliberately and advisedly given to it renewed publicity, if publicity it ever had before, in a shape well calculated to procure its introduction into family circles, and its perusal by modest and unsuspecting females,—whatever may be their rank or public character,—after they had been pelted for an hour or two in the pillory, or undergone a severe flagellation at the cart's tail, would yet have a part of their merited punishment in reserve. These terms are strong, we are aware, but they are just and richly merited; nor should we be disposed to soften them down very much, were we to characterize "Tarwater, a ballad: ascribed to the Right Honourable Philip Earl of Chesterfield:" a worthy patron of so gross a production; some passages in "Short Verses in imitation of long verses: in an Epistle to William Pitt, Esq." a man libellously connected with such ribaldry; and an Epigram on Lord Anson and his Lady. The whole of the volumes are also plentifully interlarded with such profane imitations of, or allusions to, the scriptures, as

> "Poole, as you know, my washpot is,
> "O'er Wells I cast my shoe." [Vol. ii. p. 21.]

Nor is it possible to turn over a dozen pages without meeting

with oaths, blasphemous ejaculations, indecent and indelicate expressions, so coarse, impious, and disgusting, as not only long since to have been banished from the conversation of gentlemen, and still more habitually kept from shocking female eyes and ears, but, even in the lower walks of life, to have been confined to Billingsgate, Wapping, and the purlieus of St. Giles's, ashamed as any decentish company of draymen or chimney-sweepers would now be of using them over their gin or their porter pots. Yet for all that, as far as the poetical part of the volumes is concerned, and this is the principal one, the title-pages of Edward Jeffrey and Son make the Earl of Essex responsible at the bar of the public. We, however, cannot,—will not, believe so gross an imputation upon the character of an English nobleman; but merely point his lordship's attention to the pieces we have selected, that he may boldly, directly, and unequivocally, contradict the libellous assertion—that he communicated them to the bookseller, in order to their being published. We would fain persuade ourselves, indeed, that the Editor has raked these pieces up from some obsolete private-press or manuscript collection of *pudicitiæ*, and engrafted them on a complete collection of the works of their licentious author, to which his noble grandson has only contributed, from the family papers, those pieces which are unobjectionable; (of which there certainly are several,) or objectionable, on principles of strict morality, in a comparatively trifling measure; and of such there are many more. This surely must have been the case; and if it be, what language of vituperation can be too strong for the conduct, which has given to the whole the sanction of his lordship's name?—what measures too prompt, or decisive, can that injured nobleman adopt, to counteract the mischief which he has been villanously made the unconscious instrument of effecting? He owes it to himself, he owes it to his family, his rank, his friends, and to his country, distinctly and immediately to state what share in this transaction a misplaced confidence has induced him to take. He may,—if he had any thing to do with the objectionable parts of the work,—we hope he has, incautiously entrusted to the publisher manuscripts of his ancestor, of the contents of which he was not fully aware; but now, that he must be so to his confusion, he is bound to insist on their suppression, and this we trust he will do without delay, though many copies we fear have passed beyond his power of recalling them.

Turn we now to the Right Honourable Richard Vassal

Fox, Lord Holland, happily for himself, less prominently connected with this work, by having the grateful acknowledgments of its Editor confined to the preface, instead of being emblazoned on its title-page. On the shewing of Mr. Jeffreys, or his Editor, if they be not one and the same person, his lordship stands accountable to the public for the notes of Horace Walpole, Earl of Orford, with which this edition of the works of his father's active partisan is embellished. How they came into his possession, we know not, but it is evident that they must have been annexed to a pretty complete collection of Sir Charles Hanbury Williams's poetical productions, as there is scarce one which has not the benefit, if benefit it can be called, of the tittle-tattle illuminations of this political Lord Fanny and old-womanish literary gossip. Unhappily too for Lord Holland, these notes are appended to the very worst and most disgraceful pieces in the volumes; for though the ode upon Tar-water is free from them, and does not need them, that still more vulgar and licentious one, addressed to the Earl of Lincoln, lest it should lose any part of its effect, has a short but sufficiently piquant commentary, by Lord Orford, blackening the reputation of a lady of high rank, and distinguished talents, not even distantly alluded to in the text. The other pieces referred to have received the finishing stroke of his lordship's pen, in the shape of notes, full of personalities and scandal, whilst some very indecent and vulgar addresses to Mrs. Woffington, with whom Sir Charles, though a married man, carried on an intrigue, little to the credit of either party, have, to use the phrase of the Editor of this precious compilation, "their localities illustrated" by the same right honourable tattler. For Lord Holland's sake,—for as to the character or memory of Lord Orford, of Strawberry-hill notoriety, we care not a straw, as nothing could give us a more contemptible opinion of him than we have long entertained,—we rejoice that this is not the case with some blasphemous poetical parodies on the scriptures and the liturgy, inserted in the third volume, and which, if we mistake not, were of the number of those but too successfully quoted by Hone, when (through the gross and culpable neglect of the then law-officers of the crown, in mis-stating, on the face of the indictment, the obvious tendency and intent of his libels,) he was acquitted by the verdict of three juries, for doing that which had often been done with impunity by party writers of higher rank and name. Seldom, if ever, did we witness such an awful and disgusting instance of profane

wit, or rather attempted wit, as is to be found in the parody here referred to, on the *Te Deum Laudamus*, especially in the last verse, moulded on the *Gloria Patri*, in which it is difficult to say whether impiety or obscenity preponderates. For this honour, we observe again, that neither Lord Essex nor Lord Holland are accountable, and we rejoice that they are not. Happy would it be for the latter noble lord, were he equally free from blame on account of those wanton and unfeeling attacks upon the reputation of the dead, and upon female reputation especially, to which we have already alluded, constituting, as they do, the greater part of Lord Orford's annotations, and certainly giving them whatever of mischievous interest they possess. We have there, very plainly, intelligibly, and often not very decently described, for the edification, we presume, of the rising generation, especially of daughters, the intrigues of the gay and fashionable world fifty or a hundred years ago, from those of the mistresses of monarchs and princes, the seraglio of a right reverend archbishop, and the infidelities of peeresses, to the amours of actresses, and even courtesans by profession—and all this upon the mere *ipse dixit* of a wholesale dealer in scandal, convicted as a liar, in retailing every slander he could heap together of his cotemporaries, his neighbours, and his friends, with a delight in mischief more characterestic of a jackal or a monkey than a man. Yet for all this Lord Holland is answerable, or the grateful Editor of these works of the chosen friend of his grandfather *lies*, (we neither feel a disposition nor see an occasion to be nice upon the matter,) as his incomparable illustrator of localities has often done before him, and continues to do in his writings, long after his pen and tongue have been silenced in the grave. Lord Holland is, however, a man of sense, and we may safely leave it to himself to determine, whether this accountability does not assume a still deeper dye, as the man who furnishes notes for the illustration of impious, obscene, and otherwise objectionable productions, knowing they were to be published, (though with respect to the pieces we have referred to, we cannot believe that his lordship did know it, and hope ere long to be assured that he did not,) is responsible for all the mischief done by those productions themselves, as fully as if with the notes he had furnished the text also. To the "Curious Historical Epistles on the State of Poland," avowedly contributed by his Lordship, we have nothing to object, but that they are more curious than useful. This, however, is a matter of taste, and not of morals,

but some of the other epistles in the volumes involve both questions, as is especially the case with a letter from Dresden to a private friend, "less enlivened by anecdote," says his editor, "as well as less disfigured by indecencies, than many of his compositions from Germany." If this character of it be true, we rejoice that none of those compositions have met our eye, and we hope they never will, this specimen being more than enough for any one, who thinks that tales of incest, and reports of ribaldry from female lips, are quite scandalous and indelicate enough. Whether his friend was the first Fox, Lord Ilchester, we know not, but should be happy to find our suspicions, that it was without foundation, and still more gratified to learn, that this was not one of the letters furnished by its head, from the papers of that noble house. Without such an addition to the front of his offending, Lord Holland will, we are satisfied, perceive that he has quite enough to answer for, and we flatter ourselves that he will lose no time in taking the measures we have already recommended to his friend Lord Essex, for doing what little can be done in reparation of their wrong.

To the third man of noble blood connected with this transaction, we revert, with deep regret that the name of Russel, the noblest of the whole, should have been in any measure connected with such polluted things—though we rejoice to say, that his connection with them appears to have been involuntary, and therefore can attach no blame to him, if he takes prompt and effectual measures to rid himself of the association, which either warranted or emboldened the inferior party in it, to dedicate to his Lordship "in grateful remembrance of numerous favours received from his noble family," these highly objectionable productions. We have authority however to state, that Lord John Russel never saw these works, or knew of their being dedicated to him, until after they appeared in print; and that the moment some of the public papers pointed out their immoral tendency, he desired Mr. Edward Jeffrey, whose name is openly and unblushingly subscribed to the dedication, to cancel it in every copy remaining in his hands, though we fear that this direction has not been complied with. A communication somewhat to this purpose was, we believe, also made by the secretary to his noble father, to the Editor of that loyally libellous paper, John Bull, the first to point out the scurrility and obscenity of these volumes, for no other reason, we are persuaded, than because they emanated from Whigs: but, as might be expected from such a quarter, it was treated with

ridicule and contempt. Now, far be it from us, either to wish Lord John Russel to disgrace himself, by becoming, even in the way of refutation of the grossest calumnies, a correspondent of that most profligate of the public journals, or to diminish the respect in which Mr. Wiffen (the gentleman alluded to, and in whose case a long and intimate knowledge of his private worth, enhances our esteem for his talents,) should deservedly be held—but we cannot help hinting, that other papers are open to his Lordship, and that in their pages there ought immediately to appear a distinct and unequivocal denial of any knowledge, on his part, of this transaction, and as decided a reprobation of the unwarrantable liberty taken with his name, and of the work to which it has surreptitiously been prefixed—and this should be signed, not by his father's secretary, but by himself. How far his Lordship or his noble family may think proper hereafter to bestow their favours upon a licentious bookseller,who has so shamefully abused them, it is not, of course, our province to determine; but, in such a case, we should not hesitate a moment in our course. On this point, we would recommend to his Lordship's imitation the spirited and dignified conduct of the late Lord Cornwallis, who, on finding that the lying and sycophantic History of the Irish Rebellion, written by Sir Christopher Musgrave, and dedicated by permission to his Excellency, was any thing but what it professed to be,—a true and impartial account of the transactions it recorded,—peremptorily insisted on the dedication leaves in every copy being instantly cancelled, and took effectual means to circulate far and wide, through the medium of the public prints, an official communication, condemning, in the strongest and most unequivocal terms that the language could afford, an abuse of his confidence and his kindness, which gave the sanction of his name to the misrepresentations of a party spirit, as bigoted in religion, as it was violent in politics. That which a Lord Lieutenant of Ireland, so exalted in character and rank as was this gallant warrior and illustrious statesman, thought himself called upon to do, in vindication of his honour, can be no degradation to a younger son of the Duke Bedford, an embryo statesman, it may be, but one, politically speaking, but in his teens. We regret most deeply that he has not alreadly done it, and want language to express our surprise, at the work being still publicly advertised as dedicated to his Lordship; so at least we saw it in the Courier, of as late a date as the 26th of August. If Lord John Russel knows what is due to him-

self,—if he sets any value upon moral character, the man who has dared thus to trifle with him will speedily be made to suffer for his unprincipled temerity. We give him fair warning, and if he takes not effectual steps in a business so easily to be accomplished, we shall hold him equally accountable with his noble and right honourable friends, for the impiety and obscenity from which he does not effectually withdraw the sanction of his name.

The Editor is the last person whom we arraign at the public bar, leaving it to the elder Mr. Jeffrey, after we have described him, to say how nearly he may be connected with the publishers, especially with the one who signs the dedication to the collection. He is then, for we know him to be such, a man growing old in vice, and hoary in impurity. To his depraved and vitiated taste, ribaldry has long been the test of wit; and the grosser an idea, the more obscene an expression, the more has he chuckled over it with delight, and gloated upon it with that libidinous grin, appropriate only to the monstrosities of a poetic imagination in older time, who, half man and half beast, possessed but the worst properties of either race. But not satisfied with wallowing in filth himself, he has long privately done all that in him lies to deprave the taste and corrupt the morals of those with whom he has, by any chance, been brought in contact; and amongst "the innumerable favours and benefits" which he boasts of having received from some of the nobles of the land, this we will undertake to say has neither been the least profitable, nor the least gratifying, that he has supplied them with many a hoarded treasure, whose price is regulated rather by its obscenity than its wit. One such book, at the least, we distinctly charge him with having put into the hands of a youth, but raw from school, where he had been trained up in principles of religion and morality more than ordinarily strict, and with having set him to read its obscenest, impurest, and most objectionable tales to a large party, principally composed of females. Happily for the defeating of so base a purpose, the unsuspicious instrument of an appetite degrading even to a brute, had no less intelligence than purity of mind—and ascertaining, ere he had read many leaves of the tale, recommended to the company as the wittiest they had ever heard, that it was full of double entendres, and grossly indecent jokes, by judicious alterations and omissions as he went on, he managed at once to render it so harmless and devoid of interest, as readily to be excused in laying it aside, to the no small mortification of the miser-

able and contemptible sensualist, who dared not to complain of his defeat. What punishment the man—if man he is to be called—deserves, who is not only capable of such conduct in private life, but of sending forth into the world a collection of libidinous productions, well adapted to contaminate and deprave the minds of unsuspecting youth, especially of the female sex, whilst unsuspicious of the poison they contain, we would leave to the decision of his own conscience, could he, after such conduct, have any conscience left, to which a friend of virtue, decency, and all the moralities of life, could venture his appeal. We can assure him, however, for his consolation, that we have recently witnessed the prosecution and conviction of more than one individual, charged with selling obscene publications, modest and unobjectionable in comparison with these. They were justly consigned to a prison for their violation of the laws of their country, though they could plead poverty in extenuation of their crime; an excuse which, we are satisfied, the Editor of the works of Sir C. H. Williams has not to offer; and if he had, it could not save him from a gaol. He can pay a fine, and if he could not, his publishers must pay it for him; and we hope that the next term will not pass over without an *ex officio* information having been filed by the Attorney General, at least against the latter, for they are known, and seem to triumph in their shame; the result of which will not, we safely may predict, be over agreeable either to their persons or their purses. Should not this course be pursued, the officers of the Society for the Suppression of Vice will indeed be asleep upon their posts—and they will be justly chargeable with sparing the rich and punishing the poor, if they do not institute proceedings against as gross delinquents as they will ever have brought to the bar of public justice. My Lords of Essex and of Holland—Lord John Russel also, if we mistake not, and certainly the head of his illustrious house,—have been forward in their subscriptions to support the liberty of the press, when most people thought nothing but its licentiousness was in danger; they have now a noble opportunity afforded them, of vindicating their characters from every suspicion of being friends to the latter, by contributing, at least with equal zeal and liberality, towards any attempt that may be made to bring to punishment those who have so grossly abused that freedom of sentiment, for which we are as decided advocates as any one can be. We merely throw out the hint; and in the event of Messrs. Jeffrey and Son being

prosecuted by the Society for Suppression of Vice, for publishing a work, in which such an extraordinary use has been made of the names of some of their Lordships, doubt not but that we shall see donations to its funds very much in the style of their subscriptions in support of Hone and Carlile, save that they will be larger in amount, *e. g.* "His Grace the Duke of Bedford, £100;" Rt. Hon. the Earl of Essex, £100; Rt. Hon. Lord Holland, £100; Lord John Russel, £50." and we should not be surprised, if, indignant at the use which has been made of her husband's name, as a pander of obscenity and lasciviousness, Lady Holland were to add her £50 for the suppression of a publication that disgraces it. Perhaps, however, their Lordships may prefer the more private, but not less efficacious, mode of instituting proceedings on their own account, as the best reparation they can make, for the outrage upon public decency, which they have been made the instruments—we would fain hope the unconscious instruments—of committing. If they should, most heartily do we bid them good speed in so good a work; whilst those who have done their honourable names such grievous wrong, with full as much sincerity, we would commend to a fine, that shall more than absorb their filthy gains,—and leisure to repent of having made them, in a gaol.

With these expressions of our good will, not to the Editor and publishers of these most objectionable volumes, but to the public whom they have insulted, we turn us from Sir C. H. Williams and his works, to a delinquent of noble rank, like those unhappily associated with their re-publication. To Lord Byron we have already paid our respects with more sincerity than courtesy, and in a former number noticed the first canto of his Don Juan, a poem as licentious as any which had appeared for many, very many years, until the Queen Mab of his friend Shelley, and the works of the representative of a British king at foreign courts, deprived it of that unenviable distinction, still leaving it, however, in some respects not far behind. This we have shewn in our notice of the first canto; and the second, which appeared with it, is at the least as bad. Proofs of this assertion, the very nature of the poem, and our grounds for condemning it, will not permit us to extract, save here and there one, to justify our censure, without suffering that justification to become a channel for diffusing the poison, of whose deleterious qualities we are anxious so to warn our readers, as that "touch not—taste not—handle not," may be their

language respecting it, through the circles in which they move.

Of his habitual ridicule of the value of life, and the fear of death—his jumbling in one undistinguished mass all that can give distinction to character, beauty to virtue, deformity to vice here, misery or happiness hereafter, the following flippant stanza is a specimen:

"Well—well, the world must turn upon its axis,
And all mankind turn with it, heads or tails,
And live and die, make love and pay our taxes,
And as the veering wind shifts, shift our sails;
The king commands us, and the doctor quacks us,
The priest instructs, and so our life exhales,
A little breath, love, wine, ambition, fame,
Fighting, devotion, dust,—perhaps a name."

[Don Juan, Canto II. Stanza IV.]

Every thing sacred to the pious heart—the volume of inspiration—the prayer of the righteous—the hope of the mourner—the labours of christian benevolence—all that even men of the world respect, though they love them not, is, in the hands of his licentious muse, but an object of ridicule—a facetious illustration of morality the most lax—a rounding of a period—the adorning of his tale by puns upon scripture, and jests, pointless but for their profanity. A few brief specimens shall prove the truth of this remark.

"————————All sunny land
Of love! when I forget you, may I fail
To——say my prayers—but never was there plann'd
A dress through which the eyes give such a volley,
Excepting the Venetian Fazzioli."

[Ib. Canto II. Stanza VII.]

"In the mean time, to pass her hours away,
Brave Inez now set up a Sunday school
For naughty children, who would rather play
(Like truant rogues) the devil, or the fool;
Infants of three years old were taught that day,
Dunces were whipt, or set upon a stool."

[Ib. Stanza X.]

"So Juan wept, as wept the captive Jews
By Babel's waters, still remembering Sion:
I'd weep, but mine is not a weeping muse,
And such light griefs are not a thing to die on;

Young men should travel, if but to amuse
  Themselves; and the next time their servants tie on
Behind their carriages their new portmanteau,
Perhaps it may be lined with this my canto."
[Ib. Stanza XVI.]

"There's nought, no doubt, so much the spirit calms
As rum and true religion;" [Ib. Stanza XXXIV.]

"Their throats were ovens, their swoln tongues were black,
  As the rich man's in hell, who vainly scream'd
To beg the beggar, who could not rain back
  A drop of dew, when every drop had seem'd
To taste of heaven—If this be true, indeed,
Some Christians have a comfortable creed."
[Ib. Stanza LXXXVI.]

We could multiply these poofs almost *ad infinitum*, but forbear, and give one only of that mischievous levity with which every finer and kindlier emotion of the heart is tacitly and insidiously neutralized, and destroyed by its constant and systematic association with the ridiculous and the absurd. The instance we select is from a passage which does not combine with this improper junction, as is too generally the case, studied, but apparently incidental and unintentional sneers at morality, though it has a tinge of the profanity and vulgarity with which the whole poem is strongly and purposely impregnated.

"Sooner shall heaven kiss earth—(here he fell sicker)
  "Oh, Julia! what is every other woe?—
"(For God's sake let me have a glass of liquor—
  "Pedro! Battista! help me down below.)
"Julia, my love!—(you rascal, Pedro, quicker)—
  "Oh Julia!—(this curst vessel pitches so)—
"Beloved Julia, hear me still beseeching!"
(Here he grew inarticulate with retching.)

He felt that chilling heaviness of heart,
  Or rather stomach, which, alas! attends,
Beyond the best apothecary's art,
  The loss of love, the treachery of friends,
Or death of those we dote on, when a part
  Of us dies with them as each fond hope ends:
No doubt he would have been much more pathetic,
But the sea acted as a strong emetic."
[Ib. Stanza XX. XXI.]

We should be inclined to remark on the four last lines of this quotation, that the whole circle of poetry does not contain

a more striking contrast of beauty and deformity—exquisite feeling and the most disgusting want of it,—but that it is succeeded by a description of a shipwreck, wherein this forced and revolting union is carried to a height, of which we should have thought every being to whom depravity had left any, the weakest of the common features of humanity, must have been incapable: and, harsh as the sentence may appear, we will add, that we think so still. The being, (indeed, we cannot bring ourselves to call him man,) who, to indulge a misanthropic disposition, at war with every thing that is excellent and interesting in his race, or to shew by melancholy example how powers and gifts all but angelic may be perverted to purposes from which dæmons might have shrunk, has in him nothing that commends itself to our sympathy or consideration, and every thing that can arouse our indignation and execration. Such an one must he surely be, who, after giving the sublimest and most touching picture of a shipwreck that we recollect to have met with, can in the same breath in which he describes two hundred of his fellow-creatures as ingulfed in the yawning deep, cut his jokes upon "pecks of purgatorial coals," men launched in a moment into the presence of their God, drunk with "aqua vitæ," or rising to the judgment-seat, from "a wine-and-watery grave." The latter contrasts appear not indeed on the pages of an infidel poet, who believes in nothing after death; but they will naturally associate themselves in every well-regulated mind, with the unprecedented levity with which here and elsewhere his lordship describes that change that must pass upon all,—after which succeeds the judgment. He then, in spite of the real or affected hardihood of his present impiety, may repent—aye, bitterly repent, when it shall be too late, the brutal inhumanity that could jest upon his fellow-beings drifting to their watery grave "with nothing but the sky for a great coat," or placing, for the sake of exciting a smile, (if at such an association any one can smile,) the sinking of a boatful of them, to rise no more in this world, on a level with the loss of "biscuit-casks and butter." But this is not the worst, for scenes and descriptions more revolting to humanity, and to every kindlier feeling of our nature, follow in rapid succession. A horrible cannibal feast upon the tutor of Juan, described in many parts with more than the unearthly vigour and terrific grandeur of a Dante, and in a beautiful episode or two touched with a genuine pathos never exceeded by any poet of any age, is enlivened and harlequinaded by ludicrous double

rhymes—sneers at Noah's ark and the Christian creed—comparisons of the rainbow to a kaleidscope, or black eyes got in a boxing match—and allusions so grossly indecent, that none but minds the most debased could conceive them, or any but the foulest mouths amongst the lowest ribalds could give them utterance.

Of all the crew, Juan is the sole survivor; and, cast upon one of the islands of the Grecian Archipelago, he is cherished with all the kindness so natural to woman's heart, by a lovely girl of seventeen, only daughter of the piratical chieftain of the place. Guileless as she was fair, unsuspicious as her heart was kind, "all which pure ignorance allows," she is represented as bending

> ———"like to an angel o'er the dying
> Who die in righteousness,"

over the youthful stranger, cast apparently but as a lifeless corpse upon her father's coast, whom she brings back to life, but, like the viper stinging the bosom that warmed it into re-animation, to mar her happiness for ever, by seducing her from the paths of innocence and peace. This return might be expected from such a hero, in the hands of such a poet, who has merely given this direction to a tale, whose incidents are the creatures of his will, to afford him room for descriptions too glowing to be modest, and for lessons of morality, of which a single specimen may suffice.

> "Let us have wine and woman, mirth and laughter,
> Sermons and soda-water the day after.
>
> Man, being reasonable, must get drunk;
> The best of life is but intoxication:
> Glory, the grape, love, gold, in these are sunk
> The hopes of all men, and of every nation;"
>
> [Don Juan, Canto II. CLXXVIII.—CLXXIX.]

The principles inculcated throughout the poem, with respect to woman, it were needless to add, are equally lax with those here transcribed, as the noble poet's sentiments on wine.

In this respect indeed, the three last cantos, published two years after the first, exhibit any thing rather than an improvement, though, as far as grossness and indecency are concerned, his lordship seems to have profited a little, and but a little, by the general indignation with which the first portion of his licentious production was received by the sober and moral part of the public. We should have had

some hopes of him, had he taken a hint from the disrelish for his new *Saturnalia,* so generally expressed, to discontinue them. With all his poetic misanthropy and unsociability, there has ever been studiously intermixed in his avowed productions, a due proportion of that wild romance of feeling, a devotedness of attachment and elevation of character, in his delineation of his heroines, that never fails to rivet the attention of the youth of both sexes, and to atone for a thousand little peccadillos, and deviations from the strict line of morality, especially in the female breast. We wonder not, therefore, that Lord Byron has ever been the favourite poet of the ladies, a "ball-room bard, a foolscap hot-press darling," as he calls himself, in sneering derision of their folly,—even of such as have advanced far beyond the delightful intrigues and confidantships of the boarding school, and the romantic witchery of their teens. But whether they will longer permit him to be so, the respect which they owe to their own characters must determine, after they shall have perused the only characteristic delineation, which our regard to decency will permit us to extract, not of a heroine insidiously decked out for their amusement, and we suspect for their imitation, with virtues and high-toned feelings that induce them but to deplore, where they should condemn their fall—but of the whole sex, as they rank in the estimation of the noble libertine, who for good reason, we doubt not, has put but his mark, instead of his name, to this highly finished sketch.

"In her first passion woman loves her lover,
  In all the others all she loves is love,
Which grows a habit she can ne'er get over,
  And fits her loosely—like an easy glove,
As you may find, whene'er you like to prove her:
  One man alone at first her heart can move;
She then prefers him in the plural number,
Not finding that the additions much encumber.

I know not if the fault be men's or theirs;
  But one thing's pretty sure; a woman planted—
(Unless at once she plunge for life in prayers)—
  After a decent time must be gallanted;
Although, no doubt, her first of love affairs
  Is that to which her heart is wholly granted;
Yet there are some, they say, who have had *none,*
But those who have, ne'er end with only *one.*

'Tis melancholy, and a fearful sign
  Of human frailty, folly, also crime,

That love and marriage rarely can combine,
Although they both are born in the same clime;
Marriage from love, like vinegar from wine—
A sad, sour, sober beverage—by time
Is sharpen'd from its high celestial flavour
Down to a very homely household savour."

[Don Juan, Canto III. Stanza III.—V.]

After this very intelligible avowal of his sentiments, no one can hesitate, in branding the noble author of Don Juan (we prefix the epithet but in courtesy to a rank which he has disgraced,) as a libertine of the most dangerous description, devoting the exalted powers of genius, with which his Creator endowed him for very different purposes, to bring into contempt and ridicule an institution on which, independent of the divine sanction it has received under the christian dispensation, the happiness of society mainly depends, though he who has thus traduced it—more to the misery of another than himself—perverted its blessings to a curse. If any such there can be, we would just add for their sakes the following epigrammatic lines of the eighth stanza of the same canto, and the whole of thetwenty-fifth.

"There's doubtless something in domestic doings,
Which forms, in fact, true love's antithesis;"

And oh! ye gentlemen who have already
Some chaste *liaison* of the kind—I mean
An honest friendship with a married lady—
The only thing of this sort ever seen
To last—of all connections the most steady,
And the true Hymen, (the first's but a screen)—
Yet for all that keep not too long away,
I've known the absent wrong'd four times a-day."

For the ladies, we just transcribe the following additional eulogium on their virtues, from the pen of their favourite poet—the "dear—charming—divine—enchanting fellow," who has but too long been the object of their literary idolatry. Speaking of the father of Haidée, Juan's Grecian mistress, he says,

"No courtier could, and scarcely woman can
Gird more deceit within a petticoat;"

[Ib. Canto III. Stanza XLI.]

A rare specimen of gallantry this; and from the favourite poet of the sex!

And again—

"One of the two, acccording to your choice,
Woman or wine, you'll have to undergo;
Both maladies are taxes on our joys:
But which to choose, I really hardly know;"
[Ib. Canto IV. Stanza XXV.]

Of his Lordship's claim to their admiration and support, and to that of every believer in revelation, on account of his theological creed, we have already given ample proofs, in our notice of the first part of this non-descript production; but lest we should do him wrong, we give another extract, at the risk of being placed in the list of nameless prints, who have gained a niche in his Dunciad; of the vigour of whose vituperation we are fully conscious, whilst we cannot but wish that his nervous satire had been brought into action in a better spirit, and a nobler cause.

"Some kinder casuists are pleased to say,
In nameless print—that I have no devotion;
But set those persons down with me to pray,
And you shall see who has the properest notion
Of getting into heaven the shortest way;
My altars are the mountains and the ocean,
Earth, air, stars,—all that springs from the great Whole,
Who hath produced, and will receive the soul."
[Ib. Canto III. Stanza CIV.]

If *he* receives that of the infidel author of these lines, until his views are thoroughly changed, and his heart changed also, the Bible is not true, and what it says of heaven and hell is but a cunningly devised fable, the vision of a distempered imagination, or the invention of an arch impostor. If they be so—those who have thought otherwise, will be none the worse, for a belief which has kept them from many a pain incident on a life of sensuality; but if they are not, what will be the condition of those who have lived as if they were? We leave it to Lord Byron and his deistical admirers to answer the question. How happy he is in the pursuit of a course, never checked in the enjoyment of present pleasure by the fear of future punishment, let the following humiliating confession declare.

"And if I laugh at any mortal thing,
'Tis that I may not weep; and if I weep,
'Tis that our nature cannot always bring
Itself to apathy." [Ib. Canto IV. Stanza IV.]

Such is not the experience of the Christian, who, weeping with those that weep, and rejoicing with those that do

rejoice, looks upon every affliction as the chastisement of his heavenly Father's hand, meant to wean him from a world, in which he has no continuing city, to the mansions of eternal felicity, where sighing and sorrow cannot enter, but the tear shall be wiped from every eye.

The fourth canto brings home the Grecian buccaneer rather unexpectedly, to the great surprise of the young couple, who were consoling themselves in riotous living, for the great loss which Haidée was reported to have sustained in the death of an indulgent father, soon supplanted in her affection and her memory by a lover, cast so opportunely in her way. That lover is, however, hurried from her to be sold as a slave; and a beautiful and touching description of her death, in consequence of a loss which overpowered her reason and broke her heart, delineated in the author's very best style, is closed by two lines, ludicrous as is that author's wont, in a poem in which he introduces feeling, and pathos, and distress, but to laugh at them;—though it may be more prophetic than he anticipates, or we could wish.

> "I don't much like describing people mad,
> For fear of seeming rather touch'd myself—"
>
> [Ib. Canto IV. Stanza LXXIV.]

Should Lord Byron ever become permanently, what we cannot but think and hope that he is by fits and starts, a lunatic, we should utterly despair of him, for then no season of repentance could arrive, which we yet trust but lingers, though it may not linger long: for were the God, whom he has insulted and despised, by one stroke of his almighty arm to deprive him of the gifts he has so shockingly abused, when he recovered them in another world—for even to him death shall not always be, as he tells us it is now, "a mystery," but shall "confirm a faith" he has rejected and ridiculed to the last,—where will the scoffer and blasphemer stand? It is for him, not for us, to say.

His fourth canto closes with a description of the voyage of the slave vessel to Constantinople, enlivened, for so we suppose his Lordship intended, by the gibes and indecent jokes of the buffo of a party of opera singers, kidnapped for the Turkish market. The precious hero of the piece is purchased by her very convenient *major domo*, for the favourite Sultana of the Grand Seignor's haram, who fell in love with him at the first glance at his person, as he passed to the slave market, and therefore had him introduced in female attire within the palace, in which no other man than

its despot lord was permitted, under pain of death, to set his unhallowed feet. Thither, however, Juan is conducted, in strange metamorphose from a seducer to an object to be seduced, whilst his licentious poet revels in a sensuality so consonant to his taste, as is afforded by a warm description of the degradation of a female, adorned with all that can be conceived of personal loveliness in woman, to a pitch of wantonness, from which even the libertine of his own depraved imagination turns in disgust. Just as his fit of chastity, sitting loosely on him as a glove, is melted away by the resistless blandishment of a woman's tears, the catastrophe of the story is interrupted by the announcement of the Sultan, whom his faithless wife receives with well counterfeited delight, dismissing the yielding object of her criminal desires, to disport him as he may with the train of damsels to which in appearance he belongs. The noble poet leaves his chosen hero there, and we must leave him too, in a mood and company so goodly, that we cannot but hope that his Lordship will never resume the thread of a tale, the materials of which are capable of a still more mischievous use than any of its preceding incidents. Jests—and profane ones too—upon Joseph, might have been expected in such a case from such a hand, but why he has introduced contemptuous sneers at the tower of Babel, Nebuchadnezzar, and Belshazzar, we should be at a loss to conceive, were we not satisfied, that to spread abroad infidel and sceptical opinions, especially amongst the rising generation, and the female sex, is an object which Lord Byron more sedulously pursues, than the appropriate keepings of his descriptions, or the consistency of his tales.

This at least has been abundantly evinced in his last publication, the two Tragedies and the Mystery to which we must now briefly direct our attention. On the two first of these we have neither disposition nor room to make any lengthened remarks, seeing that the moral tendency of their author's writings is the object of our present criticism, not their poetical beauties or defects. The voluptuous king of Nineveh and Assyria is the hero of the first—a Greek slave, the mistress dotingly attached to him, in spite of the better feelings of her heart, its heroine—the catastrophe, their exit from the world as tragedy kings, queens, and lovers but too often have departed, by their own hands, and in this case by a mode of death, in the language of the world heroical, in the extreme, namely, by mounting a funeral pile erected by order of the king, when the victorious rebels are about to break into his

palace, saved from their ravage by the conflagration, lit up by Myrrah's fearless hand, the moment ere she threw herself into the arms of her royal lover, to mingle her ashes with his in the ascending flames. Suicide is therefore represented in a justifiable and even an attractive light—the

> "*One deed*—the last,
> And greatest to all mortals; crowning act
> Of all that was—or is—or is to be;"

but it is so delineated also by Addison, (of whose Christianity many are wont to boast, and we are not disposed to doubt,) in Cato, a tragedy of which, strange to say, many professors of religion are accustomed to speak in terms of high approbation;—we therefore cannot do more, in this instance, than charge upon Lord Byron the fault of a poet who summoned his infidel relative to his death-bed, to see how the Christian dies. Doubts about a future state—broad insinuations that there is none---questionings of the existence of the Deity, or, more correctly speaking, of divinites, or, if they exist, arraigning the equity of their government---false and flattering exhibitions of the Epicurean and Stoical philosophy, giving to vice the semblance and energy of virtue, to virtue but the imbecility that breeds contempt---these again are faults which we cannot charge upon the author of Sardanapalus, without admitting that he had too close a precedent for these faults, in many a reverend, aye, and, great as the inconsistency must appear, in some right reverend writers for the stage; dramatists of heathen fables, incidents, and characters, of whose piety it would be deemed the greatest breach of charity but to insinuate a doubt. Finally upon this subject, we cannot but, in justice to his Lordship, add, that for his sneers at the priesthood and the marriage state he has the authority of a great portion of the literary *corps dramatique*, and that to censure him for this, is to censure, as we hesitate not to do, the stage itself, of which priests placed in unamiable or ridiculous points of view, sneers at their conduct, and jests upon their office; unfaithful wives, amiable even in their fall, and cornuted husbands, have long formed not the least valuable part of the stock in trade. As to its moral tendency, we say then of this drama, that it is not more injurious than most of those which we have read, whilst in interest and poetical merit it yields to few of modern date. Its versification is often however harsh and inharmonious, abounding with such lines as these, which we challenge the most ardent admirer of Lord Byron's

poetry, in the one case, to rescue from the charge of tameness or vulgarity; in the other, without destroying its emphasis, to torture into rhythm.

"How darest *thou* name *me* and not blush?"

[Sardanapalus, p. 9.]

"To find there is a slipperier step or two." [Ib. p. 50.]

But the tragedy contains many splendid passages, in Lord Byron's very best style; and much as we must condemn the morality of some of them, we must be lost to all taste and harmony, did we not admire their poetry. We have room however but for a short one, selected the rather, not only because it meets our approbation for its sentiments, no less than for its diction, but to evince our impartiality, in suffering Lord Byron, in a speech framed for his heroine, to give one just portrait of her sex, as an antidote to those gross libels upon it, which we have extracted from his opinions, delivered *in propria persona*, or (learned ladies, with your leave) in his character as a poet.

"The very first
Of human life must spring from woman's breast,
Your first small words are taught you from her lips,
Your first tears quench'd by her, and your last sighs
Too often breath'd out in a woman's hearing,
When men have shrunk from the ignoble care
Of watching the last hour of him who led them."

[Ib. p. 33.]

On the Two Foscari, an Historical Tragedy, for so it is termed by its author, we say nothing more than that, even for a drama, as dramas go in these days, it is tame, tedious, and prosing. The well-known history upon which it is founded, might perhaps have been advantageously worked up in a short poem, in the style of its author's other tales; but for a play of five long acts, it wants incident, interest, character, action, all, in short, save here and there some beautiful poetry, that a tragedy should have. His Lordship need not therefore be alarmed at its being surreptitiouly introduced upon the stage, for if it should be, neither the influence of his rank and name, nor a popularity high as he enjoys, though lately perhaps somewhat on its wane, could secure its representation beyond a night.

But come we now to the mystery of Cain, without which this volume had not found a place in our pages, nor would it, we are satisfied, have excited the attention of the public, in a degree by any means equal to the former productions of

its author's pen, instead of having exceeded them. Upon the tendency of this production, we have two Remonstrances lying before us, one in poetry, and one in prose, though of the literary merits of neither can we speak in the highest terms, satisfied, as we yet most fully are, of the good intentions of both. The prose anathema from Oxford is addressed to Mr. Murray, Lord Byron's publisher, in utter, and we fear well-founded, hopelessness of remonstrating with Lord Byron himself with any prospect of success. It is more unmeasured than just in its censures, as every one must perceive from a comparison of the following extracts with his own impressions of his Lordship's poetical powers, laying aside, as in estimating these we ought to do, the moral tendency of his poems.

"I tell you (and if you doubt it, you may consult any of the literary gentlemen who frequent your reading room) that this poem, this Mystery, with which you have insulted us, is nothing more than a Cento from Voltaire's novels, and the most objectionable articles in Bayle's Dictionary, served up in clumsy cuttings of ten syllables, for the purpose of giving it the guise of poetry." [Remonstrance, p. 10.]

Now this is the language of prejudice, not of legitimate criticism; for deprecating as severely as any one can do the immorality and impiety of Cain, we should think that our indignation had deprived us of our senses, if we characterized as "clumsy cuttings of ten syllables," with but "the guise of poetry," some of the finest efforts of Lord Byron's muse; and he who has the absurdity to maintain, that they are not poetry, and of a very high order too, neither knows what poetry is, nor what it should be.

"Neither Lord B. nor his friends," observes our collegian in another place, though not in another spirit, "will have the temerity to appeal to Cain in support of his pretensions to originality; for it would not be too much to assert respecting it, that there is not a single passage,—not a point of sentiment, imagery, or incident,—which he has not repeated from himself, or stolen from some other writer." [Ib. p. 12.]

Such a sweeping condemnation is the offspring of passion, not of reason, and is too preposterous, on the very face of it, to need refutation. Lord Byron has undoubtedly derived his infidel arguments, threadbare as they have long since become, from the writers referred to, and, as far as these are concerned, has no claim to originality; but some of his inci-

dents are new, as is also much of his imagery, and beautiful as it is original.

The author of the poetical epistle addressed directly to his Lordship, does more justice to his talents, which with ourselves he finds it difficult to estimate too highly. We indeed are at a loss to discover either the wisdom or the justice of under-rating them, because they have been awefully misapplied. In exact proportion to their extent and splendour, will, on the contrary, be the fearful accountability for that misapplication, and should be the fearlessness with which the friends of morality and religion reprobate their misuse. We wish indeed that his Lordship's censor, with far more correct notions of the proper application of poetical gifts, could have borrowed a spark or two of the fire of the poet, whose lamentable abuse of those gifts he more righteously, than poetically, condemns. To evince, however, our justice, we shall give our readers what we consider, as near as may be, the best and the worst stanza in the seventy-nine which compose that address, leaving them to strike a balance for themselves, which will give them a very fair idea of the poetical merit of the production.

> "Formed with a soul, this nether world to spurn,
> And mount above bright realms, where planets burn,
> Why boast yourself the creature of a day,
> Dark child of doubt—sad offspring of dismay?
> Were this the whole of being, who could bear
> The turmoils and the pangs we meet with here?
> Where pamper'd wealth, where avarice and pride,
> If chance to some ignoble name allied,
> *Turns* genius, science, taste, and humble worth aside."
>
> [Uriel, p. 2]

> "Tyre! sea-girt city, whose empurpled dye
> Vied with the rainbow tints that gem the sky;
> Whose merchants were the princes of the earth,
> Proud, too, as princes of ancestral birth;
> The rich emporium of each well-known art,
> Which commerce poured into the busy mart,—
> Deserted now—with fisher's nets *are* spread
> By industry, in search of daily bread;
> Her pride—her vanity—her riches, ever fled."
>
> [Ib. p. 25.]

In the first of these are some plagiarisms from the Pleasures of Hope, and in both, in looking to his rhymes, the author has lost his grammar. The notes however, which are numerous, are full of good sense and sound learning, amply atoning for

feebleness and want of spirit in the principal poem. Several of the minor pieces possess also considerable merit, though it would be a digression, in which we cannot indulge, to extract a specimen, as we should otherwise gladly have done. Nor will the author suffer, we trust, by the omission, declaring, as we do, that the notes and prose observations upon Cain alone, would induce us to possess ourselves of the book; and expressing our decided opinion, that they have sufficient interest and merit to render their purchaser quite satisfied with his bargain.

Return we now, however, from this unavoidable diversion, to deliver our own opinion upon the poem that gave rise to this admonitory address. In this we differ not from the public voice, which has so universally condemned its blasphemous impiety, that even Lord Byron's stanch friends, the Edinburgh Reviewers, have again been forced to appear with a new face, and,—with out venturing the slightest hint at their well known veneration for revealed religion, and abhorrence of all attempts to bring it into contempt having been in the least shocked or affected by this production—to express their regret, "that it should ever have been published." "It will give great scandal and offence," continue these new pillars of orthodoxy, "to pious persons in general—and may "be the means of suggesting the most painful doubts and "distressing perplexities to hundreds of minds, that might "never otherwise have been exposed to such dangerous "disturbance;" a censure quite mild enough, as we shall soon shew, for such a performance.

In his preface to this Mystery, dedicated, we cannot but think, with no friendly intention, to his *friend* Sir Walter Scott, Lord Byron says,

> "The reader will please to bear in mind, (what few choose to recollect,) that there is no allusion to a future state in any of the books of Moses, nor indeed in the Old Testament. For a reason for this extraordinary omission, he may consult "Warburton's Divine Legation;" whether satisfactory or not, no better has yet been assigned. I have therefore supposed it new to Cain, without, I hope, any perversion of Holy Writ." [Cain, p. 336—337.]

How accurate a theologian his Lordship has become, since, after mature examination of course, he has rejected the authority of Revelation, the author of Uriel in his "Observations on Cain," has satisfactorily shewn, in the following judicious remarks on this broad and unfounded assertion.

> "Can he have overlooked those striking passages in the book of

Job, one of the most ancient records, where the sufferer exclaims, —"I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another."—Job xix. 25, 26, 27. The mind of the repentant, righteous David, is oftentimes wrapt in the joyful anticipation: "As for me, I will behold thy face in righteousness; I shall be satisfied when I awake with thy likeness."—Psalm xvii. 15. "Therefore my heart is glad, and my glory rejoiceth, my flesh also shall rest in hope."—Psalm xvi. 9. "For thou wilt not leave my soul in Hades."—Psalm xvi. 10. "God will redeem my soul from the power of the grave, for he shall receive me."—Psalm xlix. 15. "Thou shalt guide me with thy counsel, and afterward receive me to glory."—Psalm lxxiii. 24. Solomon foresaw a future judgment. "Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things, God will bring thee into judgment."—Eccles. xi. 9. "Then shall the dust return to the earth as it was; and the spirit shall return to God that gave it."—Eccles. xii. 7. Not less clear were the visions afforded to the Prophets. God acts in the great plan of human salvation, as He acts in nature:—we have the early dawn and the freshness of the morning to bring on the meridian day of brightness. Isaiah inquires,—"The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire?—who among us shall dwell with everlasting burnings?—Isaiah xxxiii. 14. "The righteous is taken away from the evil to come; he shall enter into peace."—Isaiah lvii. 1, 2. Hosea proclaims, "I will ransom them from the power of the grave, I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction."—Hosea xiii. 14. And Malachi, who closed the book of prophecy, announces, "Then they that feared the Lord spake often one to another, and the Lord hearkened and heard it; and a book of remembrance was written before Him, for them that feared the Lord, and thought upon His name; and they shall be Mine, saith the Lord of Hosts, in that day, when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him."—Malachi iii. 16, 17." [Uriel, pp. 109—110.]

Aware of the blasphemy which he has put into the mouth of Satan, his Lordship makes the following flippant apology for it—if apology, rather than defiance, it should be called.

"With regard to the language of Lucifer, it was difficult for me to make him talk like a Clergyman upon the same subjects; but I have done what I could to restrain him within the bounds of spiritual politeness." [Cain, p. 337.]

What his notions of spiritual politeness are, let the following extracts from the poem, the only ones we think it necessary to quote from a long train of blasphemies as horrible, evince. The dialogue in the first respects the seraphs, of whom Lucifer thus speaks:

"They say—what they must sing and say, on pain
Of being that which I am—and thou art—
Of spirits and of men.

Cain.

And what is that?

Lucifer.

Souls who dare use their immortality—
Souls who dare look the Omnipotent tyrant in
His everlasting face, and tell him, that
His evil is not good! If he has made,
As he saith—which I know not, nor believe—
But, if he made us—he cannot unmake:
We are immortal!—nay, he'd *have* us so,
That he may torture:—let him! He is great—
But, in his greatness, is no happier than
We in our conflict! Goodness would not make
Evil; and what else hath he made? But let him
Sit on his vast and solitary throne,
Creating worlds, to make eternity
Less burthensome to his immense existence
And unparticipated solitude!
Let him crowd orb on orb: he is alone
Indefinite, indissoluble tyrant!
Could he but crush himself, 'twere the best boon
He ever granted: but let him reign on,
And multiply himself in misery!
Spirits and men, at least we sympathize;
And, suffering in concert, make our pangs,
Innumerable, more endurable,
By the unbounded sympathy of all—
With all! But *He!* so wretched in his height,
So restless in his wretchedness, must still
Create, and re-create———" [pp. 350, 351.]

"Who was the demon? He
Who would not let ye live, or he who would
Have made ye live for ever in the joy
And power of knowledge?" [pp. 352.]

"Ask the Destroyer.

Cain.

Who?

Lucifer.

The Maker—call him
Which name thou wilt; he makes but to destroy." [p.355.]

" ——————————— many things will have
No end; and some, which would pretend to have,
Had no beginning, have had one as mean
As thou;———————" [pp. 381.]

These passages we have transcribed, because we are satisfied, that their daring impiety can inspire but one feeling of unmingled horror and detestation of the man, who, gifted with an angel's powers, has thus perverted them to a dæmon's use; and in the character of him who was a liar from the beginning,—who will be the father of lies unto the end, has broached sentiments which he dared not promulgate as his own. The subterfuge will not, however, avail him, as to an indictment for blasphemy—and worse, Paine never wrote, nor has Carlile published—neither could Lord Byron, nor Mr. Murray, plead with success, that the language was Satan's, and not theirs. If it be natural for the Devil so to speak,—which by the way we deny, seeing that we have higher authority than Lord Byron's, or that of any of his infidel instructors or companions, for asserting, that the Devil himself believes and trembles too,—it is neither natural, nor allowable, for any one, living under the protection of a Christian government, to volunteer not only as his amanuensis, but as the publisher of his blasphemies, among a race with whom he can have nought to do, unless it be to ruin and destroy their peace. Lord Byron has chosen to select, as the subject and characters of his Mystery, transactions and personages of which and whom we know nothing, and nothing can be known, but from the Bible; and if he gives other representations of them than is given there, he violates the truth of history, speaking of that sacred book for a moment, as of any uninspired composition, and is himself answerable for all the superadded flights of his perverted imagination. In the Bible, Satan is nowhere represented as cursing and blaspheming God, in the awful manner which his laureate has chosen to adopt for him. From the Bible he has no right to conclude, that Cain either cursed his heavenly, or his earthly parent, even after his expulsion from Paradise, much less before, as in this Mystery, he wantonly and profusely does. His fear of vengeance at the hand of man, his declaration that his punishment was greater than he could bear, and above all,

his sorrowing exclamation to his Maker, "from thy face shall I be hid,"—nearly the whole that the Scriptures have recorded of him subsequent to his fall, afford, on the contrary, much stronger grounds to hope that he died a penitent, than to conclude he lived a blasphemer. Yet all this Lord Byron has not only wilfully overlooked, but grossly perverted, and that for the worst purpose that can enter into the heart of man, the stripping his fellows of that hope beyond the grave, which is the sole effectual antidote against the trials and the sorrows of this life. Nor is it possible, that the book, either of nature or revelation, could warrant his representing Eve in the horribly revolting act of heaping the most fearful curses upon the head of her own child. For this there can be nor authority, nor justification; and we are at a loss too for a motive for the introduction of an incident, as unpoetical as it is unnatural, save that it may be a part of his Lordship's new code of ethics and theology, to weaken the filial and parental ties, no immaterial part of the social system to which that code is diametrically opposed. It is said, however, and that by the author of the observations which we have quoted with merited approbation, that "the deep remorse, and the direful consequences, which followed the crime of Cain, "afford a useful moral, and an awful monument of guilt and "shame." We are however fully satisfied, that where one reader of the work drew that inference from it, a hundred would be more fearfully, and most dangerously impressed with the sceptical and infidel opinions which it is the main purport of the poem to insinuate, in every way that ingenuity could devise, or malice execute.

But for this, Lord Byron, in a letter addressed to his publisher, since the public opinion of the improper tendency of his drama has been so unequivocally expressed, has set up an excuse, as singular as it is ridiculous, namely, that "if Cain be blasphemous, Paradise Lost is blasphemous," a *non sequitur* so palpable, that the merest tyro of a logician could in a moment prove it to be such. In Cain, the language attributed to every character in the drama, the sisters Adah and Zillah only excepted, is the very reverse of that which either scripture or reason warrant us in supposing that they would adopt, in the circumstances in which they were placed. In Paradise Lost, it is directly the reverse. In Cain, nought is opposed to the horrid blasphemies and daring impieties of Lucifer and the willing disciple of his infernal misanthropy and infidelity, but a few feeble decla-

rations of the women, that the Deity must be right in all he does, though why and wherefore there is no attempt to prove. In Milton, on the contrary, every part of his immortal epic is made to subserve its noble and avowed design;

> "That to the height of *its* great argument,
> *It might* assert Eternal Providence,
> And justify the ways of God to man."

Throughout the former poem, the Devil does nothing but blaspheme the Almighty, misrepresent his motives, arraign his conduct, and defy his power. He has not only the best, but the whole of the argument to himself; and a specious one it will appear, to minds unaccustomed to reason or to reflect, especially to young persons, but imperfectly grounded in the Christian faith; and therefore it is that we have selected some of the more striking passages of the bold rant of the blasphemer, that they may, as we are sure they will, deter them from exposing themselves to the danger of the more subtle poison of philosophical infidelity, with which that revolting impiety is surrounded, that its more hideous features might, if possible, be concealed. But in Milton, those daring flights of an imagination, which alone could form any thing like a conception of the thoughts and feelings of spirits fallen from the height of glory to the depth of woe, are introduced but to be refuted—and with all things, and in all things, to redound to the praise and honour of the most High, from whose right hand Lucifer, the star of the morning, for his transgressions fell. Hence, if in the madness of their rage, Satan, and the minor leaders of the spirits of disobedience, vainly dreamt of plucking the Almighty from his throne—in soberer moments they acknowledge his power and his providence. Thus it is that Mammon reasons:

> "Either to disinthrone the King of heaven
> We war, if war be best, or to regain
> Our own right lost: Him to unthrone we then
> May hope, when everlasting Fate shall yield
> To fickle Chance, and Chaos judge the strife:
> The former vain to hope, argues as vain
> The latter: for what place can be for us,
> Within heaven's bound, unless heaven's Lord supreme
> We overpower?"———

Again, Satan speaking of that heaven in which Lord Byron, by the mouth of the same fallen spirit, represents the Almighty as "indefinite indissoluble tyrant," as sitting

" wretched in his height, restless in wretchedness," exclaims :—

" Is this the region, this the soil, the clime,
Said then the lost archangel; this the seat
That we must change for heaven—this mournful gloom
For that celestial light?—Farewell happy fields,
Where joy for ever dwells."——

Moloch, too, confesses his power, and Belial with it couples his purity, in the following parts of their respective speeches :—

" —— Should we again provoke
Our stronger, some worse way his wrath may find
To our destruction, if there be in Hell
Fear to be worse destroyed."——

" —— Could we break our way
By force, and at our heels all Hell should rise
With blackest insurrection, to confound
Heaven's purest light; yet our great enemy,
All incorruptible, would on his throne
Sit unpolluted; and th' ethereal mould,
Incapable of stain, would soon expel
Her mischief, and purge off the baser fire,
Victorious."——

" —— He from heaven's heights
All these our motions vain, sees and derides;
Not more Almighty to resist our might,
Than wise to frustrate all our plots and wiles."

But where do we meet with any thing like this in Cain, or in its author a representation of the mingled power, justice, and goodness of the Creator, such as thus occurs, in a poem which he has had the hardihood and effrontery to compare, in its moral tendency, to his impious mystery.

" Chained on the burning lake; nor even thence
Had risen, or heaved his head, but that the will
And high permission of all-ruling Heaven
Left him at large to his own dark designs;
That with reiterated crimes he might
Heap on himself damnation, whilst he sought
Evil to others;—and, enraged, might see
How all his malice served but to bring forth
Infinite goodness, grace and mercy, shewn
On man—by him seduced."

But we have done enough to expose the odiousness and

injustice of this comparison; to do more, would be to insult the judgment of our readers. We but sum up our opinion with the conclusion, that taking the whole scope of the two poems into consideration, Cain is blasphemous throughout, and Paradise Lost not blasphemous at all. For the sake of the heads of families, we cannot, however, but state, ere we quit the poem, that it contains passages highly exceptionable, upon other grounds than their impiety; if it did not, from the tenor of his later productions, we should have doubted whether it had been Lord Byron's.

Of and to his Lordship, we must now, however, address a word or two before we finally quit him for his friend, the last and worst delinquent on our list; and to whom indeed much of what we are about to say will equally apply.

There are not many things for which we are disposed to acknowledge ourselves indebted to Lord Byron; yet to him, and to the writers of his school, we do confess ourselves obliged for this,—that by their late publications they have brought the question, whether they are to outrage with impunity every principle that has hitherto been held sacred in society, to an issue which we have not hesitated to try, though it may perhaps speedily be brought before a higher and more competent tribunal. With a spirit worthy a better cause, they have dared the supporters of the doctrines and practices they would explode, to their worst; and however much they may suffer in the conflict, they must remember that it is suffering of their own seeking. They have openly impugned whatever have for ages and for centuries been considered the distinctions between good and evil have called vice virtue and virtue vice, and laboured pertinaciously to prove them so; yet with a susceptibility of censure, singularly inconsistent with the proud philosophic indifference to the world and the world's maxims, which they affect, they have been bitter in their complaints against the illiberality of those who have referred to the private life and character of these new lights of the world, as an apt illustration of the tendency of their principles. At such conduct in them, however, we marvel not, for it has always been the anomalous characteristic of the advocates of an infidel and a licentious philosophy combined, (for it would be uncandid in the extreme to say that they have always been united) to hate the light that is thrown upon their deeds of darkness. But we do wonder, when we find men who profess to detest, and we believe do detest, the demoralizing tendency of their writings, adopting the

same inconsistent course, and maintaining that whilst the guardians of the public morals, and directors of the public taste, have every possible motive that can actuate them, as Christians and useful members of society, to oppose and to expose the tendency of the writings of this mischievous school, they have nothing whatever to do with the character of the writers. When we find such sentiments broached even by the virtuous and intelligent of our own sex, we cannot but deplore the witchery of talents, seldom more profusely given, never more lamentably perverted to insult the giver, and degrade the gift. But when we hear from female lips palliations of a licentious course, because it is the course of genius,—when we find the beauties of poetry urged by those whom the mere semblance of licentiousness should alarm, as an excuse for vices in the poet which would deservedly banish men cast in a humbler model from all claim to their sympathy, much less to their regard, this regret is deepened, till indignation rises above every other feeling that the consideration of such an influence could inspire. Against it we have striven, and shall strive with all our might; delineating Lord Byron as he is, and has chosen to delineate himself in his writings, not such as his admirers would fain persuade themselves that he must be. At present, we prefer, however, giving the sketches of another hand, the author of the Remonstrance to Mr. Murray, who speaks of the noble Lord less in the language of compliment than of truth.

"I can recognize in him no principle of conduct, but an arrogant and all-mastering self-love: this it is which has turned the "milk" of his social feeling to gall; this makes him an alien to his home and his country, and all the charities those names should embrace; this has led him to declare war with all the institutions of civilized humanity; and now, at last, goads him on to arraign God's wisdom and goodness, and to cavil at the conditions under which the human race has been called into existence." [Remonstrance, p. 6.]

Towards the close of the letter, he thus completes his portrait:

"He was gifted with the highest intellectual talents, but he has "profaned this God-given strength" to the worst purposes: he was born a Briton, and inherited the honours and privileges of a class to which the proudest might have been proud to belong, yet when does he allude to his country or her institutions, without an expression of scorn or hatred? He did not scruple to contract the most solemn obligations which society can impose, and which

usually call into exercise the tenderest feelings of our nature; those feelings he has wilfully thrown from him, and trampled on the ties from which they sprung; and now at last he quarrels with the very conditions of humanity, rebels against that Providence which guides and governs all things, and dares to adopt the language which had never before been attributed to any being but one, "Evil, be thou my good." Such, as far as we can judge, is Lord Byron." [Ib. pp. 18, 19.]

This character is, in our opinion—but too true. Lord Byron's pride and misanthropy may be indulged to any extent he pleases, provided he keeps them to himself; but they concern the public, when they are perpetually thrust upon them, imbittering and throwing a gloom over every stage of life and change of country, circumstance, and scene, *alter et idem*, another, and another, yet the same; nor must Lord Byron be astonished, nor has he any right to complain, if disgust should at length be excited by such frequent exhibitions of himself. But the public may, and the public will, and do complain, that the fascinations of his poetry are studiously devoted to the work of levelling all distinctions between vice and virtue—ridiculing every kindly feeling of the heart—undermining the very foundations of society, by representing religion as a cheat, constancy and affection in women but as a lure; honour and probity in men but as a pretence, as he has uniformly and sedulously done, from the publication of the first canto of his misanthropic Childe Harold, to the appearance of his blasphemous mystery of Cain; and they are justified also in concluding, that he himself at least, is what he libellously represents mankind at large to be. Into the circumstances of his domestic history we wish not to pry, though he himself has thought proper, by frequent and unmanly allusions to it, too plain to be misunderstood, to make it matter of legitimate investigation; yet thus much we are warranted in observing, that he who takes every opportunity of vilifying the marriage state—who has separated himself by his conduct from the society of his wife, admitted on all hands to be an amiable and injured woman—from an only child, a stranger to her father's person, voice, and almost to his name, to associate in a distant land with such moralists as Monk Lewis, Bysshe Shelley, and Leigh Hunt, men by whose piety and morality we would not that ours should be judged, on the sound principle of *noscitur a sociis*—the character of a man may be known from the company he keeps,—can have no right to be astonished that good men pity and despise him.

In a note to his last volume, his Lordship very unequivocally declares his conviction, that "a revolution in England is inevitable," yet he lifts not his little finger to prevent it; but has for many years taken up his residence abroad, associating almost exclusively with foreigners, and making it his boast that he does so, bestowing upon his country the while but an annual cargo of pestilential principles, instead of taking his place in the hereditary senate of the land, to declare, in his proper character and proper place, his conviction of this danger, and to devote to its aversion all the powers of his energetic mind. He holds his rank, of which no man can be more proud or more tenacious,—for he himself tells us, that, "born an aristocrat," he is "naturally one by temper,"—but on the implied condition of rendering to his country the services attached to it; but he should also remember that he was born a legislator, and to desert that duty, when he believes his country to be near the crisis of her peril, he must be a coward or a traitor—careless of her welfare, or afraid of sacrificing any portion of his own ease or comfort, or of risking his safety, in her service. He may vaunt as he pleases,—and in a ferocious attack upon the laureate, (whose vacillations and time-serving policy we take not upon us to defend,) appended to one of his recent tragedies, he does it at no small rate, of the good he has done; but until he alters the general tenor of his conduct, we cannot avoid declaring, that he either is, or affects to be, as misanthropic, selfish, and unamiable a being as Timon of Athens, or any other cordial hater of his race. He is, indeed, a man who has, or rather, we would hope, who would be thought to have, as few sympathies as possible with men. These we know are home and uncourtly truths; but we are not less truly the friends of Lord Byron for having uttered them. It is against his flatterers that he should guard himself; and we will close our observations upon his character and conduct, by warning him that some of the most compliant of them are as false as false can be. We speak not without reason; for we can assure his Lordship that there are still in existence the fragments of a letter from Italy to Lady Byron, (we know not whether any copy of it was sent,) from a principal writer in one of the leading reviews, most prominent in trumpeting his Lordship's praise, in which he is described as associating abroad with all that was profligate, and being shunned by every one who had a character to lose. If his friends and companions speak thus of him, what may he expect his enemies to say?

We know enough of Mr. Murray to be aware, that he would not willingly be treated with less respect than Messrs. Jeffrey, or any publisher in the trade, of which he is the *Magnus Apollo*,—we say not, with some envious bibliopolists and disappointed authors, the Bashaw. Prosecutions have been talked of against him, as the publisher of Don Juan, (for that he is so in fact, every body must know,) and of Cain; and if he continues to publish and to sell such licentious and blasphemous productions, no remnant of the high opinion which we formerly entertained of his respectability—no regard to his connections—nor consideration for his family, can induce us to recommend the postponement of a step, which to him would, we are assured, be ruinons indeed. We however hope and expect better things of him. Cain, we believe, has not been reprinted; and we confidently expect that no further impressions of Don Juan will be issued from his shop, sold at his dinner sales, or paid for in his bills. He will understand the latter hints, and we hope that he will profit by them, and leave Lord Byron to seek a fitter publisher for his obscene and impious productions. It will be well for him also, to take into his serious consideration the following admonition of his remonstrant:

"You may urge, perhaps, generally, that as a publisher, you do not hold yourself responsible for an author's peculiar opinions; or you may plead, as an extenuation in this particular instance, your feelings of gratitude to Lord Byron for favours formerly received. Be assured, neither excuse will serve; you have cut them both from under your feet by your conduct on a recent occasion, when you proved your conviction that a publisher had, and could exercise, a discretionary power; and in consequence your name did not appear in the title-page of "Don Juan;" whether you were deterred by conscientious feelings, or only by the salutary fear of a Middlesex Grand Jury, I do not stop to inquire; nor shall I do more than advert to the report that this piece of mischief was loaded under your own eye, though you left it to your Printer to pull the trigger. It is enough for my purpose, that you have distinctly recognized this discretionary power in a bookseller on some occasions; and was not the publication of "Cain" one of these occasions? I trust, Sir, you will yet feel, or be made to feel, that it was. It is not for an anonymous writer to point out to the Attorney-General the line of conduct he should pursue; but I am persuaded nothing but an over cautious deference to the peculiar temper of the times would allow the prosecutor of Hone to permit the publisher of "Cain" to escape with impunity. In the mean time, there is another method by which I anticipate, in the ordinary course of things, you must be made to feel severely. You are supported by the great and power-

ful; and they in turn are supported by religion, morality, and law: can we suppose that they will continue their countenance to one who lends himself to be the instrument, by which this triple pillar is shaken and undermined? There is a method of producing conviction, not to be found in any of the treatises on logic, but which I am persuaded you could be quickly made to understand; it is the *argumentum ad crumenam;* and this I trust will be brought home to you in a variety of ways; not least, I expect, in the profit you hope to make by the offending publication. [Remonstrance pp. 7—9.

"In conclusion, Mr. Murray, I would bid you ask yourself, are you prepared to go all lengths with him? It is not to be supposed that the author of Cain will stop there; he already resembles the wretched Carlile in so many points, that we reasonably expect he will imitate him in his pertinacity also: will he find in you a willing instrument, a publisher ready to disseminate all the moral poisons he may think fit to prepare? Deliberate, Sir, before you decide this question in the affirmative, for be assured, that you challenge a heavy responsibility: I speak not of the responsibility to which the actions of every one of us shall be liable; on the deeds done in the body, whether they be good or bad, let no mortal be so presumptuous as to pronounce a judgment, or so deceived as to hope to escape one. But you are responsible to that society whose institutions you contribute to destroy; and to those individuals whose dearest hopes you insult, and would annihilate. Hone, it is true, escaped with legal impunity; but Carlile and his miserable associates are in gaol. I trust you will not persevere; but if you do, neither your courtly locality and connections, nor the demi-official character with which you are invested, will avail to protect you." [pp. 19, 20.]

If he is spared now, we hope it will only be upon a distinct undertaking, (and to his undertaking we could trust) that he will destroy whatever copies of the two objectionable poems, to which we have alluded, still remain on hand, or subject to his control: without this, to spare him would be partial and unjust. It is reported, however, and we give credit to the rumour, that he has lately received an intimation from the highest quarter, that if he continues, or repeats the offence against the laws of his country, religion, and morality, of which he has been guilty, that official patronage will be withdrawn from him, which, in a pecuniary point of view, is of more importance than the monopoly of Lord Byron's copyrights, for which we have reason to believe, that he has latterly paid full dearly.

To the last part of the painful duty which we have imposed upon ourselves, we turn with pleasure, because it is

the last, for nothing else could induce us to revert to that most execrable publication, Queen Mab, with any other feelings than those of unmingled horror and disgust. Compared with this, Don Juan is a moral poem, and Cain a homily. It does not merely question, or sneer at revelation, nor is it satisfied with denying it—deism is too mean a flight for its author's wondrous powers—the providence of the Deity too insignificant an object of his attack,—his being therefore is denied, and the atheist-bard confidently assures us, that there is no God. Our blood curdled in our veins as we waded through nine cantos of blasphemy and impiety, such as we never thought that any one, on the outside of bedlam, could have uttered; nor dare we transcribe any portion of it in our pages, save one of the very mildest of its author's attacks upon religion, the slightest of his insults to his God, whom again and again—our hand trembles as we write it—the impious wretch has dared to brand, as a tyrant, a murderer, a cheat, a demon, and a fiend.

> " How ludicrous the priest's dogmatic roar !
> The weight of his exterminating curse,
> How light! and his affected charity,
> To suit the pressure of the changing times,
> What palpable deceit!—but for thy aid,
> R———! but for thee, prolific fiend,
> Who peoplest earth with demons, hell with men,
> And heaven with slaves !
> Thou taintest all thou lookest upon!—" [pp. 54.]

> " But now contempt is mocking thy grey hairs ;
> Thou art descending to the darksome grave,
> Unhonoured and unpitied, but by those
> Whose pride is passing by like thine, and sheds,
> Like thine, a glare that fades before the sun
> Of truth, and shines but in the dreadful night
> That long has lowered above the ruined world."
> [pp. 56, 57.]

But we must desist; we cannot quote the shortest passage referring either to the Creator or the Redeemer of mankind, which is not so awfully horrible in its blasphemy, that even to transcribe it for the mere purpose of holding it up to the execration of mankind, must be in itself a sin. This atheist, like others of a tribe happily but few in number, and but rarely appearing as monstrosities of their race, dethrones one God, whose attributes are revealed, and whose require-

ments are known, to set up a strange nondescript something or nothing in his stead, which he passionately invokes as the

> ——— Soul of the Universe,
> Spirit of Nature, all-sufficing Power,
> Necessity!

Of the person, nature, and functions of this old pseudo—divinity newly-revived, our readers will, we doubt not, be abundantly satisfied with the following very philosophical and intelligible exposition.

> " Thou mother of the world!
> Unlike the God of human error, thou
> Requirest no prayers or praises; the caprice
> Of man's weak will belongs no more to thee
> Than do the changeful passions of his breast
> To thy unvarying harmony: the slave,
> Whose horrible lusts spread misery o'er the world,
> And the good man, who lifts, with virtuous pride,
> His being, in the sight of happiness,
> That springs from his own works; the poison-tree,
> Beneath whose shade all life is withered up,
> And the fair oak, whose leafy dome affords
> A temple where the vows of happy love
> Are registered, are equal in thy sight:
> No love, no hate thou cherishest; revenge
> And favouritism, and worst, desire of fame,
> Thou knowest not: all that the wide world contains
> Are but thy passive instruments, and thou
> Regardest them all with an impartial eye,
> Whose joy or pain thy nature cannot feel,
> Because thou hast not human sense,
> Because thou art not human mind.
>
> Yes! when the sweeping storm of time
> Has sung its death-dirge o'er the ruin'd fanes
> And broken altars of the almighty fiend,
> Whose name usurps thy honours, and the blood
> Through centuries clotted there, has floated down
> The tainted flood of ages, shalt thou live
> Unchangeable! [pp. 58—59.]

Thus much for the precious jargon of Mr. Shelley's new theology: a word or two ere we leave him upon his morality. The tone and character of this may easily be collected from a single extract, from the representation given by the poet, of how the world should be governed, and would be, were he its governor.

" Then, that sweet bondage which is freedom's self,
And rivets with sensation's softest tie
The kindred sympathies of human souls,
Needed no fetters of tyrannic law:
Those delicate and timid impulses
In nature's primal modesty arose,
And with undoubting confidence disclosed
The growing longings of its dawning love,
Unchecked by dull and selfish chastity,
That virtue of the cheaply virtuous,
Who pride themselves in senselessness and frost."
[pp. 83, 84.]

This, one would think, was plain and intelligible enough, but lest it should not be, it is illustrated and expanded in a long, artful, and sophistical note, in which we are boldly told, that

" Chastity is a monkish and evangelical superstition, a greater foe to natural temperance even than unintellectual sensuality; it strikes at the root of all domestic happiness, and consigns more than half of the human race to misery, that some few may monopolize according to law. A system could not well have been devised more studiously hostile to human happiness than marriage." [pp. 112.]

The notes, of which this extract is a very favourable specimen, as far as their morality and delicacy are concerned, form, in our opinion, the most dangerous part of this wicked and dangerous book, for they are more intelligible than the poem, which is wrapt in an obscurity and mysticism, which neither Madame Guyon, nor Jacob Behmen could have surpassed. Their authors, for there were more than one, labour by them to establish and enforce such notable discoveries and propositions as these; " all that miserable tale of the Devil and Eve is irreconcileable with the knowledge of the stars;" " the narrow and unenlightened morality of the Christian religion, is an aggravation of the evils of society;" " utility is morality;" " there is neither good nor evil in the universe, otherwise than as the events to which we apply these epithets, have a relation to our own peculiar mode of being;" " the universe was not created, but existed from all eternity;" " Jesus was an ambitious man, who aspired to the throne of Judea;" " had the resolution of Pontius Pilate been equal to his candour, the Christian religion could never have prevailed." Nor is there, according to these new lights of the world, " a state of

future punishment;" nor, except that sublimely obscure and unintelligible principle, for being it can have none, "necessity, the mother of the world," can there be a God. How they demonstrate these positions to be true, and shew all men, except themselves—for we hope and believe there are few other atheists, at least, in the world—to be fools and madmen, two specimens of their candour and their hardihood, will more than suffice to shew.

"But even supposing that a man should raise a dead body to life before our eyes, and on this fact rest his claim to being considered the Son of God;—the Humane Society restores drowned persons, and because it makes no mystery of the method it employs, its members are not mistaken for the sons of God." [p. 153.]

"Lord Chesterfield was never yet taken for a prophet, even by a bishop, yet he uttered this remarkable prediction: "The despotic government of France is screwed up to the highest pitch; a revolution is fast approaching; that revolution, I am convinced, will be radical and sanguinary." This appeared in the letters of the prophet long before the accomplishment of this wonderful prediction. Now, have these particulars come to pass, or have they not? If they have, how could the Earl have foreknown them without inspiration?" [pp. 155, 156.]

Whilst we tremble at the horrid blasphemy of these passages, we cannot suppress a smile at the absurdity of the beardless philosophers, who could for a moment think to gull even their brother freshmen at the university, by such ridiculous comparisons. Those who could be gulled by them must indeed be the veriest fools that ever walked the earth without a keeper. But these boys in reasoning, as in years, are prophets forsooth themselves, as well as interpreters of prophecy; and *arcades ambo,* are drivellers in both. Bear witness, the following notable prediction, to the truth of this description.

"Analogy seems to favour the opinion, that as, like other systems, Christianity has arisen and augmented, so like them it will decay and perish; that, as violence, darkness, and deceit, not reasoning and persuasion, have procured its admission among mankind, so, when enthusiasm has subsided, and time, that infallible controverter of false opinions, has involved its pretended evidences in the darkness of antiquity, it will become obsolete; that Milton's poem alone will give permanency to the remembrance of its absurdities; and that men will laugh as heartily at grace, faith, redemption, and original sin, as they now do at the meta-

morphoses of Jupiter, the miracles of Romish saints, the efficacy of witchcraft, and the appearance of departed spirits." [p. 149.]

To complete the catalogue of absurdities, thrown together in glorious confusion, through ninety pages, and gleaned from all quarters, all kindreds, and all ages of the system of infidel philosophy, from the "admirable author" of the Inquirer and Political Justice, upwards, enforcing the doctrines of equality of property, and an equal division of bodily labour, is followed by a very learned and elaborate note, attributing the origin of evil, and all the misery in the world, to a non-adherence to vegetable diet, or rather to the pernicious practice of altering our food by fire, the natural conclusion from which is, that it had better be eaten raw. This most elaborate disquisition is enlivened by a new and very ingenious interpretation of the story of Prometheus, whose stealing fire from heaven, means, as is very learnedly shewn, that he was the first cook who "applied that element to culinary purposes," or, in other words, was the inventor of the palatable, but most destructive arts of roasting, boiling, broiling, frying, and all those *et ceteras* on which Dr. Kitchener, the Prometheus of modern time, displays so much erudition. We hope, that in the next edition of his most popular work, the learned and most appropriately named Doctor, will not omit to notice this important discovery, the omission of which, we cannot help thinking, no slight imputation upon his oracular discernment and profound research. This hint for cooks, and compilers of cookery-books—in these degenerate days, a most lucrative and honourable employment;—what follows concerns divines, who, in all their curious and abstruse speculations upon the fall of man, have not hit, we will undertake to say, upon so novel and ingenious an interpretation as this.

"The allegory of Adam and Eve eating of the tree of evil, and entailing upon their posterity the wrath of God, and the loss of everlasting life, admits of no other explanation than the disease and crime that have flowed from unnatural diet." [p. 161.]

Who but, after this, must lift up his hands and eyes in astonishment, and exclaim, "A Daniel, yea, a second Daniel, come to judgment." But a truce at once with jesting, and commenting of all sorts, on such stuff and nonsense. Of its authors, one was expelled from the University for printing, for private circulation, these atheistical blasphemies, and the other withdrew, to save himself from the disgrace,

(for he evidently did not consider it a triumph) of sharing the same fate. The notes, which have a hand appended to them, partly original, but for the greater part extracted from older infidels, are not written by the author of the poem. They have indeed been attributed to his early and constant friend, Lord Byron; but here we are satisfied that rumour does that noble Lord some wrong, as they are the production of a much less able, and an obscurer man. We saw him once some years ago, but whether he is still to be seen, or is no more, we know not. To have sat for an hour or two, once in your life, in company with an avowed atheist, is enough, and more than enough, for any man who retains the slightest respect for religion, or veneration for the name and attributes of God. These are so habitually and so coarsely blasphemed by the individual in question, as to have shocked even those who make no profession of religion, but who are rather fond than averse to sceptical inquiries, conducted as they ought to be, when entered upon at all, with decency,—with some deference to the opinion of millions upon millions of mankind, and with the solemnity due to the awful consequences which they involve. But he disposed of the existence of a God, and a future state, with the same levity, flippancy, and frivolity as he would discuss the merits of a play, or the dancing of his partner at the last night's ball—and avows—yes, we ourselves have heard him avow, to the disgust of a large assembly—that the only thing worth living for, is the sensual enjoyment in which man participates with the brute!—The brute that perishes, we add, and happy would it be for him if he so perished also. But he may yet be,—for ought we know to the contrary, he is in the land of the living, and within the reach of mercy, and the possibility of repentance. But his wretched friend and co-adjutor, where is he? In the meridian of his days he died not the death of the atheist depictured, by the depraved yet glowing fancy of his youth.

"I was an infant when my mother went
To see an atheist burned. She took me there:
The dark-robed priests was met around the pile;
The multitude were gazing silently;
And as the culprit passed with dauntless mien,
Tempered disdain in his unaltering eye,
Mixed with a quiet smile, shone calmly forth:
The thirsty fire crept round his manly limbs;
His resolute eyes were scorched to blindness soon;

His death-pang rent my heart! the insensate mob
Uttered a cry of triumph, and I wept.
Weep not, child! cried my mother, for that man
Has said, There is no God." [p. 61.]

Embarked in a sailing boat on a lovely day upon the waves of the Adriatic, with a chosen companion of his pleasurable excursions, the fisherman marked his sails gallantly unfurled, and glittering in the sun;—he looked again, and in a moment,—in the twinkling of an eye, the bark had disappeared, and the atheist had sunk to the bottom of a fathomless abyss, either to rot into annihilation there, or but to deposit the lifeless body for whose gratification he had lived, that his disencumbered spirit might rise to the judgment of its God. That judgment we presume not to pronounce; but this we may, and this we will undertake to say, that he stood not in his presence and before his throne, to utter the blasphemies he promulgated upon earth—nor when the dead shall arise—for in spite of his daring assertions and imbecile arguments to the contrary, the dead *shall* rise,—at the great day of final doom, in the face of an assembled universe, and at the bar of him whom as an impostor he vilified and despised, will he venture to maintain the creed he adopted for himself, and urged upon others here;—

"There is no God!
Nature confirms the faith his death-groan sealed:
Let heaven and earth, let man's revolving race,
His ceaseless generations tell their tale;
Let every part depending on the chain
That links it to the whole, point to the hand
That grasps its term! let every seed that falls
In silent eloquence unfold its store
Of argument: infinity within,
Infinity without, belie creation;
The exterminable spirit it contains
Is nature's only God." [pp. 61, 62.]

Such a death, to such a man, is awful in the extreme, and ought to be impressive—or call it Providence—or call it chance.

"I am acquainted," he told us once, "with a lady of considerable accomplishments, and the mother of a numerous family, whom the Christian religion has goaded to incurable insanity. A parallel case is, I believe, within the experience of every physician." [p. 107.]

Without attaching any credit to this representation until we have more minute particulars of the case, we can oppose to it a worse illustration of the effects of the philosophy and morality taught by Queen Mab. It had a disciple the descendant, and heir of an ancient, an honourable, and a titled family. That family was disgraced by his vices from his youth to his death. These to, with the principles of which they were the natural offspring, most righteously deprived him of the guardianship of his children, but unhappily drove their mother to ruin, prostitution, and suicide, whilst he consoled himself for the loss of a wife's society, by first seducing one daughter of his friend, and afterwards living in an incestuous connection with another. For his sake we exult not, but would rather weep, that he is no more, since nothing short of a greater miracle than those which whilst living he ridiculed and rejected, could snatch him from the punishment due to his crimes; but for the sake of the world, we rejoice that both he and the reviver of the principles he adopted, have run their race of impiety and sin.

The two surviving friends of Shelley, who were about, it is currently reported, to engage with him in a periodical work, to be printed abroad, but imported into and circulated in England, in support of the principles which we have here reprobated and exposed, may, and we hope will, take warning by his death. Lord Byron, and even Leigh Hunt, have talents that may, if properly directed, render essential service to society; but if they continue like Shelley to pervert them to the insult of their Maker, and the injury of themselves, let them remember that they may also be partakers in his fate.

The death of this highly gifted, but miserable man, has of course prevented any legal proceedings against him, on account of the work which we have now reviewed; nor, had he been still alive, and even in England, should these proceedings have been instituted against him, as the edition now in circulation was published without his consent, by a man named Clark, from a copy privately printed and circulated many years ago. Against this surreptitious publisher those proceedings should therefore be directed, which, we understand, the Society for the Suppression of Vice to have very properly instituted, though we are at a loss to conceive why they have not long since been brought to an issue, which, at all events, should not now be delayed.

This state of things induces us to make a few remarks upon a subject to which one of the leading reviews has directed the public attention,—the refusal of the Lord Chancellor to grant injunctions to restrain the pirating of works of an irreligious and immoral tendency, on the ground that no man can have a property in them which the law will protect. And surely no principle can be sounder, notwithstanding Mr. Murray's philippic against it, in the official organ of his sentiments, the production, if we mistake not, of a lawyer, from whose talents and judgment, as exhibited in other articles of the Quarterly Review, and also in a later separate publication, we should have expected better things. Can a man, in any sound system of legislation, be at the same time criminally punishable for an act, and entitled to a civil right to protect him in doing wrong—the very statement of his proposition evinces the absurdity of the doctrine for which the reviewer contends. A man publishes a libel, for which it is admitted that he is justly punishable by fine and imprisonment (though with respect to Don Juan, to which the remark applies as forcibly as to any book we have lately seen, except the works of Sir Charles Hanbury Williams and Queen Mab, we cannot but smile at the half-censuring, half-apologetical tone of the Quarterly); another man reprints it, and the original publisher brings his action against him for the violation of a privilege granted by a particular statute for the encouragement of sound learning: is it to be endured, that a privilege is to be granted to him by the court one hour, for the exercise of which he may be severely punished in the next? It is an established, and a sound maxim of law, universally and wisely pervading our whole system of jurisprudence, that he who asks for protection from the law must place himself *rectus in curia;* he must stand in court free from any imputation upon his claim. If a man seeks damages for a libel, he cannot recover them, if he himself is a libeller by trade, though that may be, and is perhaps no defence of the libel upon him. The editor of the Quarterly may recollect this case, because it was properly decided in his favour. If I sue for money lent, though *prima facie* entitled to what I advanced to another, I cannot recover a halfpenny of it if my loan was tainted with usury, because that is against the declared policy of the law; and the same doctrine prevails, where money has been lent for purposes of gambling, or to be applied to any other illegal use. These are wise provisions for throwing an additional protection round the honest part of society, by deterring those who are dishonest from run-

ning the risk of punishment, which supineness, mistaken compassion, or a thousand things may prevent or delay, by the knowledge that in violating the prohibition of the law, they abandon, as far as the particular transaction is concerned, its protection also. This applies to the ordinary provisions of our law, as it is administered in our courts; but *à fortiori* must it do so to its extraordinary proceedings, meant to give redress in cases which the unavoidable delays of those courts would otherwise involve in great hardship. Of this nature, pre-eminently, are injunctions in Chancery; an exertion of a vigour beyond the law, to prevent injuries immediately impending. When, therefore, a wrong has not only been committed, but is continuing, such, for instance, as the cutting down all the wood on an entailed estate, wasting a trust property, infringing a patent, or pirating a book, this injunction is properly granted, restraining the alleged offender in his course, and compelling him to account for his gains by it, but always accompanied by this condition, that the complainant shall bring his action at law, to determine by the verdict of a jury his pretended right. But if it appears, upon the hearing of his application for this injunction, that the complainant can have no right, as no man can have in a known violation of the law, the Chancellor is bound, in justice as in policy, to say—establish the rights you claim in a court of common law, you do not entitle yourself to the interference of one, whose established maxim is, that those who seek relief in equity must act and have acted legally and equitably themselves. This is the situation of Messrs. Murray and Lawrence, and if they were not too prudent to bring the merits of their publications, and consequently the nature of their rights, to the decision of a jury, the courts of Westminster are open to redress them still. This they dare not do; this they never intended to do; or if they did, they will do it now, though we would not advise them to try the experiment.

It is urged however, and plausibly urged, on the other side, that by refusing this restraint upon literary piracy, you inevitably increase the publicity of improper books, because unprincipled men will, as was the case with Don Juan, surreptitiously circulate for half-a-crown, and consequently through a wider range, what, on account of the large sum given for copy-right, was originally published at nearly two pounds: and undoubtedly it is so. But to this argument, founded on expediency, we reply, that it is scarcely doubtful whether society is not much better secured against licentious publications, by preventing large sums being given for

them, to men who seldom write but for gold, on account of no protection being afforded to property in them, than it would be by leaving it open to a daring adventurer to make, by one successful speculation in such mischievous commodities, a sum amply sufficient to indemnify him for the risk of prosecution, by preventing others from participating in his ill-gotten gains, or underselling him in the market. We have no doubt but that the present system, as very properly upheld by the Chancellor in his late decisions, will in the end be more beneficial to public morals, whilst we are quite certain that it better accords with the sound principles of our law, which such an innovation as Mr. Murray, through the medium of his review and reviewer, proposes for his own special benefit, and not for the protection of the public, would render partial, oppressive, anomalous, and unjust. A smuggler or a gamester,—we had almost said, and we might say a highwayman and a thief, have in law, in policy, and in equity, as just a claim to an injunction and account against the participators of their ill-gotten booty, for its misuse, as the publisher of a blasphemous or obscene libel can have to that extra-vigorous remedy, against those who but repeat his wrong,—that he may thus secure to himself a larger portion of equally illegal and ill-gotten gains, though he dare not bring an action to protect them.

With these remarks we close an article, for the length of which we should offer an apology, did we not hope that the importance and interest of the subject would suggest one for us. We have taken up so many works, and said so much upon them now, because we wish not that either the attention of our readers, or our own should again be directed to similar outrages upon all that is valuable in religion or morality. We have been severe in our remarks, and we intended to be so; nor can a more appropriate vindication of our conduct, or a better conclusion of our review be afforded, than the following sentence from the preface to Lord Byron's vigorous satire of the English Bards and Scottish Reviewers, which he could little have expected, at the time he wrote it, would ever be turned against himself and his chosen associates and friends:

"The unquestionable possession of considerable genius by several of the writers here censured, renders their mental prostitution more to be regretted. Imbecility may be pitied, or, at worst, laughed at, and forgotten; perverted powers demand the most severe reprehension."

Lectures on the Reciprocal Obligations of Life, or a Practical Exposition of Domestic, Ecclesiastical, Patriotic, and Mercantile Duties. By John Morison, Minister of Trevor Chapel, Brompton. 12mo. London: Smith & Elder. pp. 362.

The present is emphatically a busy age, and the noble and benevolent institutions by which it is distinguished and adorned, have found employment for every individual who has any pretensions to religion or philanthropy. Both sexes, together with all ranks and ages, are pressed into the service, from the prince to the peer, who shed the lustre of their diadems and coronets upon the gay and brilliant assemblies which they annually convene, to the humble collector or the laborious agent, who either obtains the small contributions of the poor in aid of these resources, or is the constant and faithful distributor of the bounty they impart. But such, alas! is the imperfection of our nature, that we pollute every thing we touch, and have cause for perpetual jealousy over our own conduct, lest we should abuse the holiest institutions to unhallowed purposes, and render that the occasion of practical and personal evil, which is designed to promote the highest and the purest good; and this is most assuredly the case, when the publicity and fame, connected with an active agency in these societies, turn a man from the due discharge of the duties of his station, or render him indifferent to the cultivation of personal and domestic religion. We therefore hail with joy every watchman on the walls of our British Zion, who, faithful to his solemn trust, and aware of his own responsibility, sounds the alarm in the ears of professing Christians, and wakens them to a timely apprehension of the threatened danger.

On this ground we regard Mr. Morison's little volume as a valuable and seasonable present to the religious public; while we entirely concur with him in the importance of another consideration which influenced the composition and publication of these lectures.

"For, irrespective of the influence which public, and often-repeated, exertions for the conversion of the world, may have in diverting the minds of some from the sober and unostentatious virtues of private life; it is not a little to be feared, that with not a few of those who are the professed advocates of salvation by grace, the full detail of Relative Duties is becoming every day more unpopular. It is a remarkable circumstance, that, while the class

alluded to are never offended with the most ample announcement of Christian privileges, an instant jealousy springs up in their minds when a preacher ventures to speak plainly and pointedly, although it may be affectionately and evangelically, on the specific obligations which we owe to each other in the stations which Divine Providence has assigned us. If Duties are merely *implied*, the preacher will readily be tolerated; but if he proceeds to examine them minutely, and to exhibit those states of mind which are opposed to their practice, he is in no small danger of being reproached for the want of orthodoxy. Such a perverted taste ought surely, if possible, to be banished from the church of Christ; and no effort, however feeble, will be undervalued by the judicious and candid, which is firmly directed towards the accomplishment of this most desirable object." [pp. ix. x.]

Mr. Morison's course is very extensive, and consists of four divisions. The first embraces the duties that arise out of domestic relations—the second, ecclesiastical—the third, patriotic—and the fourth, mercantile. It is obvious that in the compass of a duodecimo volume of 360 pages, the author can do little more than hastily glance at the multifarious topics that arrange themselves under each of these divisions; and in an age like this, when the pressure of public business and the multitude of periodical publications leave a man but little leisure, and perhaps in many instances less inclination, for the perusal of the weighty and elaborate treatises on these subjects, which have immortalized the divines of the seventeenth century, we ought to be obliged to him, who, availing himself of their labours, and his own accurate observation on the habits and manners of the times, presents them to the consideration of the public, in a form so condensed, and a style so adapted to the meridian of the present day, that they are likely to secure attention.

Under the first division, are comprehended the following subjects:—An introductory lecture, to illustrate the influence of Christianity in ameliorating the condition of man—Marriage, the institution and blessing of heaven—Conjugal Duties—Parental Obligations—Filial Obligations—the Obligations of Masters, and the Obligations of Servants.

Under these important heads, the reader will find many judicious observations; many salutary warnings; many useful hints;—but having recently noticed with commendation Mr. Innes's publication on Domestic Religion, which of course embraces this portion of our author's plan, we feel little disposed to dwell on this part of the volume, or to institute an invidious comparison between writers each excellent in his way.

There is one sentiment, however, in the lecture on marriage, from the broad and unqualified statement of which, at least, Mr. Morison will allow us to express our dissent, viz. that the union of parties of unequal rank in society is never productive of comfort.

"Nor is a disproportion of rank," says Mr. Morison, "less to be deprecated. If in any relation an interchange of respectful offices is due from one to the other, surely this must be the case in conjugal life. But how can respect be cherished where the foundation, on which alone it could rest, is wanting? Respect can hardly be felt when all the evidences of subordination meet the eye of the observer. Such unequal marriages are exhibitions of any thing but comfort." [p. 35.]

Now we are ready to admit, that, as a general principle, something like equality in the rank of the parties is desirable, and even essential to happiness in the marriage state. It is not every peer, who would find in his servant-maid, or in the farmer's daughter, a jewel of such inestimable moral and intellectual worth, as to absorb every consideration of her humble origin, and prove no discredit to his coronet: but there may be exceptions,—we have met with such; we have seen women, elevated from the humbler walks of life to be the partners of men of rank and property, whose moral excellence, whose good sense, whose mental cultivation, and indeed whose elegant manners, have enabled them to support their elevation with a dignified propriety that has commanded universal respect, and left their husbands no cause to regret on review, at the close of life, the step which some perhaps might say they rashly took at its commencement. For, after all, rank and property are not the foundations on which respect must rest, but the powers of the mind, and the qualities of the heart: titles and estates can never compensate for the want of these; and where they exist, the absence of rank and property will prove a comparatively trifling consideration. As an illustration of this opinion, we need only refer to the well-known story of a late Marchioness, who, from the humble station of a farmer's daughter, marrying as she supposed a private gentleman of scanty fortune, found herself unexpectedly elevated to the second rank in the nobility of the country, and mistress of one of its most princely domains; a rank she never disgraced by ought that could betray her original condition, and in the enjoyment of which she possessed the entire affection and confidence of a husband, who had the wisdom and the fortitnde to seek a partner for life, whose

attachment, from ignorance of his rank, should be pure and disinterested as his own.

There is an approach to the ludicrous, of which some fastidious critics might perhaps disapprove, in the paragraph immediately preceding that which we last quoted; but we regret that the frequent recurrence of such monstrous marriages as those to which our author refers, should render the sharpest rebukes seasonable and necessary. Such marriages are indeed neither lovely nor of good report; and the evil is aggravated a thousand fold, when these disgusting violations of all correct feeling and principle occur amongst persons who make an extraordinary profession of religion.

"A great disproportion of age, in those who are preparing to enter into married life, is a circumstance which experience faithfully admonishes them to avoid. The vivacity of youth is absolutely distressing to age. To see a young wife nursing an old gentleman of fourscore, is a spectacle every way revolting to a sense of propriety. All the social affections are likely to flow with least interruption between parties who have proceeded to an almost equal distance in the journey of life." [p. 34.]

It may be questioned, perhaps, whether there was any necessity for that portion of the volume which treats of the duties of Ministers and the people of their charge, for in the present day, it has become so much the fashion of printing public ordination services, that the press teems with instructions on these important points, and the most excellent and judicious compositions of this kind are in every individuals hands. Mr. Morison may, however, plead the completeness of his plan as a sufficient reason for not omitting this important branch of reciprocal obligations, and in a matter of so much practical importance to individual edification and the welfare of the church, the reader, we should hope, would not object to "line upon line, and precept upon precept." Nor has the author any cause to be ashamed of this part of his performance; he has handled his subject with all the mingled fidelity and delicacy which it required; and we admire the fortitude and principle that impelled him unhesitatingly to address to his own people those plain and wholesome truths, which though tolerated from the lips of another, at the ordination of a pastor, might be regarded by many as invidious and offensive, when delivered to them by their own Minister in his ordinary pulpit instructions.

This part of the course comprehends two lectures: we give an extract from each. The first contains a forcible and too correct a delineation of the Antinomian heresy, which

Mr. Morison seems to regard as a growing evil in the present day, and urges upon Ministers the duty of resisting it, stedfast in the faith, notwithstanding all the scorn and obloquy to which their firmness may expose them.

"Of all the opposition a minister may expect to encounter in the honest and enlightened discharge of pulpit duty, that of Antinomianism will, perhaps, be found to be the most common and the most insolent. This seems to be the only theological creed which proposes to trample on all the decent courtesies of life, and which assumes, on behalf of its initiated votaries, not only the attribute of infallible wisdom, but also the right of consigning to endless perdition every one who dares to question its dogmas, or to frown on its awful impurities. This horrid system, or rather compound of religious errors, acts as a sort of moral incubus on the human faculties, and combines in it all that is stupid in conception, with all that is malignant and fiend-like in temper. If it boasts of any other origin save that of hell, it may be found, perhaps, to be the offspring of a spurious Calvinism, associating itself with the worst principles of Arminianism, and not disdaining even to accept the aid of the Deist and the Fatalist.

"I cannot help fearing that Antinomianism, in the present day, may be styled a popular error of the professing world. Nor do I wonder at this, when I think of its congeniality with human depravity. What so pleasing to the icy heart of the deluded formalist, as to be told that the law of God is no longer a rule of life to the believer?—that, because the sinner can do nothing spiritually good, that therefore he is to attempt nothing?—that privileges are all in all, and that duties are mere legal restrictions, urged only by merit-mongers?—that the imputed sanctification of the Saviour renders the pursuit of holiness in those who are united to him not only unnecessary, but nugatory?—that, in short, the change which takes place in conversion is not in any sense personal, but relative? According to this system, a man must not preach to any but the people of God;—he must not presume to invite sinners to Christ;—he must not even, in the opinion of some of this class, pray for sinners;—he must not tell men that they are rational and accountable, and that therefore their unbelief is inexcusable;—he must not venture a word of spiritual advice except to those who are esteemed *sensible sinners;*—he must find an enigma and a double meaning in every passage of Scripture;—he must not aid the efforts of Bible and Missionary Societies, lest he should be guilty of snatching the work out of the Almighty's hand, and lest the purposes of Heaven should be accomplished before the time. One particle of the Antinomian virus introduced into a church, has been found sufficient to upset the labours and disturb the tranquillity of years. It is a fearful compound of ignorance, stupidity, pride, self-will, and deep-rooted vulgarity. A minister, in preaching the

word, must take heed that he do not give a moment's quarter to this disorganizing plan of doctrine. He must expose it to merited obloquy, without the fear of man. He must even court the reproach and derision of its advocates. By a luminous exposition of Christian doctrine,—by a full display of Christian privileges,—and by an energetic enforcement of Christian precepts,—he must guard the people of his charge from its insidious approach. Let him furnish believers with an ample supply of spiritual provision; and, having done this, let him censure every vitiated taste, and never woo a single adherent at the dread expense of sacrificing truth." [p. 233-5.]

The second, enumerates and illustrates those well regulated views of ministerial labour which a people will receive from a just estimate of the character and office of their pastor.

"Such an estimate will teach you *to regulate your views on the subject of ministerial gifts and graces;* and you will not always expect to see your minister blazing in the light of his genius, but will be contented with the result even of a moderate effort of diligence, when consecrated to the spiritual improvement of his flock.

"It will regulate your views *on the subject of ministerial piety;* and you will not expect your minister to present an example of sinless perfection, but will look on him as a man of like passions with yourselves, although sincerely devoted to the service of Christ. By this remark, I am far from intimating that the ministers of Christ ought not to be distinguished by a pre-eminent measure of character; all I intend is to guard against undue and unscriptural expectation, which can only end in disappointment.

"It will regulate your views *on the subject of ministerial topics of discussion;* and you will not cultivate the vitiated taste of many, and only like to hear your minister insisting on a few favourite doctrines, to the neglect of the great system of revealed truth. You will esteem it to be your duty to follow the Christian teacher in all his researches into the inexhaustible treasures of inspiration. The Bible is a great whole, and while some of its truths possess an higher interest than others, yet they are all communicated for our benefit, are all important, and all expressive of the wisdom and goodness of the Divine mind. By nothing has evangelical truth, or what may be called, in compliance with custom, the Calvinistic system, been more deteriorated, than by that baneful custom, too fondly prized by many hearers of the word, of selecting a few of the cardinal positions of our holy faith, and holding them up to prominent notice, to the entire, or, at least, partial neglect of the whole series of revealed doctrines and facts.

"It will regulate your views *on the subject of ministerial address;* and you will not look for the display of a fervour equally seraphic on all occasions, but will candidly allow for the anxieties of a mind often oppressed with care, and for the weakened energies of a constitution often shattered by excessive labour in this age of

general and unexampled effort. Nor will you forget the frequent fluctuations of your own feelings, nor the tendency which this will often have, to throw an adventitious dulness around the pulpit labours of even an ardently pious and devoted minister. And after all, my brethren, we must ever bear in mind, that we repair to the sanctuary for *instruction* as well as *impression*, and that the latter will prove very inefficient without the former. Hearers of the gospel have great need to aspire, in general, to a more correct mode of thinking on this topic, while ministers should be ever careful to exhibit Divine truth in its due proportion and harmony.

"It will regulate your views *on the subject of ministerial responsibility;* and you will never think of that account which the pastors of the church will have to render, at a future day, to the Supreme Judge, without, at the same time, anticipating the solemn moment when you also must lay aside your characters as hearers of the gospel, and must obey the dread mandate—"Give an account of thy stewardship, for thou mayest be no longer steward."*

"It will regulate your views *on the subject of ministerial visits;* and you will have too high a sense of Christian integrity to lay claim to an undue proportion of your pastor's invaluable time. You will never wish to convert him into a religious gossip. You will be uniformly discreet in your expectations, and will always receive him, not as a mere guest at your table, not simply as a gentleman, not merely as a private and faithful friend, but as a "man of God,"† whose office it is, both in and out of the pulpit, to promote the spirituality of your minds. There are very many who think their claim to the frequent visits of their minister is as clearly established as the evidence of the Christian faith, and are instantly offended if their extravagant wishes are not realized, who would rather relinquish their claim than be subject to the intrusion of a visit strictly pastoral, in which devout conversation, instruction, and prayer, constituted the prominent features. Till the good old method—and the method which still obtains, among some bodies of Presbyterians in Scotland,—of turning the pastor's visit to religious account, be restored, I despair of hearing that the clamour of the *non visitation* of ministers has ceased.

"It will regulate your views *on the subject of a minister's attentions to the sick.* In this part of his embassage of mercy, he will realize the greatest possible delight; and never will he feel himself treading more directly in the footsteps of his heavenly Master, than when hastening to the abode of sorrow, there to point the afflicted to the cross of Christ, to the promises of the gospel, and to the hopes of a better world. But, while this will be his delight, let no one imagine, at any time, that he is gifted with omniscience to know every case of sickness or of accident that occurs within the sphere of his labour. When God lays his hand upon you, it is your duty, forthwith, to endeavour to find some one who will convey the

* Luke xvi. 2. † 1 Tim. vi. 1. 2 Tim. iii. 17.

intelligence to the ear of your pastor; in this way, an unseasonable delay will be prevented, and you will not be led to cherish the unkind and ungenerous suspicion, that he forgets you in the day of your adversity. "Is any sick among you? let him *call* for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up."*

"It will regulate your views *on the subject of a minister's success.* You will not presumptuously imagine that it is with him to command the blessing. It is his, indeed, to labour, and watch, and pray, and exercise dependence; but it is with God to "breathe upon the slain, that they may live;"† as in the natural world, so also in the spiritual, it is with Him to "send prosperity."‡ The full conviction of this truth will stimulate you to fervent, and oft-repeated, prayer for the Divine benediction; and should it please God to withhold the increase, or only to grant it but partially, you will thus be prevented from undue despondency, on the one hand, and from a disposition to reflect on instruments, on the other. And should "times of refreshing come from the presence of the Lord,"§ the instrument will not be blighted by having that honour heaped upon it which belongs exclusively to God. I cannot help considering it as most momentous, that the hearers of the gospel should think and feel correctly on this head, as it is one of a decidedly practical nature. In too many religious circles, the whole system hangs on the minister: if his popularity, or his better qualities, succeed in filling the pews, all is well; the funds prosper; his deacons can afford to pay him a liberal salary; and the pecuniary engagements of the place are met with ease, and with an air of independent dignity. Let the picture, however, be reversed; and, with equal excellence of character, though with talents less splendid, let the minister labour with a more measured popularity, let the pews be less generally filled, let the places be less handsomely supported,—and the whole affair is charged to the account of the minister, however active his exertions, and however amiable and pious his spirit. There is much of the spirit of the world in all this, and something that stands in entire opposition to the kingdom of Christ." [pp. 241-6.]

Upon the whole, we cordially recommend these lectures, as a useful and interesting publication; abounding with salutary cautions, judicious hints, and powerful exhortations, in connection with the various branches of moral obligation, and adapted to the peculiar circumstances of society at large, and the Christian church, in the age in which we live.

* James v. 14, 15. † Ezek. xxxvii. 9. ‡ Psalm cxviii. 25.
§ Acts iii. 19.

An Historical and Descriptive Account of the Steam Engine, comprising a general view of the various modes of employing Elastic Vapour as a prime mover in Mechanics; with an Appendix of Patents and Parliamentary Papers connected with the subject. By Charles Frederick Partington, of the London Institution. 8vo. London, 1822. pp. 303. Taylor.

An interesting report upon the subject of Steam Navigation, has just been published by a Committee of the House of Commons, in the historical part of which, the work we have placed at the head of this article forms a prominent feature. Indeed, the vast importance of the steam-engine, in a national and commercial point of view, evidently gives it a considerable claim upon public attention.

This stupendous machine is usually considered of comparatively modern invention; its first practical application may however be traced to a much earlier period. In 1629, a steam apparatus was employed to give motion to a wheel in the laboratory of an Italian philosopher of the name of Brancas; though this was nothing more than a large æolipile, an instrument frequently described by the early Greek writers. The æolipile, or hollow ball, employed by Brancas, being filled with water, and placed upon the fire, was furnished with a small tube for the passage of the steam, which rushing with considerable violence from the mouth of the jet-pipe, was directed against the vanes of a float-wheel, thus producing a continuous rotatory motion. A description of this apparatus, illustrated by an engraved figure, is preserved in a very rare work, entitled *Le Machine*, dedicated to M. Canci, who it appears was governor of Loretto, in 1628. After the publication of this scheme, which it is probable was never put in practice with any very useful effect, nearly thirty years elapsed ere the farther consideration of this important subject was resumed by the Marquis of Worcester, in his *Century of Inventions*. This part of the early history and subsequent improvement of the Steam-Engine, may, however, be better given in Mr. Partington's own words:

"It is said that the Marquis, while confined in the Tower of London, was preparing some food on the fire of his apartment, and the cover having been closely fitted, was, by the expansion of the steam, suddenly forced off, and driven up the chimney. This circumstance attracting his attention, led him to a train of thought, which terminated in this important discovery. But no figure has been preserved of his invention; nor, as we have good reason to

suppose, any description of the machine he employed, except the sixty-eighth article in the above-mentioned work. We shall content ourselves, therefore, with extracting that article from the noble author's MS. preserved in the British Museum.

"'An admirable and most forcible way to drive up water by fire; not by drawing or sucking it upwards, for that must be, as the philosophers call it, *infra sphæram activitatis*, which is but at such a distance. But this way hath no boundary, if the vessels be strong enough; for I have taken a piece of a whole cannon, whereof the end was burst, and filled it three quarters full of water, stopping and screwing up the broken end, as also the touch-hole; and making a constant fire under it, within twenty-four hours it burst, and made a great crack; so that having found a way to make my vessels, so that they are strengthened by the force within them, and the one to fill after the other, I have seen the water run like a constant fountain stream, forty feet high; one vessel of water, rarefied by fire, driveth up forty of cold water. And a man that tends the work is but to turn two cocks, that one vessel of water being consumed, another begins to force and refill with cold water, and so successively, the fire being tended and kept constant, which the self-same person may likewise abundantly perform in the interim, between the necessity of turning the said cocks.' Vide Harleian MSS. No. 2428.

"In 1683, a scheme for raising water by the agency of steam was offered to the notice of Louis XIV. by an ingenious English mechanic, of the name of Morland; this, however, was evidently formed upon the plan previously furnished by the Marquis of Worcester, in his Century of Inventions. Morland was presented to the French monarch in 1682, and in the course of the following year his apparatus is said to have been actually exhibited at St. Germain's. The only notice of this plan occurs in the collection of MSS. to which we have already alluded, and forms the latter part of a very beautiful volume, containing about thirty-eight pages, and entitled "*Elevation des Eaux, par toute sorte de Machines, réduite a la mésure, au poids, et a la balance. Presentée a sa Majesté tres Chrestienne, par le Chevalier Morland, gentilhomme ordinaire de la chambre privée, et maistre des méchaniques du Roy de la Grande Brétaigne*, 1683."

"The invention of the atmospheric engine, though usually ascribed to Newcomen, or his coadjutor Savery, is unquestionably of French origin. An account of it having been published twelve years prior to the commencement of Newcomen's patent.

"In 1695, Papin, then resident at Cassel, published a work, describing a variety of methods for raising water, in which he enumerates the above invention. Being unable to procure this tract, we insert the following translation of that part which relates to the steam-engine. It occurs in the Transactions of the Royal Society, for 1697. After alluding to the inconvenience of forming a vacuum

by means of gunpowder, which was one of his early propositions, he recommends 'the alternately turning a small surface of water into vapour, by fire applied to the bottom of the cylinder that contains it, which vapour forces up the plug in the cylinder to a considerable height, and which (as the vapour condenses, as the water cools when taken from the fire) descends again by the air's pressure, and is applied to raise the water out of the mine.' From this it will be evident that any practical mechanic would have suggested the further application of pumps and a working beam or lever similar to those in Newcomen's engine.

To experimentally illustrate the principle on which the steam or atmospheric engine acts, we have only to procure an hollow bulb of glass, connected with a tube of the same material, about four or five inches in length, and furnished with a piston or plug, sliding air-tight. A small quantity of water being placed in the vessel, must then be heated to the boiling point, and the vapour formed will speedily impel the piston to the open end. The bulb must now be withdrawn from the candle, and on being immersed in a vessel of cold water, the vapour will rapidly condense; and the minute particles of which it is composed will return to their original bulk. A vacuum being thus formed within the vessel, the piston will be driven into the tube with a force proportionate to its diameter; the atmosphere or air that surrounds it pressing with a weight equal to about fifteen pounds on each inch of its entire surface. On the heat being again applied, the process may be repeated with a similar result. If the glass tube be lengthened, and bent in the form of an inverted U, or syphon, with the lower leg immersed in an open reservoir of water, thirty feet below the heated bulb, it will be found, after a repetition of the process of condensation, that the pressure of the atmosphere, acting upon the surface of the water, will so far tend to fill up the vacuum, as to raise the water contained in the open reservoir to the top of the vessel; and it is upon this latter principle, that Savery's first engines were constructed; the remaining lift being effected by the repellent force of steam." [p. 5-12.]

The atmospheric engine above described, is now, however, almost entirely superseded by the more improved engines introduced by Messrs. Boulton and Watt, and Trevithick and Woolf; the latter of which is generally employed in the mining districts of Cornwall, &c.

Mr. Watt's attention was first drawn to this subject by an examination of a small model of an atmospheric engine, belonging to the University of Glasgow, which he had undertaken to repair; and having discovered that the great waste of fuel in the old engine arose from the alternate heating and cooling of the cylinder, by the admission and subsequent condensation of the steam he perceived that to make an engine in which the destruction of steam should be

the least possible, and the vacuum the most perfect, it was necessary that the cylinder should remain uniformly at the boiling point; while the water forming the steam was cooled down to the temperature of the atmosphere: to effect this, he employed a separate condensing vessel, between which and the hot cylinder, a communication was formed by means of a pipe and stop-cock.

The high-pressure engine is certainly much more simple than the one we have just described, but the danger attendant upon the use of this valuable prime mover is considerably enhanced by the increased elasticity of the steam employed to give motion to the piston. For a description of this, however, as well as of those invented by Hornblower and Woolf, we must refer our readers to the pages of Mr. Partington's ingenious work, and to the valuable graphic illustrations attached to it. Amongst other useful subjects, he has furnished us with an engraved view of a safety-valve, possessing the essential properties of safety and certainty in its action, and of the apparatus for consuming smoke, an invention of such importance to the health and beauty of our manufacturing towns.

The history and practice of steam navigation is also very fully discussed; and we regret that our limits will not admit of any very extended extracts. We cannot, however, omit the following brief particulars, which fully establish the claim of our own countrymen to this valuable application of the steam-engine.

"In 1698, Savery recommended the use of paddle-wheels, similar to those now so generally employed in steam-vessels, though without in the remotest degree alluding to his engine as a prime mover; and it is probable that he intended to employ the force of men or animals working at a winch for that purpose. About forty years after the publication of this mode of propelling vessels, Mr. Jonathan Hulls obtained a patent for a vessel, in which the paddle-wheels were driven by an atmospheric-engine of considerable power. In describing his mode of producing a force sufficient for towing of vessels, and other purposes, the ingenious patentee says, In some convenient part of the tow-boat there is placed a vessel about two-thirds full of water, with the top close shut; this vessel being kept boiling, rarefies the water into a steam; this steam being conveyed through a large pipe into a cylindrical vessel, and there condensed, makes a vacuum, which causes the weight of the atmosphere to press on this vessel, and so presses down a piston that is fitted into this cylindrical vessel, in the same manner as in Mr. Newcomen's engine, with which he raises water by fire. It has been already demonstrated, that when the air is driven out of a vessel of thirty

inches diameter, (which is but two feet and a half,) the atmosphere will press on it to the weight of 4 tons 16 cwt. and upwards; when proper instruments for this work are applied to it, it must drive a vessel with great force.' Mr. Hulls' patent is dated 1736, and he employed a crank to produce the rotatory motion of his paddle-wheels, and this ingenious mode of converting a reciprocating into a rotatory motion was afterwards recommended by the Abbé Arnal, Canon of Alais in Languedoc, who, in 1781, proposed the crank for the purpose of turning paddle-wheels in the navigation of lighters.

It is probable that Mr. Hulls anticipated some objection to his new mode of propelling vessels; and it appears from Capt. Savery's statement, to which we have already alluded, that a strong prejudice had been raised against the use of propelling-wheels in vessels. Mr. Secretary Trenchard, who was at that time at the head of the Admiralty, had also given a decided negative to the proposition. In answer therefore to the objections which might have been anticipated, Mr. Hulls proposed the following queries, which he afterwards solved in the most satisfactory way:

"'*Query* 1.—Is it possible to fix instruments of sufficient strength to move so prodigious a weight as may be contained in a very large vessel?

"'*Answer.*—All mechanics will allow it is possible to make a machine to move an immense weight, if there is force enough to drive the same, for every member must be made in a proportionable strength to the intended work, and properly braced with laces of iron, so that no part can give way, or break.

"'*Query* 2.—Will not the force of the waves break any instrument to pieces that is placed to move in the water?

"'*Answer.* First, It cannot be supposed that this machine will be used in a storm or tempest at sea, when the waves are very raging; for if a merchant lieth in a harbour, &c. he would not choose to put out to sea in a storm, if it were possible to get out, but rather stay until it were abated. Secondly, when the wind comes a-head of the tow-boat, the fans will be protected by it from the violence of the waves; and when the wind comes side-ways, the waves will come edge-ways of the fans, and therefore strike them with the less force. Thirdly, there may be pieces of timber laid to swim on the surface of the water on each side of the fans, and so contrived as they shall not touch them, which will protect them from the force of the waves.

"'Up inland rivers, where the bottom can possibly be reached, the fans may be taken out, and cranks placed at the hindmost axis to strike a shaft to the bottom of the river, which will drive the vessel forward with the greater force.

"'*Query* 3.—It being a continual expense to keep this machine at work, will the expense be answered?

"'*Answer.*—The work to be done by this machine will be upon particular occasions, when all other means yet found out are wholly

insufficient. How often does a merchant wish that his ship were on the ocean, when, if he were there, the wind would serve tolerably well to carry him on his intended voyage, but does not serve at the same time to carry him out of the river, &c. he happens to be in, which a few hours' work at this machine would do. Besides, I know engines that are driven by the same power as this is, where materials for the purpose are dearer than in any navigable river in England. Experience, therefore, demonstrates, that the expense will be but a trifle to the value of the work performed by those sort of machines, which any person who knows the nature of those things may easily calculate.'" [pp. 53—6.]

Such material assistance is now derived from this astonishing power, in navigating not only in our rivers and coasts, but from the British Channel to the American shores of the Atlantic, that we cannot deny ourselves the transcription of the following statement of the progress of this important application of the steam-engine.

"Some idea of the prevalence of steam navigation in the more northern parts of our island, may be formed from the following estimate of the number of passengers who have availed themselves of this species of conveyance in the course of one year. On the Forth and Clyde canal, between Glasgow and Edinburgh, 94,250; between Glasgow and Paisley, by the Ardrassan Canal, 51,700; and from Glasgow, along the Monkland Canal, 18,000. Steam-boats of a large size are now employed in the Adriatic. One (La Carolina) goes regularly every second day from Venice to Trieste; another (L'Eridano) passes between Pavia and Venice, and with such celerity, that the voyage is accomplished in thirty-seven hours.

"We have now to notice the labours of our trans-atlantic brethren in this important branch of naval engineering. Profiting by the hints thrown out both by the Marquis de Jouffroy and Mr. Miller, Fulton, who had also seen Symington's boat, ordered an engine capable of propelling a vessel to be constructed by Messrs. Boulton and Watt. This was sent out to America, and embarked on the Hudson in 1807, and such was the ardour of the Americans in support of this apparently new discovery, that the immense rivers of the new world, whose great width gave them considerable advantages over the canals and narrower streams of Europe, were soon navigated by these vessels. The city of New-York alone possesses seven steam-boats, for commerce and passengers. One of those on the Mississippi passes two thousand miles in twenty-one days, and this too against the current which is perpetually running down. The above boat is 126 feet in length, and carries 460 tons, at a very shallow draft of water, and conveys from New Orleans whole ships' cargoes into the interior of the country, as well as passengers.

"The following list of steam-boats now in operation on the river

Mississippi, and its tributary streams, has been published by Mr. Robinson:

	Tons.		Tons.
Vesuvius	390	Kentucky	80
Etna	390	Governor Shelby	120
Buffalo	300	Madison	200
James Monroe	90	Ohio	443
Washington	400	Napoleon	332
Constitution	75	Volcano	250
Harnot	40	General Jackson	200
Eagle	70	Experiment	40
Hecla	70	St. Louis	220
Henderson	85	Vesta	100
Johnston	80	Rifleman	250
Cincinnati	120	Alabama	200
Exchange	200	Rising States	150
Louisiana	54	General Pike	250
James Ross	320	Independence	300
Frankfort	320	Paragon	400
Tamerlane	320	Maysville	150
Cedar Branch	250	Total	7259

Building.

	Tons		Tons.
2 at Pittsburgh of 180 tons	360	1 at Portland (Kentucky)	300
2 at Wheeling, of 500 and 100	600	3 at New Albany each 220	660
2 at Steubenville	90	4 at Clarkesville	500
1 at Marietta	130	1 at Salt River	160
1 at Maysville	110	1 at Vevay	110
2 at Cincinnati	720	1 at Madison	120
2 at Cincinnati 115 and 250	365	1 at Rising Sun	90
2 at Newport	500	1 on the Wabash	80
1 at Jeffersonville	700	2 at New Orleans, each 200,	400
		Total	5995

"In addition to which, there have been lost by accidents of different kinds, the following steam-boats: Orleans, 400 tons; Comet, 15; Enterprise, 45; Dispatch, 25; Franklin, 125; Pike, 25; New Orleans, 300. [pp. 64—7.]

We should have liked to have seen an addition to this enumeration of the number of steam-vessels now in use in Great Britain; satisfied as we are, from our acquaintance with some of our northern ports, that they would cut no inconsiderable figure by the side of those of the United States, where they are unquestionably brought to great perfection. This desideratum, Mr. Partington will probably supply in a new edition of his work, which will soon be called for, if he meets with that encouragement to which the industry and talent displayed in this production so justly entitle him.

AMERICAN LITERATURE AND INTELLIGENCE.

On attentively perusing the "Report on the Penitentiary System in the United States, prepared under a resolution of the Society for the Prevention of Pauperism in the City of New-York," slightly alluded to in our last, we found it so highly interesting and important a document as to require republication in our Journal, almost in an unabbreviated form. On this work we therefore enter without delay, appropriating to it a larger space of our present number than it is our wont to allot to Transatlantic communications, of which we are inclined to think, that we have scarcely received one in which the British public will take a more lively concern; for in speaking of the system of Prison Discipline in America, it depictures in almost every page the errors of our own.

Omitting merely a few introductory sentences, of a local nature, the Report thus begins:

"The history of nations teaches us, that the welfare of empires may be frequently endangered by sudden revolutions in popular opinion, on subjects which embrace the general and individual relations of society. Wild and speculative doctrines will be occasionally started, that strike at the abrogation of existing systems of civil polity, and silently and rapidly acquire strength and stability, until the number and zeal of their votaries become too formidable for the effectual appeals of reason and experience. A period has arrived in this country, which fully illustrates this position. Without a due regard to facts and reflection, there are many in the United States, who advocate the renunciation of the Penitentiary System, and consequently a change in our Criminal Jurisprudence that will increase the severity of its character. Abstaining from all strictures at present, on the tendency and singularity of such an opinion, we would remark, that communities seldom retrace their steps in the trials of experience, until they reach their last extremity; and whether it is now decided to renounce or to retain this system, the determination will probably settle, for ages, the spirit of our laws, in relation to crimes and punishments. It may therefore be expedient for the Committee, in the first place, briefly to advert to the rise of the Penitentiary System in the United States."

To this succeeds a very judicious retrospect of the Criminal Jurisprudence of the principal ancient and modern

Nations, (which, for the sake of brevity, we omit,) introductory of the following matter more immediately concerning us.

" It is with regret that we are here compelled to advert to England, with the deepest sentiments of reprehension. While she justly boasts of a system of jurisprudence in civil transactions, that applies to all the exigencies of civilized society, that guards and secures all the rights incident to a state of public and private security, and one that is founded on the broad basis of utility, her criminal code presents us with a melancholy spectacle of cruelty, error, and neglect. Not only is it inadequate to the ends which it has been designed to accomplish; but it is productive of the very evils which it would remedy. The land of Coke, of Hale, of Foster, and Mansfield, whose powerful and comprehensive minds extended the boundaries of legal science, and enriched and adorned it with truths and principles that were drawn from the depths of human reason, at this late day retains a system of laws that awards death for about two hundred offences, and that draws no distinction between the most atrocious murders and the stealing of a guinea, or the cutting down a forest tree.*

" We cannot conclude these remarks on the subject under consideration, with more propriety than by adopting the judicious observations of the learned and elegant commentator on the laws of England. 'In proportion to the importance of criminal law, ought also to be the care and attention of the Legislature in properly forming and enforcing it. It should be founded upon principles that are permanent, uniform, and universal; and always conformable to the dictates of truth and justice, the feelings of humanity, and the indelible rights of mankind, though it sometimes (provided there be no transgression of these external boundaries,) may be modified, narrowed, or enlarged, according to the local or occasional necessities of the state which it is meant to govern. And yet, either from a want of attention to these principles in the first concoction of the laws, and adopting in their stead the impetuous dictates of avarice, ambition, and revenge; from retaining the discordant political regulations which successive conquerors or factions have established, in the various revolutions of government; from giving a lasting efficacy to sanctions that were intended to be temporary, and made (as Lord Bacon expresses it) merely upon the spur of the occasion; or from, lastly, too hastily employing such means as are greatly disproportionate to their end, in order to check the progress of some very prevalent offence; from

* Though by IX Geo. I. c. 22. § 1. commonly called the Black Act, maliciously cutting down any trees, planted in any avenue, orchard, &c. is punishable with death, without benefit of clergy; this is by no means the case with stealing a guinea, or even twenty thousand guineas, save where taken after a burglary, or by robbery on the highway, or where the benefit of clergy having once been prayed, the commission of any second clergyable felony subjects the offender to capital punishment.—EDIT.

some, or from all of these causes, it hath happened that the Criminal Law is in every country of Europe more rude and imperfect than the civil. I shall not here enter into any minute inquiries concerning the local constitutions of other nations; the inhumanity and mistaken policy of which have been sufficiently pointed out by ingenious writers of their own. But even with us, in England, where our crown law is with justice supposed to be more nearly advanced to perfection; where crimes are more accurately defined, and penalties less uncertain and arbitrary; where all our accusations are public, and our trials in the face of the world; where torture is unknown, and every delinquent is tried by such of his equals, against whom he can form no exception, nor even a personal dislike: even here we shall occasionally find room to remark some particulars that seem to want revision and amendment.' *

"From this partial sketch concerning the Criminal Jurisprudence of other countries, we turn to the United States. We turn to our country, too, with those grateful emotions that are inspired by just causes of self-gratulation. No country on the face of the globe, of the extent and population of the American nation, presents a criminal system so mild, so rational, and so well proportioned to its ends, as ours. It attracts admiration among the most polished states of the world, receives the eulogiums of philosophers and philanthropists, and with our free and popular institutions, and with the sedulous attention of wise legislators, may, ere long, command the imitation of older and more powerful empires. Strong moral causes have contributed to the contrast which we display between ourselves and other nations in this respect. Many of the first settlers of this country were men of enlarged views and vigorous minds; many had left the shores of the other continent with a spirit of free inquiry, and with a repugnance to irrational and sanguinary laws of every description. They came to a land, where the theatre of experiment was boundless. The relations of civil society were few and simple, and the complex abuses of long-existing systems, in social order, were unknown. Some bold advances towards the adoption of a mild and temperate Criminal Code, were made before the Revolution; but it was that great and momentous event which divested the monuments of European polity and jurisprudence of a false veneration, that expanded the public mind to a more acute, comprehensive, and enlightened view of public rights and their security. In the Constitution of the United States, as well as in the several State Constitutions, constant regard is paid to the preservation of life, and the security of fundamental principles.† The statutes of our different Legisla-

* Black. Com. Vol. 4. p. 3.

† We cannot forbear in this place to quote the following articles from our different Constitutions of this country, which secure to our citizens one of the greatest blessings of free government. Our funda-

tures, which followed the establishment of the national government, breathed a spirit of mildness and humanity, unknown to the nations of Europe. Public investigation was unshackled, and the public mind made susceptible of new and deep convictions, upon subjects connected with the general interest, and the moral condition of the community. The writings of eminent advocates on the other side

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mental principles are sound. We want nothing but criminal codes in conformity to them, and the proper administration of those codes, to render us an example worthy of universal and lasting imitation.—

"The trial of all crimes, except in cases of impeachment, shall be by jury, and such trial shall be held in the state where the said crimes shall have been committed; but when not committed within any state, the trial shall be held at such place or places as the Congress may by law have directed.

"No person shall be held to answer for a capital or otherwise infamous crime, unless on a presentment or indictment of a grand jury, except in cases arising in the land or naval forces, or in the militia, when in actual service, in time of war, or public danger; nor shall any person be subject for the same offence to be twice put in jeopardy of life or limb; nor shall be compelled, in any criminal case, to be a witness against himself, nor be deprived of life, liberty, or property, without due process of law; nor shall private property be taken for public use, without just compensation.

"In all criminal prosecutions, the accused shall enjoy the right to a speedy and public trial, by an impartial jury of the state and district wherein the crime shall have been committed, which district shall have been previously ascertained by law, and to be informed of the nature and cause of the accusation; to be confronted with the witnesses against him; to have compulsory process for obtaining witnesses in his favour; and to have the assistance of counsel for his defence." [*Constitution of the United States.*

"No person shall be held to answer for any crime or offence, until the same is fully and plainly, substantially and formally, described to him; nor be compelled to accuse or furnish evidence against himself. And every person shall have a right to produce all proofs that may be favourable to himself; to meet the witnesses against him face to face; and to be fully heard in his defence, by himself and counsel. And no person shall be arrested, imprisoned, despoiled, or deprived of his property, immunities, or privileges, put out of the protection of law, exiled, or deprived of his life, liberty, or estate, but by the judgment of his peers, or the law of the land.

"No person shall be liable to be tried, after an acquittal, for the same crime or offence. Nor shall the legislature make any law that shall subject any person to a capital punishment, (excepting for the government of the army and navy, and the militia in actual service,) without trial by jury.

"In criminal prosecutions, the trial of facts in the vicinity where they happen, is so essential to the security of the life, liberty, and estates, of the citizens, that no crime or offence ought to be tried in any other county than that in which it is committed, except in cases of general insurrection in any particular county, when it shall appear to the judges of the superior courts that an impartial trial cannot be had in the county where the offence may be committed; and upon

of the Atlantic for mild punishments, met with an ardent admiration. Many able and luminous disquisitions were written in this country, to advance the triumph of humane laws, and in some places associations of distinguished men were formed for the same purpose.

"From these, and other kindred causes, arose the PENITEN-

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their report, the legislature shall think proper to direct the trial in the nearest county in which an impartial trial can be obtained.

"All penalties ought to be proportioned to the nature of the offence. No wise legislature will affix the same punishment to the crimes of theft, forgery, and the like, which they do to those of murder and treason. Where the same undistinguished severity is exerted against all offences, the people are led to forget the real distinction in the crimes themselves, and to commit the most flagrant with as little compunction as they do the slightest offences. For the same reason, a a multitude of sanguinary laws is both impolitic and unjust; the true design of all punishments being to reform, and not to exterminate mankind." [*Constitution of New-Hampshire.*

"Every subject of the commonwealth ought to find a certain remedy, by having recourse to the laws, for all injuries or wrongs which he may receive, in his person, property, or character. He ought to obtain right and justice freely, and without being obliged to purchase it—completely, and without any denial—promptly, and without delay—conformably to the laws.

"No person shall be held to answer for any crime or offence, until the same is fully and plainly, substantially and formally, described to him; or be compelled to accuse or furnish evidence against himself. And every person shall have a right to produce all proofs that may be favourable to him; to meet the witnesses against him face to face, and be fully heard in his defence, by himself, or his counsel, at his election. And no person shall be arrested, imprisoned, or deprived of his property, immunities or privileges, put out of the protection of the law, exiled, or deprived of his life, liberty, or estate, but by the judgment of his peers, or the law of the land.

"And the legislature shall not make any law that shall subject any person to a capital or infamous punishment (excepting for the government of the army and navy) without trial by jury.

"In criminal prosecutions, the verification of facts, in the vicinity where they happen, is one of the greatest securities of the life, liberty, and property of the citizen." [*Constitution of Massachusetts.*

"In all criminal prosecutions, the accused shall have a right to be heard, by himself, and by counsel; to demand the nature and cause of the accusation; to be confronted by the witnesses against him; to have compulsory process to obtain witnesses in his favour; and in all prosecutions by indictment or information, a speedy public trial by an impartial jury. He shall not be compelled to give evidence against himself, nor be deprived of life, liberty, or property, but by due course of law. And no person shall be holden to answer for any crime, the punishment of which may be death, or imprisonment for life, unless on a presentment or an indictment of a grand jury; except in the land and naval forces, or in the militia, when in actual service, in time of war or public danger."

[*Constitution of Connecticut.*

TIARY SYSTEM in the United States. It was the offspring of this country, and established on the broad principles of humanity. It was believed by its founders, that sanguinary punishments were not the most subservient to the ends of criminal justice, and that a system of laws that would tend to give a moral dominion over the mind, and bring it to a sense of its errors and turpitude, would

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"In all prosecutions for criminal offences, a person hath a right to be heard by himself and his counsel; to demand the cause and nature of his accusation; to be confronted with the witnesses; to call for evidence in his favour, and a speedy public trial by an impartial jury of his country; without the unanimous consent of which jury, he cannot be found guilty; nor can he be compelled to give evidence against himself; nor can any person be justly deprived of his liberty, except by the laws of the land, or the judgment of his peers."

[*Constitution of Vermont.*

"And it is further ordained, that in every trial or impeachment, or indictment for crimes or misdemeanor, the party impeached or indicted shall be allowed counsel, as in civil actions."

[*Constitution of New-York.*

"All criminals shall be admitted to the same privileges of witnesses and counsel, as their prosecutors are or shall be entitled to."

[*Constitution of New-Jersey.*

"In all criminal prosecutions, the accused hath a right to be heard, by himself and his counsel; to demand the nature and cause of the accusation against him; to meet the witnesses face to face; to have compulsory process for obtaining witnesses in his favour; and, in prosecutions by indictment or information, especially, public trial by an impartial jury of the vicinage. That he cannot be compelled to give evidence against himself, nor can he be deprived of his life, liberty, or property, unless by the judgment of his peers, or the law of the land." [*Constitution of Pennsylvania.*

"In all criminal prosecutions, the accused hath a right to be heard, by himself and his counsel; to be plainly and fully informed of the nature and cause of the accusation against him; to meet the witnesses in their examination, face to face; to have compulsory process in due time, on application by himself, his friends, or his counsel, for obtaining witnesses in his favour, and a speedy and public trial by an impartial jury. He shall not be compelled to give evidence against himself; nor shall he be deprived of life, liberty, or property, unless by the judgment of his peers, or the law of the land."

[*Constitution of Delaware.*

"In all criminal prosecutions, every man hath a right to be informed of the accusation against him; to have a copy of the indictment or charges in due time, (if required,) to prepare for his defence; to be allowed counsel; to be confronted with the witnesses against him, to have process for his witnesses; to examine the witnesses, for and against him, on oath; and to a speedy trial by an impartial jury, without whose unanimous consent he ought not to be found guilty."

"No man ought to be compelled to give evidence against himself, in a court of common law, or in any other court, but in such cases as have been usually practised in this state, or may hereafter be directed by the legislature.

prove more efficacious in preventing offences, than severe corporeal inflictions; that a system of laws which should prescribe confinement, hard labour, and moral discipline and instruction, would accomplish this purpose, and send forth convicts at the termination of their confinement, as useful members of society.

" Before the Committee proceed to give their views of the ten-

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" No freeman ought to be taken, or imprisoned, or disseized of his freehold, liberties, or privileges, or outlawed, or exiled, or in any manner destroyed, or deprived of his life, liberty, or property, but by the judgment of his peers, or by the law of the land.

" Excessive bail ought not to be required, nor excessive fines imposed, nor cruel and unusual punishment inflicted by the courts of law." [*Constitution of Maryland.*

" In all criminal prosecutions, every man hath a right to be informed of the accusation against him, and to confront the accusers and witnesses with other testimony, and shall not be compelled to give evidence against himself.

" No freeman shall be put to answer any criminal charge, but by indictment, presentment, or impeachment.

" That no freeman shall be convicted of any crime, but by the unanimous verdict of a jury of good and lawful men, in open court, as heretofore used.

" Excessive bail should not be required, nor excessive fines imposed, nor cruel or unusual punishment inflicted."

[*Constitution of North-Carolina.*

" Within five years after the adoption of this constitution, the body of our laws, civil and criminal, shall be revised, digested, and arranged under proper heads, and promulgated in such manner as the legislature may direct; and no person shall be debarred from advocating or defending his cause before any court or tribunal, either by himself or counsellor, or both."

[*Constitution of Georgia.*

" In all criminal prosecutions, the accused shall have a right to be heard, by himself or counsel; of demanding the nature and cause of the accusation against him; of meeting the witnesses face to face; of having compulsory process for obtaining witnesses in his favour; and, in prosecution by indictment or information, a speedy public trial by an impartial jury of the vicinage; nor shall he be compelled to give evidence against himself.

" All prisoners shall be bailable by sufficient securities, unless for capital offences, where the proof is evident or presumption great; and the privileges of the writ of habeas corpus shall not be suspended, unless when, in cases of rebellion or invasion, the public safety may require it."

[*Constitution of Louisiana.*

" In all criminal prosecutions, the accused hath a right to be heard by himself and counsel; to demand the nature and cause of the accusation against him; to meet the witnesses face to face; to have compulsory process for obtaining witnesses in his favour; and in prosecutions by indictment or information, a speedy public trial, by an impartial jury of the vicinage; that he cannot be compelled to give evidence against himself, nor can he be deprived of his life,

dency, defects and reform of the Penitentiary System in this country, a brief sketch of its rise and progress may not be unproductive of benefit.

"To William Penn, a name venerable and distinguished in the history of the New World, and one which will ever be associated with the recollection of ardent and successful efforts to improve

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liberty, or property, unless by the judgment of his peers, or the law of the land.

"No person shall, for any indictable offence, be proceeded against criminally by information, except in cases arising in the land or naval forces, or the militia when in actual service, in time of war or public danger, by leave of the court, for oppression or misdemeanour in office. No person shall, for the same offence, be twice put in jeopardy of his life or limbs, nor shall any man's property be taken or applied to public use without the consent of his representatives, and without just compensation being previously made to him."

[*Constitution of Kentucky.*

"No person arrested or confined in gaol shall be treated with unnecessary rigour, or be put to answer any criminal charge, but by presentment, indictment, or impeachment.

"In all criminal prosecutions, the accused hath a right to be heard by himself and counsel, to demand the nature and cause of the accusation against him, and to have a copy thereof; to meet the witnesses face to face; to have compulsory process for obtaining witnesses in his favour; and in prosecutions by indictment or presentment, a speedy public trial by an impartial jury of the county or district in which the offence shall have been committed, and shall not be compelled to give evidence against himself—nor shall he be twice put in jeopardy for the same offence." [*Constitution of Ohio.*

"No freeman shall be taken, or imprisoned, or disseized of his freehold, liberties, or privileges, or outlawed, or exiled, or in any manner destroyed, or deprived of his life, liberty, or property, but by the judgment of his peers, or the law of the land.

"In all criminal prosecutions, the accused hath a right to be heard by himself and his counsel, to demand the nature and cause of the accusation against him, and to have a copy thereof; to meet the witnesses face to face; to have compulsory process for obtaining witnesses in his favour; and, in prosecutions by indictment or presentment, a speedy public trial, by an impartial jury of the county or district in which the crime shall have been committed; and shall not be compelled to give evidence against himself.

"No person shall, for the same offence, be twice put in jeopardy of his life or limbs." [*Constitution of Tennessee.*

"In all criminal prosecutions, the accused hath a right to be heard by himself and counsel; to demand the nature and cause of the accusation; to be confronted by the witnesses against him to have compulsory process for obtaining witnesses in his favour, and, in all prosecutions by indictment or information, a speedy public trial, by an impartial jury of the county; that he cannot be compelled to give evidence against himself, nor can he be deprived of his life, liberty, or property, but by due course of law."

[*Constitution of Mississippi.*

the condition of mankind, may be traced the first steps towards that reformation in penal jurisprudence to which we have alluded. The British government appears to have been anxious to extend her penal laws, or at least the spirit of them, to her North-American Colonies. In the Royal Charter, granted to the founder of Pennsylvania, by Charles II. it is directed that the laws of the colony, in relation to felonies, should bear a similitude to those of the mother country; and even the future Provincial Legislatures were constrained to conform to the British system in their future enactments. But William Penn was a man of firm purpose, of strong mental powers, and of an original cast of mind. He thought with freedom on every subject, and his acts comported with his conclusions. He set at defiance the arbitrary injunctions in the Royal Charter relating to the punishment of crimes. First he abolished forfeitures in cases of suicide, and the deodands which followed the perpetration of murder. He then formed an independent Criminal Code, in which capital punishment for robbery, burglary, arson, rape, forgery, and levying war against the governor, was abolished, and alone retained in cases of homicide. Imprisonment, with hard labour, and in some instances the infliction of corporeal punishment, were substituted. In trials for murder, where the jury returned a verdict of guilty, the record of conviction was sent up to the Executive for supervision. This Code, worthy of one of the greatest legislators of the New World or the Old, was transmitted to England, and rejected by Queen Anne and her council. But the Colonial government, conducted with a noble resolution, still retained it in defiance of royal displeasure, until 1718, with the most salutary effects. Under the reign of George I. after much trouble and confusion in the colony, the mild system of William Penn was surrendered, under many aggravating circumstances, in which the hand of oppression is too visibly seen. A new Criminal Code was given to Pennsylvania, which, with subsequent additions,

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"In all criminal prosecutions, the accused hath a right to be heard by himself and counsel; to demand the nature and cause of the accusation against him, and to have a copy thereof; to meet the witnesses face to face; to have compulsory process for obtaining witnesses in his favour; and, in prosecutions by indictment or presentment, a speedy public trial by an impartial jury of the county or district in which the offence shall have been committed, and shall not be compelled to give evidence against himself, nor shall be twice put in jeopardy for the same offence." [*Constitution of Indiana.*

"In all criminal prosecutions, the accused hath a right to be heard by himself and counsel; to demand the nature and cause of the accusation against him; to meet the witnesses face to face; to have compulsory process to compel the attendance of witnesses in his favour; and, in prosecutions by indictment or information, a speedy public trial by an impartial jury of the vicinage; and that he shall not be compelled to give evidence against himself."

[*Constitution of Illinois.*

rendered sixteen species of crime punishable with death; also extending capital punishment to all cases of felony on second conviction, excepting larceny. No further change ensued, until the Revolution. That august event burst the fetters of colonial law. In the constitution of Pennsylvania, framed in 1776, the Legislature is ordered "to reform the penal laws—to make punishments less sanguinary, and, in some cases, more proportionate to the offence." In 1786, a new Criminal Code was created, and capital punishment was retained in four of the highest felonies—treason, murder, rape, and arson. But what derogated altogether from its merits, was the infliction of severe corporeal punishment, by whipping in public, and by compulsion to hard labour with the head shaved, and with other external indignities. The tendency of this system was obvious. It roused the strongest feeling of public aversion, and elicited the censures of such men as Benjamin Franklin, Benjamin Rush, and William Bradford. These personages will be ranked, to the close of time, among the ornaments of our species, and among the benefactors of our race. Caleb Lowndes, of the society of Friends, whose biography is the history of benevolence, displayed in its most simple and effective character, aided with unreserved ardour in the attempts at reformation. In 1790, a change took place in the penal laws of that state. The State Prison at Philadelphia was erected. Here commenced the Penitentiary System in the United States, which has now been in existence about thirty years. As we shall mention the peculiar construction of the Penitentiaries in this country, in their proper order and in a succinct manner, nothing need be said here in relation to the internal arrangement and police of the one now mentioned. We are now shewing the rise, and not the defects of the system.

"In 1794, the example of Philadelphia awakened the philanthropy of several citizens of the city and state of New-York. Previous to this period, no views on the subject of the Penitentiary System were entertained in this section of the Union. During the year here mentioned, General Schuyler and Thomas Eddy, without any other business, visited the Philadelphia prison, for the purpose of forming a more accurate knowledge of its tendency, its structure, and its internal arrangements. The view made a favourable impression on their minds; and on their return to New-York, General Schuyler, who was one of the most liberal-minded, enterprising, and illustrious founders of this Commonwealth, and who was then in the senate of this state, immediately drafted a law for the erection of a Penitentiary in the city of New-York. This bill 'for making alterations in the criminal law of this state, and the erecting of State Prisons,' was brought forward, and ably and successfully sustained by Ambrose Spencer, the present Chief Justice of the state of New-York, and finally became a law on the 26th of March, 1796. By this law, two State Prisons were directed to be

established—one at New-York, and one at Albany. The idea of a Penitentiary at Albany, was afterwards abandoned, and the whole appropriation expended in New-York under a commission. With the passage of the law here alluded to, an important amelioration took place in our criminal code. Previous to the year 1796, there were no less than sixteen species of crime, punishable with death, in this state. Corporeal punishment was resorted to, and in many cases, where felonies were not capital, they became so, on their second commission. By the law of 1796, providing for the erection of the New-York Penitentiary, capital punishments were abolished in fourteen cases, for imprisonment during life, or for a shorter period, and only retained for treason and homicide. This reform has since been advanced still further; but some laudable attempts have failed of success. In 1804, eight years after the erection of the New-York Penitentiary, Thomas Eddy framed a law ' for erecting a Prison for solitary confinement in the city of New-York.' This was to contain sixty cells of the dimensions of 7 feet by 8, where all convicts for petit larceny, and other minor offences, were to be confined for a short period in solitude, without labour, and on a low diet. Had this plan succeeded, it was contemplated to divide the state into districts, and to erect a similar prison in each section. By an alteration in the above bill, the erection of the prison was left to the discretion of the Corporation of the city of New-York; who approved of the system, but never executed the law. Good effects were however produced by its passage. A copy of it was transmitted to Mr. Colquhoun, the author of the Police of London, the Police of the River Thames, and other celebrated works, accompanied by a letter to the same distinguished person, from Thomas Eddy. These were handed to Lord Sidmouth, then Secretary of the Home Department, who decidedly approved of the principles which it adopted; and in a few years afterwards, prisons were constructed in England upon the plan which it embraced. On this subject more will be said in the sequel.

The State Prison in Richmond in the Commonwealth of Virginia, was erected in the year 1800. Convicts for homicide in the second degree, manslaughter, rape, grand and petit larceny, burglary, robbery, forgery, and other inferior crimes, are doomed to this Penitentiary. The State Prison in Charlestown, in the Commonwealth of Massachusetts, was erected in 1804 with a correspondent change in the penal code of the state. The State Prison at Baltimore, in the State of Maryland, was erected in 1811. The State Prison at Windsor in the State of Vermont, was erected in the year 1808. The State Prison at Concord, in the State of New-Hampshire, was finished about 1812, and the one at Cincinnati, in the State of Ohio, was established in 1816. There are also Penitentiaries in New-Jersey, Tennessee, and Kentucky. The Penitentiary in the State of Connecticut, differs from all others in the United States, and was not entirely the effect of the system com-

menced in Pennsylvania. We have not, therefore regarded its priority in point of age. About a century ago, a company of German miners opened what was called the Copper, or Simsbury mines. The excavation created by procuring the ore is about 70 feet in its greatest depth, and about one hundred feet in length, varying from ten to fifty feet in width, and from five to fourteen feet in length. About the year 1778, the state made use of this cavern as a prison for felons. In 1790, it was rendered a State Prison for convicts, by the Legislature. The necessary walls, buildings, and workshops, were erected during the same year. No female prisoners are ever sent here, and a female convict is indeed a rare spectacle in this state; they are sent to the country work-house, if ever arraigned and convicted. Burglary, arson, horse-stealing, rape, and forgery, are the crimes punished by sentence to this place. Previous to the period when this prison was prepared, these offences were punished by death, cropping the ears, branding on the forehead, whipping in public, or the pillory. It may therefore be said to have produced a change in the criminal code of Connecticut, which has received the long and constant sanction of public approbation up to this day.

"These we believe include all the Penitentiaries that have been erected in the United States, with the exception of one at Pittsburgh in the State of Pennsylvania, and one at Auburn in the State of New-York, which we shall notice in the sequel.

"We have now given a sketch of the rise and progress of the Penitentiary System of the United States. It was first introduced, and has since been cherished, for the important purpose of preventing crimes and offences, and for reforming convicts. The grand question which now arises, is, Has the system answered the expectations of its founders and advocates? To this inquiry but one answer can be given: It has not. Two other inquiries, then, naturally arise: First, Why has the Penitentiary System failed of producing its expected ends? Secondly, Can it be so modified and improved, as to produce the results expected by its founders?

"We shall contend that the Penitentiary System is a practical System, and that its present defects are separable from it, and can be eradicated. We must still cherish the firm and unshaken conviction, that it is not beyond the bounds of human effort to devise a system of punishment, that will combine in its tendency, the prevention of crimes, and the reform of convicts. We do not believe that civilization has yet effected all the moral changes and improvements, that can be wrought in the constitution of human society, or that laws and government have been carried to the utmost limits of perfection. Nor do we admit, that even in the Penitentiary System, there has been that total failure which some have been pleased to assert, although, from the perversion of its principles, it has disappointed the hopes of its early friends.

"The divisions of this Report will naturally fall under the following heads:

"I. What are the defects of the Penitentiary System of the United States, and why has it failed to answer the objects of its establishment?

"II. In what manner can the defects be remedied, and how can the System be rendered effectual?

"III. If the Penitentiary System is to be abandoned in the United States, to what substitute shall we resort?

"The Committee confidently hope that the investigation of these problems will result in a firm conviction that it is our duty to adhere to the Penitentiary System in the United States, and to look to it, under new improvements, as a national blessing, when compared with any other system of criminal law that can succeed it.

"I. The present defects of the Penitentiary System may be included in this enumeration:

"1. Errors in the construction of our prisons.

"2. Want of classification among the convicts.

"3. Want of room.

"4. The too frequent intervention of pardons.

"5. Want of a school for juvenile offenders, and of a system of moral and religious instruction.

"6. The too frequent change of Superintendants and Governors.

"7. Want of proper diet.

"8. Too much regard to revenue.

"1. The errors in the construction of our State Prisons, have more than once been perceived and pointed out, by those who have cherished a deep interest in the improvement and perfection of the Penal Codes of this country. The place of confinement of the Philadelphia Prison occupies a lot of 400 feet by 200 feet, on which is erected a large stone building, 184 feet long on the north side, two stories high, divided into rooms of equal dimensions of 20 by 18 feet. The New-York Prison is 204 feet long, a wing projecting from each end, and from these wings two other smaller wings. The whole fabric is of the Doric order, and contains 54 rooms, 12 feet by 18, for prisoners, sufficient for the accommodation of 8 persons each. The Massachusetts Penitentiary consists of a principal building, 66 feet long and 28 feet wide, containing five stories and two wings, each 67 feet long and 44 wide, making in the whole a building of 200 feet. The rooms of the two upper stories are 17 feet by 11, and the cells of the two lower stories are 11 feet by 8. The cells in the ground story are assigned to convicts for solitary confinement, and for violating the internal police of the prison. It is unnecessary to describe the internal and external structure of all the Penitentiaries in the United States. The description of the oldest already mentioned may be taken as data. The

Virginia, Maryland, New-Hampshire, Vermont, and Ohio Prisons, do not so deviate from them in any particular, as to redeem the system from the errors which have been enumerated, and which we shall illustrate. The rooms are all too large, and none of the prisons constructed on a plan to prevent the constant intercourse of criminals, or to divide and keep them in distinct and proper classes. Here is one of the fundamental errors, that has defeated the grand object of the Penitentiary System in the United States. This is the greatest of all the defects that time and experience have revealed, in the lapse of thirty years. It accommodates the internal police of our prisons to the ruling propensities of human nature, and gives indulgence to the leading passions and inclinations of man. It baffles the adoption of all other rules and principles of discipline and organization; and we might as well attempt to raise a superstructure without a foundation, as to make efforts for the perfection of a Criminal Code, while its first requisite is wholly wanting.

"The erroneous construction of our Penitentiaries, has not, until recently, attracted that deep attention throughout the country, which it deserves. For several years every thing relating to the system was viewed as a matter of experiment, and so far as it was adopted, it proved so much superior in its moral consequences, to the old sanguinary codes of the colonies, that the gain was deemed matter of congratulation, although the grand end was not attained. Besides, the number of convicts was much smaller than it is at present, the superintendants were frequently changed, the chain of observation was broken; and if the sagacity of observation detected defects, they were not so presented to the Legislatures of the different sections of the Union, as to awaken their apprehensions. Hence one state after another, each having distinct municipal laws, and distinct constitutions of government, went on, imitating Pennsylvania and New-York, in the erection of prisons, and adopted the errors and vices of the system, without an anticipation of disastrous consequences. The last prison on the old plan was erected at Cincinnati, in the state of Ohio, in 1816.

"God has planted in the bosom of man those passions and emotions that constrain him to assimilate his condition to that of his species, and to cultivate those relations, that produce reciprocity of feeling.* Abstractedly speaking, his nature is social; but when

* Two thousand years have not weakened the force of the beautiful idea expressed by Aristotle, when he said, that from the circumstance of man's being endowed with the powers of speech, he could prove his ruling propensity for social existence. Grotius has repeated it in the following remarks: Homini vero perfectæ ætatis, cum circa similia similiter agere norit cum societatis appetitu excellente, cujus peculiare solus inter animantes instrumentum habet sermonem, inesse etiam facultatem sciendi agendique, secundum generalia præcepta, par est intelligi, cui quæ conveniunt ea jam sunt non omnium quidem animantium sed humanæ naturæ congruentia.

born and cherished in the bosom of civilization, and when his faculties are called forth, and his leading propensities gratified, by constant intercourse, and where the pleasures of society become essential to his comfort and his happiness, the heaviest curse that can fall upon him, is, complete and unceasing solitude. His fortitude may endure and triumph over the infliction of corporal sufferings; his want of shame may set at defiance the scorn of the world, as he undergoes the ignominy of public disgrace; his desperation may enable him to look coldly and fearlessly on capital punishment; but that condition that cuts him off from the world and all its endearments and attractions; that judgment of law that proves the grave of every social blessing and allurement, and leaves the mind to prey upon itself, and mixes bitterness and reproach with every remembrance; that doom which places before the eye, one long, dark, and unchanging scene of seclusion that can never be broken by the human voice, lighted up by a smile of joy, nor meliorated by a tear of sympathy, is more appalling, in the train of reflection, than all the terrors of dissolution. If exile from our native country, although it may place us in the midst of the most refined and polished society in foreign countries, and carry with it, as it frequently does, the consolation derived from noble struggles and elevated devotion to a pure cause, frequently breaks the proudest spirit and shakes the firmest resolution, and is viewed as an act of outlawry from the enjoyments of our existence; what must be that exile from all human kind that is the result of vice, profligacy, and crimes; that carries with it the torture of self-condemnation and the reprehension of the world; that cannot be soothed by the enthusiasm of principle, nor mitigated by the distant applause of posterity? The evening sun sets but to rise on the same dark scene of mental suffering: the mind is driven to rely upon its own resources: the pleasures of inventive genius are withdrawn, and the poignancy of deep and settled repentance is uninterrupted. This is not theory, that no practice has sanctioned. It is founded on the deepest principles of our nature, all round the globe, where civilization has cast the lines and boundaries of her empire. And indeed it may perhaps be said with truth, that the social attractions act stronger on depraved and desperate persons, than on those of a correct and virtuous character. What pleasures can pertain to persons destitute of all moral obligations, but the indulgence of those passions that can alone be gratified by a communion with others? Who plunders the property of another, who seeks gain by violating the penal laws, to enjoy the fruits of aggression in solitude? Mark the murderer, the pirate, the burglar, the thief, and the swindler—whither do they repair with the acquisition of their crimes? They go to the bosom of that abandoned circle, which is composed of wretches like themselves. They derive a countenance and support from those, who, like themselves, have ceased to regard moral ties, and who adhere to no common bond

but that which holds together a combination, erected against the peace, the rights, and the security of the community. It is in the refuge afforded by such associations, that reflection is precluded, and conscience vanquished. It is in such asylums of infamy, that the most depraved can find vindicators. In the ebullitions of a convulsive joy at the success and triumphs of guilt, or in the cool and deliberate councils for the prosecution of fresh depredations, we may expect the annihilation of every wholesome and honourable restraint, and the banishment of contrition and remorse. Let us, for instance, take ten or twenty abandoned felons, and give them their choice either to go into complete solitude, and be comfortably clothed and fed, and live in total idleness, or to be placed in the society of one hundred honest mechanics with whom they should live and labour and be comfortable, or be placed in the society of two or three hundred criminals, like themselves, destitute of honesty, and destitute of shame: can any rational person doubt the alternative which would be embraced? Solitude would present nothing but horror; the company of industrious and upright men, would be disgusting; but the association with knaves and villains, would be a place holding out the most pleasing anticipations.

"With these prefatory remarks, and with the principles of conduct and thinking which we have pointed out, fully in mind, let us take a view of the internal state of our Penitentiaries.

"Are our Penitentiaries places which are dreaded by convicts? Is the anticipation of being immured within their walls, generally productive of terror? The observation and experience of years convince us to the contrary. Our Penitentiaries are communities by themselves. They contain so many societies of men of the same feelings, of similar principles, and like dispositions, erected by force of statute. They are so many commonwealths, insulated from the rest of mankind. Look at the Penitentiaries of Pennsylvania, New-York, Massachusetts, and the other states; what is the spectacle which they present? Several hundred convicts are mingled together, without regard to age, atrocity of guilt, or prospect of reform. All the characteristics of social intercourse are presented. There is neither shame nor repentance. All have been placed there by the arm of justice, for violating the laws of the land, and there is but little ground for contrast or reproach. The members of these little communities are comfortably clothed, comfortably fed, condemned to moderate labour, and easy tasks, permitted to have their hours of ease and recreation, indulged in talking over their exploits in the paths of guilt, suffered to form new schemes for future execution, and to wear away their term of service, under circumstances calculated to deprive it of every salutary effect. This state of things is truly appalling, and we cannot draw a picture in more vivid colours, than the one which is presented, of the oldest State Prison in the Union, by the report on

the Penitentiary System in the State of Pennsylvania, on the 27th of January, 1821. ‘ It seems, says the Report, ‘ to be generally admitted, that the mode at present in the Penitentiary, does not reform the prisoner. It was intended to be a school of reformation, but it is now a school of vice. It cannot be otherwise, where so many depraved beings are crowded together, without the means of classification, or of adequate employment. There were in confinement on the first instant, four hundred and ninety-four men, and forty women, convicts. A community of interest and design is excited among them, and, instead of reformation, ruin is the general result.’ We must then draw the conclusion, that the construction of our Penitentiaries is wholly defective, and calculated to defeat the object of the system. Large numbers of convicts are promiscuously crowded together: a sentence to the State Prison is not viewed with that terror that tends to prevent crimes; the allurements and pleasures of social intercourse are kept up; the ignominy of punishment is forgotten; and with many hundred criminals, the State Prison is viewed (like the transportation to Botany Bay, by felons in Great Britain) as a welcome asylum.*

“ The next error which we shall notice, as pertaining to our Penitentiaries, is the entire want of classification, if we except the division of convicts into sexes. Men and women are kept separately, and here the rule of discrimination stops. This is indeed the natural consequence of the evil manner in which our prisons are constructed; yet defective as they are in this respect, it would be practicable, in many cases, to prosecute some more distinction among felons than appears at the present time. We know of no prison in the United States, where the convicts are divided into classes, and kept in classes, with a reference to their own good.† When once placed within the precincts of the Penitentiary, the grade of the offence, the age, the disposition, the indications of repentance, or the proof of their hardihood, are all forgotten, and they comprise one great aggregate of offenders. The prevailing object is to make their labour as productive as possible, and to this object every consideration seems subservient.‡ Here the

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* To the truth of this remark we can bear ample testimony, having, in the course of six years’ attendance on our courts of criminal jurisprudence, witnessed at least fifty solicitations from criminals, sentenced to one or two years’ hard labour in the house of correction, to be transported for seven.—Edit.

† There are many such in England, and their number is happily increasing.—Edit.

‡ With us, labour is too little thought of, though we are happy to observe a growing interest in our Legislators and Magistrates to this important subject. In many prisons, manufactures of various kinds are established; in others, treading mills are now introducing, at which prisoners are compelled to work hard, though for no useful purpose, save the very important one of preventing them from being idle.—Edit.

most obdurate and experienced offender, who has grown grey in the perpetration of crimes, and who has become familiar with the walls and discipline of prisons, who, with equal thoughtlessness and hardihood, contemns the laws of God and man, is seen the daily, and in many prisons, the nightly companion of the unfortunate youth, who, from neglect of parental regard and watchfulness, the want of timely education, and the inculcations of correct early habits, has committed a single offence of a minor grade, and has been sentenced for the shortest term the law allows. Offenders for manslaughter, burglary, larceny, counterfeiting, and swindling, the felon of sixty, and the felon of fifteen,—he who has shed man's blood, or put the midnight torch to his neighbour's dwelling, and threatened the existences of a whole family, and he who has passed a counterfeit bank-note of five dollars, are doomed to a condition, where they are placed together upon equality, and become daily associates. Can we rationally talk of the reform of convicts under such circumstances? What is man? The creature of habit. We assert not the doctrine, that all men are naturally possessed with an equal love of virtue, and an equal abhorrence of vice; but we do assert, that habits of thought, and habits of action, create settled rules of conduct that are grounded on moral excellence—fortify the character against all temptation,—and that they may also destroy the last trait of honesty, truth, and rectitude, and render character the blackest type of human guilt. How many crimes, how many misfortunes, how many sacrifices of worth and promise, have been produced by indiscreet and vicious associations, that existed before men have violated the law, and fallen under the sentence, of a criminal tribunal; and yet by means of our Penitentiaries, we establish, in the execution of our laws, the most desperate, profligate, and dangerous association, that can well be established by human invention, and expect that such a policy will prevent the perpetration of crimes, present a salutary example, and restore those who compose them, reclaimed and regenerated, to the bosom of society! A State Prison must necessarily be filled with every description of offenders, from him who is the least obnoxious to the laws, to him who is the most flagrant aggressor. Felons, according to the ordinary principles of our nature, will assimilate in moral character by intercourse; and the standard which will be approached and adopted, will not be the lowest, but the highest degree of turpitude. The hardened convict will maintain his abandoned principles, and the novice in guilt will become his pupil and his convert. The greater offender will not go to the lesser; the tendency is the reverse. It requires no reflection to perceive, that without classification, our Penitentiaries, instead of preventing crimes, and reforming convicts, directly promote crimes, and augment the moral baseness of convicts. They are so many schools of vice—they are so many seminaries to impart lessons and maxims, calculated to banish legal restraints,

moral considerations, pride of character, and self-regard. It is notorious that, in all public prisons, their tenants soon adopt certain principles of government and conduct among themselves, and that they soon assume the form and semblance of a distinct and independent community. They have their watchwords, their technical terms, their peculiar language, and their causes and objects of emulation. Can we see any thing in this view, but consequences the most serious and alarming? Who fill our Penitentiaries? Take those of Richmond, Baltimore, Philadelphia, New-York, and Boston—and we shall find their tenants composed of renegadoes from England, Ireland, Scotland, France, Italy, and other parts of the continent of Europe, united to convicts who are natives of the United States. Many of them were finished adepts before they reached our shores, and united to such of our own citizens as are equally well skilled in the perpetration of crimes, they form a combination every way calculated to extirpate the last principle of honesty in the human breast. With this congregation of robbers, burglars, thieves, counterfeiters, and swindlers, of every description, we shut up all classes of minor offenders, and they mingle together, for months and years, without distinction. Many of them are of respectable parentage, and have been decently, and sometimes well educated; their hold on the respect of the world is not entirely broken, the feelings of repentance and self-respect are not extinguished;—and they have not withdrawn their eyes from the paths that lead to reform, and to restoration. Many of them possess dispositions that are easily swayed, and sensibilities that are easily excited by reason and truth, and, under proper discipline, could be reclaimed and reformed. But can we rationally look for such results, when they are turned into a Penitentiary, with hundreds of criminals, who are daily rendered more wicked by example and precept? As to those State Prisons which have been erected in the interior of our country, they too have their desperate and hardened tenants, whose evil communications are palpably seen in the most baleful consequences. Let us ask any sagacious observer of human nature, unacquainted with the internal police of our Penitentiaries, to suggest a school where the commitment of the most pernicious crimes could be taught with the most effect; could he select a place more fertile, in the most pernicious results, than the indiscriminate society of knaves and villains of all ages and degrees of guilt, with strong and furious passions, hardy constitutions, and sound health, comfortably clothed, sumptuously fed, and left to the performance of trifling duties? Your Committee are not indulging in speculation. They say that our Penitentiaries are destitute of the classification of convicts, of any regard to the degree of individual guilt, and any regard to age—and without any regard to reclamation. We say that an indiscriminate intercourse exists among the convicts, and that the different shades of guilt and atrocity are blended together. We say that both by day and by

night, with few or no exceptions, they communicate with each other;—that the most pernicious principles may be inculcated, the worst of passions inflamed, the most profligate maxims be rendered familiar—and all shame, honesty, and self-respect, be destroyed. We appeal to any Penitentiary in the United States, to shew us the moral misapplication of this description. If there are exceptions, they are in some of the new Penitentiaries, where the prisoners are few, and the evils here spoken of, not yet palpably developed. The State Prison in Ohio, erected five years ago, already severely experiences the truth of what we here lay down. Such has been the information derived by the Chairman of the Committee, in a personal conversation with one of the most distinguished and public-spirited men of that State.

"We shall here adduce some proofs to illustrate the assertions in which we have indulged. We could produce more than will be referred to, were it essential and requisite. We shall begin with Pennsylvania, and quote the Report to the Senate of that State, before referred to. 'There were in confinement,' says that well-written and lucid document, 'on the first of January, 1821, four hundred and twenty-four men and forty women convicts. For want of room to separate them, the young associate with the old offenders: the petty thief becomes the pupil of the highway robber; the beardless boy listens with delight to the well-told tale of daring exploits, and hair-breadth escapes, of hoary-headed villany, and from the experience of age derives instruction, which fits him to be a pest and terror to society. Community of interest and design is excited among them, and instead of reformation, ruin is the general result."

"'This is a short, but melancholy picture; it is but faintly drawn, but it is sufficiently strong to excite attention in every benevolent mind. The grand juries of our district have, for years past, presented to the public a similar portrait of our once boasted Penitentiary, and the late Executive has very judiciously directed the attention of the Legislature of the State to the subject.'

"We shall next refer to the Statistical View of the operation of the Penal Code of Pennsylvania, prepared and published by the Society for alleviating the miseries of public prisons. 'So many,' says this publication, 'are crowded together in so small a space, and so much intermixed, the comparatively innocent with the guilty; the young offender, and often the disobedient servant or apprentice, with the most experienced and hardened culprit; that the institution already begins to assume the character of a European Prison, and a seminary for every vice, in which the unfortunate being who commits the first offence, knowing none of the arts of methodized villany, can scarcely avoid deeper contamination, and is thus led to extreme depravity: with these, from the insufficiency of room to form separate accommodations, he must be associated in his confinement.' We shall next cite the words of Mr. Hopkinson,

whose celebrity as a lawyer and a statesman, give him a passport to the acquaintance of the American people. ' So far,' says he, ' from reformation having been the effect of the system as heretofore practised, one of its worst evils is, that by throwing a crowd of criminals together, necessarily of different degrees of depravity, they become equally wicked and corrupt, and skilled in the various contrivances to commit crimes, and elude justice. It is a college for the education of men to prey upon society. A novice, who, if kept from company worse than himself, might have been reclaimed from his first attempts, is here associated with old, hardened, and skilful offenders; he hears, with envy and admiration, the stories of their prowess and dexterity: his ambition is roused, his knowledge extended, by these recitals, and every idea of repentance is scorned, every emotion of virtue extinguished. Instances of this sort are numerous, both in the United States and in England. I consider this herding of criminals together as a vital defect in the Penitentiary System.'

" A letter, full of sound sense, from Bishop White, president of the Philadelphia Society for alleviating the miseries of public prisons, whose persevering and benevolent efforts are well known, goes to prove the facts above stated.

" As we pass from the Philadelphia to the New-York Penitentiary, we find nothing but the strongest evidence to prove the total want of any judicious classification of prisoners. Our State Prison has been crowded for years. Convicts of all ages and all degrees of turpitude, have been placed together, and all the evil and fatal consequences of vicious communications have been exhibited. It was built to accommodate three hundred persons, and more than seven hundred have been confined in it at once—many of them foreigners from all the ends of the earth. Your Committee need appeal to no documents, to shew the total want of a proper division of convicts in our Penitentiary. The defect is well known to the whole community, and is as obvious to the eye as the prison itself. Culprits come out far more depraved and desperate than they were when they received the sentence. The young are advanced in the paths of guilt; the old, confirmed in their baseness; morals, instead of being improved, are broken down; conscience, instead of being restored to a tone of reproof, is blunted and banished. No statement of ours can be too strong on this point. The fact stands complete and conclusive.

" The State Prison in Massachusetts forms no exception to the general want of classification. Unfortunately, the circulars addressed to several of the first men in Massachusetts, by your Committee, have not been answered or noticed in a single instance; we must therefore rely on that information which has been derived from other sources. We feel authorized to assert, that there has ever been a neglect of that division and separation of convicts, that discrimination between old and young offenders, and that

prevention of evil communication, which constitutes the grand defect under consideration. We are, however, recently informed, that it is at present less to be apprehended in this case than formerly.

" Perhaps no Penitentiary in the United States has been managed with more wisdom, care, and uniformity, than the one in Virginia. Samuel P. Parsons, of the society of Friends, who has long been the superintendant, and who, if any man has capacity and zeal to perfect the system, possesses them in an eminent degree, and who has spared no effort to accomplish the original end of the institution, informs us, that the want of classification of convicts is one of the evils which have caused the partial disappointment of its friends and patrons. There is too much intercourse among the prisoners, too many sleep together, and the contagion of vice is apparent.

" The State Prison of New-Hampshire has been erected but for a few years. The number of felons is not great, and yet the want of a division into classes is already perceptible. Gov. Plumer, the late distinguished chief magistrate of the State, on whose sound and judicious opinion the Committee place great reliance, and to which they shall again refer, observes, that " effectual measures should be adopted, to separate, in the Penitentiary, old offenders from the young and inexperienced, otherwise the latter, instead of being reformed, will become adepts in crimes; and when the term of their confinement expires, they will return to society, more wicked and abandoned than when they left it." Judge Woodberry, of the New-Hampshire Supreme Court, remarks: " The prisoners, according to the enormity of their crimes, should be classed, and marked with some distinctive badge. They should, during the day, be kept more quiet, and secluded from either society or conversation, and during the night wholly separated from each other."

" The letter from the Hon. Daniel Clussman, one of the most distinguished lawyers in Vermont, and in New-England, and a careful and sound legislator, observes, when speaking of the Penitentiary in that state: ' The prisoners are only exposed to corruption; a young man who has been detected and punished for the first crime he has committed, and who has no settled habits of vice, is confined with old and hardened offenders, and those will have an influence on the young mind. He will, in a measure, look up to them.'

" The Penitentiary in Maryland, and the one in Ohio, erected about six years ago, go on with an exhibition of the same radi al defects; and although the State Prison in Connecticut is different from any other in the United States, yet Governor Wolcott remarks, in his very interesting communication, which we shall more fully notice, ' that it has been a defect in the establishment, that the means of discrimination between convicts of different degrees of

enormity, do not sufficiently exist.' On this alarming error in the Penitentiary System, we trust that enough has been said in this place. Its existence, and its tendency, require no further illustration here.

"The want of room is another defect, that applies to several of the State Prisons, and is, in some measure, the result of their construction. In Philadelphia, New-York, Baltimore, and Charleston, it would have destroyed the ability to classify convicts, had it been a part of the penitentiary police to have resorted to this policy. It has produced another evil next to the one last mentioned, if not still more fatal—the exercise of the pardoning power. In no state has this defect been so alarming and disastrous as in our own. The Judges of our Supreme Court have actually recommended convicts to pardon, and the Governor of the State has, in innumerable instances, granted pardons to make room for new criminals. Want of a place to secure new offenders, rendered this baneful state of things absolutely necessary, if the laws were administered at all.* In Pennsylvania, the most serious difficulties have arisen from the want of more extensive accommodation, and in Massachusetts, previous to the erection of the State of Main, and its separation from the parent State, and an alteration of the Criminal Code, that places young offenders in the county prisons, great disadvantages arose from the same cause. In New York and Pennsylvania, these evils will be diminished hereafter, by the erection of new prisons, although they here deserve much consideration among the causes that have produced the practical failure of the State Prison system.

"We now come to a defect, that has been one of the radical causes of disappointment in our Penitentiary system, and one whose existence will ever defeat the most perfect Criminal Code that human wisdom can frame. We refer to the frequent exercise of the pardoning power. This evil, although most deeply felt in all the States, has been attended with the most fatal results whenever the Penitentiary system has been tried on a large scale. It has been found, to the last degree, pernicious in Pennsylvania, New-York, and Massachusetts. Unless more caution is hereafter exercised with regard to the suspension of justice, we may as well close and abandon our Penitentiaries, so far as prevention of crimes is concerned. In every department of law, there are certain fundamental maxims, that truth, experience, and universal assent, render sacred and unquestionable. Thus all jurists and legislators adopt the principle, that the certainty of punishment is the prevention of crimes. This was a favourite feature in the writings of Beccaria. It was laid down by Sir Samuel Romilly, one of the greatest lawyers which England ever had, that could punishment be reduced to absolute certainty, a very slight penalty would

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* Report of Committee to New-York Senate, March 7, 1817.

prevent every crime that was the result of premeditation. And we might well ask, if any offence, of consequence, was ever committed where there was not a full conviction, in the mind of the perpetrator, that he should escape the grasp of justice? The felon does not weigh the gain of his deed, with the punishment which the law denounces against him, and strike the balance; but he connects together the acquisition, and the belief of eluding justice. Would any man rob the mail of the United States, if he knew that death was his certain doom! Would any man pass a five-dollar bank note, if he knew that five years' imprisonment would be his destiny? No one can rationally pretend it. What then is the effect of granting frequent pardons? Does it not go directly to diminish the certainty of punishments? A pardon disarms the law, and is a destruction of punishment. If pardons are often granted, what is their consequence on the mind of public offenders? Not only do they calculate on the general belief of escape, but they reflect, if even that confidence should be ill-placed, they will be fit subjects of executive clemency; and thus is combined in their thoughts the double prospect of going unpunished. This, therefore, holds out a direct encouragement to the desperate and evil-minded, and contravenes that vital requisite of every Criminal Code, on which the Marquis Beccaria, and every succeeding writer, has laid so much stress. Besides, if the pardons are granted without due discrimination, there is extreme and barefaced injustice in the policy; and it is a sound maxim in jurisprudence, as well as in morals, that he who attempts to punish another for offending against justice, should himself be just. This is the way to render justice a mockery, and weaken the respect of the community for the laws. Four or five hundred convicts are confined in a Penitentiary; some for robbery, burglary, and swindling, and some for passing a five-dollar note, or stealing a garment. The robber, the burglar, and the swindler, are pardoned; and he who passes the note, or takes the garment, is kept in for months and years. What must be the reflection of convicts on such an administration of justice? This is no speculation: the most notorious felons have again and again been pardoned from our Penitentiaries, while the young and inexperienced culprits, for committing crimes of comparative petty magnitude, are kept in for years. Is this the way to render our prisons places of reform and amendment? Is this the way to render law and justice sacred in the eye of criminals? One of the great objects of punishment, is said, by many writers, to be example, and the restraining consequences to flow from it. Example, to be effectual, should be uniform. It should not be severe and desolating in one case, and wholly destitute of force in another. What beneficial effect can we expect from this source, when it is doubtful who will, and who will not suffer after sentence? when it is questionable, whether the most flagrant or most excusable offender will endure the heaviest punishment?

Reasoning is unnecessary to illustrate the ruinous consequences of this abuse of executive justice. It strikes at the root, and contravenes the ends, of all Criminal Codes.

"This evil has not been felt in all the States. Its consequences have been most apparent in the states where Penitentiaries were early resorted to; and, what is more to be regretted, want of room for the confinement of convicts, and not a regard for the constraining appeals of clemency, has been the moving cause which has led to its existence. The state of New-York has unfortunately furnished the most striking and melancholy proofs of the correctness of our remarks, of any state in the confederacy. We shall here refer to a report of certain commissioners, appointed to examine into the State Prison, relative to its expenditures. This document remarks, that 'the Judges of the Supreme Court have been obliged to recommend for pardon, and the Executive to exercise his constitutional power of pardoning, merely for the purpose of making room for the reception of new offenders. The sentence of the law must, in the first instance, be complied with; the convict must be received in the prison, and put to labour; but before his term of service has half expired, it has been found indispensable to get rid of him, in order to make room for others under similar sentences. The consequence has been, that while, on the one hand, those whose dispositions and habits have prepared them for the perpetration of crime, have been encouraged to go on and commit their depredations in the hope of at least partial, if not absolute impunity, (for that portion of the community, no doubt, perfectly understand the subject, and know well the calculation they may make upon it)—on the other, the institution has been subjected to the disadvantage of continual change: by the time one set of workmen have been taught to labour, and have been qualified to make some return for the expense they have occasioned, they are discharged from confinement, and a new set substituted in their place. And thus all the inconvenience and expense of preparing them for usefulness is constantly borne, and all the advantages expected to result from it almost as uniformly relinquished. On referring to the reports for the five years which have been mentioned, it is found that within that period, seven hundred and forty convicts have been pardoned, and only seventy-seven discharged by the expiration of their sentences. And the number of pardons within the year just ended, is stated by the inspectors to have been even greater, and more disproportionate to the number of other discharges, than in any former year. Nor will the force of this fact be in any degree impaired, by a consideration of the moral effects of these pardons upon the convicts themselves. Of all those who have, within the above period, been committed for second and third offences, about two-thirds have been discharged from their former sentences by pardon. And of twenty-three, the whole number convicted of second and third offences in the year last reported, (1815,) twenty had been pre-

viously pardoned, and only three discharged by the ordinary course of law."

"Since this report was made, some mitigation of the evil has existed, in consequence of the advantages afforded by the Auburn Penitentiary. But still the evil is among us. Great numbers are annually pardoned out of the State Prison in the city of New-York, on the grounds stated in the report alluded to, and sometimes we fear from a mistaken policy of displaying principles of humanity. It is to be regretted, that many of our most influential citizens are constantly found joining in recommendations for pardons to the Executive, without reflection on the impropriety of defeating the purpose of the laws; and it is more regretted, that jurors, after they have convicted a felon under the obligations and solemnities of an oath, turn round and join a petition that renders their own verdict a nullity, and the forms of justice a fruitless ceremony. Whoever attends the criminal courts of this State, and more particularly the Court of General Sessions of the city and county of New-York, may perceive the palpable tendency of a frequent exercise of the pardoning power. Criminals are constantly arraigned, tried, and convicted, who a few months, and oftentimes a few days before, were dismissed from prison by a pardon from the governor. We shall here present the views and sentiments of one of our statesmen on this point, who has spoken in words more forcible than any we can adopt, and whose remarks are entitled to peculiar respect, from his sound experience as a lawyer. We refer to the speech of Ogden Edwards, Esq. in the late Convention of this State. When speaking of the effect of granting pardons, he said, 'that by the indiscreet use of the pardoning power, the administration of justice had become relaxed; that if not checked, we should soon have to erect State Prisons in perhaps every county in the State. The exercise of the power of pardoning is pleasant, it is humane, it is agreeable to the best feelings of the human heart; but sad experience has taught, that the interests of the community require, that the civil arm should be brought to bear with power upon malefactors. It was a remark of an eminent Judge, now gone down to the grave, that mercy to the criminal was cruelty to the State. If you exercise this pardoning power to the extent that has been done, what will be the consequences? The rest of society will be exposed to the depredations of villains. The laws should be exercised with a strong and resolute hand. Our Penal Code is mild; and the manner of punishment is meted out to all in the proportion they deserve. If a reasonable doubt exists, the felon is acquitted. But should he be convicted, there is still a discretion reposed in the court for his benefit. Why has the pardoning power been so fully and frequently exercised? Why are our prison doors so often thrown open, and villains let loose to prowl upon society? It is because our Executive has been too much influenced by feelings of humanity. The governor must

nerve himself against their solicitations, and act with a consciousness that he must account to the people for the manner in which he uses this pardoning power. Even in Great Britain, a pardon never passes the great seal, without containing a recital of the causes for which it is extended. But in this State they are granted without a single reason for it. And after the inhabitants of a country have exercised their vigilance in detecting the felon; after the jurors have convicted, and judges sentenced him; the interposing hand of the Executive rescues him from punishment. Unless we abolish this system, we may as well open the prison doors at once. They enter novices in iniquity, and remain long enough to become professors of all its arts. This is the practical operation of the system, and unless we nerve ourselves against it, sooner or later the rights of the people of this State will be held by a moral precarious tenure. This sickly sympathy is wearing away the foundation of our laws. Placed here as one of the guardians of the rights and privileges of the people, I wish to have such a provision inserted in the Constitution, as shall prove an effectual check upon vice.'

"The tendency of too frequently exercising the pardoning power, has been found equally pernicious in the State of Pennsylvania, as far as practice has developed the principle. The same remark applies, in a diminished degree, to other states. This grand defect will be further illustrated by the words of the late Governor of New-Hampshire. They are full of sound sense and correct observation. 'The power of granting pardons,' he remarks, 'should be seldom exercised. The certainty of punishment has a great, if not a most powerful influence upon the wicked, in restraining them from the commission of crimes. The government should therefore avoid every thing that has a necessary tendency to impair the force of that certainty. A hardened, subtle offender, dead to moral feelings, calculates upon the many chances he has to escape punishment. His hopes are strong that he shall not be suspected; that if suspected, he shall be able to avoid arrest; that if arrested, proof will not be obtained to convict him; and if convicted, that he shall be pardoned. That spirit of benevolence, which often prompts public officers to pardon the guilty, does honour to the heart, but it impairs the security of society. During the four years I was governor of this state, I pardoned but two of the convicts who were confined in the State Prison, although the applications for the first two or three years were numerous, and supported by the recommendations of many respectable characters. *I did not consider myself at liberty to question the propriety of the opinion of the court who rendered the judgment. I believed they were the only tribunal competent to pronounce upon the innocence or guilt of the accused; and that their own decision ought to be conclusive.'**

* The cases mentioned justified the pardon—one was insane, and the other in the last stage of life, without hope of recovery.

" Mr. Raymond, of Baltimore, indulges in the following observations, when speaking of the pardoning power in the State of Maryland. He says, that ' some of the facilities of escaping punishment might be easily remedied, and with this view, I would deprive the governor of the power of pardoning, and granting a *nolle prosequi.* I consider the power to be attended with the most mischievous consequences, and should be taken away entirely. In the first place, this must be a most unpleasant power for an honest and humane man to exercise. In the next place, there can be no hope, in the present state of society, that it will be exercised with rigour and impartiality. Those who have strong friends will obtain a *nolle prosequi*, or a pardon, be their crimes small or great. Those who have not friends, will never obtain either the one or the other. But these are by no means the worst consequences of this power. It is the anchor of hope to the accused, and the convict; and there is very little likelihood of penitence or reformation so long as there is hope of escaping punishment. A single spark of hope will support a mind which, without it, would sink into contrition and repentance. It should, therefore, be a principal object to extinguish every ray of hope of escape in the mind of the accused criminal, and of the felon.'

" Mr. Parsons, in his letter on the Penitentiary System of Virginia, considers the granting of pardons one cause of its failure to answer the required end; and the North American Review, whose investigations on all subjects do honour to the American nation, remarks, when speaking of the Massachusetts Penitentiary, that ' out of fourteen hundred and seventy-one convicts, who have been sent to the Massachusetts State Prison, during a period of sixteen years, two hundred and forty-two have been pardoned, and twenty of them have been afterwards committed again.' How many of these same pardoned convicts have been committed to prison in other states than Massachusetts we are not informed, and we cannot here forbear to express a most decided repugnance to the practice that has prevailed in this and in other states, of pardoning criminals, on condition of their leaving the state in which they have offended. It is immoral, unjust, and disgraceful. It is opening your prison doors, and sending forth so many outlaws to mar the peace and plunder the property of citizens in neighbouring sections of the Union.

" The Committee trust that they have indulged in a sufficient latitude of remark on this defect. Its tendency to prevent the end of every Criminal Code is palpable. This truth has been seen and felt in other countries besides our own. Beccaria, Sir Samuel Romilly, and Mr. Colquhoun, have reprehended it on the other side of the water, and Sir James Mackintosh, in a debate some three years ago, in the British House of Commons, on some of the Penal Laws of Great Britain, stated to that body, ' that one pardon contributed more to excite the hope of escape, than twenty

executions to produce the fear of punishment; and that an able and ingenious writer, who, as a magistrate, was peculiarly competent to judge, forcibly argued that pardons contributed to the increase of crime.'

"The next error which the Committee would notice, is the frequent change of superintendants, governors, directors, and managers, in several, if not in all, of the Penitentiaries in the United States. No system of laws can prove salutary and effectual, when its administration is grossly defective. More especially a system intended to reform the most depraved and desperate portion of mankind, and one which is designed to extinguish the worst of passions, and destroy the most vicious habits, should be uniform and unchanging in its operations. This has not been the case in the immediate administration of the Penitentiary system. Unfortunately, party politics have pervaded the different states of the Union, and all places of power and trust have turned on their constant fluctuations. Not even our State Prisons have been spared. The men who have been entrusted with their supervision have been displaced again and again, and others been called in to supply their places. Removals and appointments have been governed by party feelings, and made on party grounds, to give strength and consequence to this or that political sect. What has been the result? As soon as one set of supervisors, or governors, have become accustomed to the duties of their station; as soon as they have been able to take that comprehensive view of a system, that detects errors and suggests remedies, their powers have been vacated, and their functions transferred to others. These, in their turn, have been swept aside, to gratify the wishes of new applicants. In this state of things, the most pernicious results have been found. The government of our Penitentiaries has been often changed, old laws have been relaxed, and new internal regulations have been established. Rash experiments have been made. Nor is this all; we fear that the selection of individuals to superintend our Penitentiaries has not always been the most judicious. Party favouritism has had its dominion in this respect. In Pennsylvania and New-York, political changes have been more frequent than in Massachusetts, Virginia, Maryland, and other states where Penitentiaries have been established. Had the selection of governors and superintendants, in the two states first mentioned, been judicious, and been made with a regard to the peculiar relation that must exist between several hundred human beings guilty of crimes, and placed in custody for punishment, example, and reform; had men been selected for their public zeal, their benevolence, and their capacity to devote time and reflection to their duty; and, more than this, had men who have been oftentimes appointed, been preserved steadily in their stations until their experience and observation had taught them wisdom and judgment, many of the evils now enumerated might have been prevented. As the system has been administered, two more disad-

vantages, kindred to the others, have here arisen. In the first place, there being no assurance of permanency in the enjoyment of these stations, good men have been constrained to decline them; and in the second place, where they have accepted them, the precarious tenure with which they were held, destroyed that ambition, and extinguished that hope of reform, that would otherwise have been cherished. The Committee consider that the cause of failure in the system here spoken of, is so apparent in its consequences, and so foreign in its nature to the system itself, that it requires nothing more in this place than the brief notice which we have conferred upon it.

"The want of a school for juvenile offenders has been another, and a stable evil, as has also been the want of a proper system of moral and religious instruction. The first desideratum has long been palpable, more especially in those Penitentiaries that are situated in our large cities, or in their vicinity. As population clusters, the civil relations of life multiply, moral habits become less strict, education is less diffused, and a portion of the youthful part of the community are more neglected; temptations to vice are stronger and more numerous, and young convicts bear a greater ratio to old ones, than in the interior. Hence the Criminal Courts of the cities and larger towns, frequently sentence boys from fourteen to eighteen years of age, to a long term of service in our State Prisons. Whoever has entered these abodes, has seen youth of various ages, from fourteen to twenty years old, wearing away a portion of the brightest and most precious period of their existence among felons of the most abandoned description, without the means of improving. It is impossible that they should not come forth prepared for evil deeds. The worst examples are constantly before their eyes. Morality is ridiculed: honesty is despised, and vice is set off with every attraction that hardened guilt can suggest. Religious service, we believe, is generally performed in our state prisons once a week. This does not seem adequate to produce the effects to be desired. We think that the chaplains of our Penitentiaries should often visit the criminals, and afford that instruction, and give those mild and conciliating counsels, that conspire to awaken and restore the mind to its lost tone of moral energy.

"We shall conclude this division of the Report by noticing one more defect attendant on the administration of the Penitentiary system, although no way intrinsic, or inherent in its constitution. We refer to the great regard which has been paid, in the different states, to the revenue to be derived from the labours of convicts in the State Prisons, without paying due respect to the fact, that the end of the system itself might be defeated by such policy. It is very natural, and it is very necessary, that the States should pay a strict attention to their financial resources, and think of debt and credit. Still it is a source of regret, to see narrow fiscal views bear so strongly on the public mind, as not only to defeat a great

moral purpose, but even to increase expenditures which it is intended to diminish.

"Two considerations strike the mind on this point: first, the object of the Penitentiary system; and secondly, the great increase of the necessary expense attending it, in consequence of its failure to produce expected results. What then was the object of this system in the United States? It has already been mentioned; it was the suppression of crime and offences, and the reform of convicts. What should be the first thought of those who have the charge of its administration? Not its annual income, not the amount of revenue that can be derived yearly, not the most lucrative end to which the toils and labours of the convicts can be devoted; but the government, discipline, and internal arrangement which will be most conducive to the great object of the system. If mingling young and old criminals in the same apartment; if crowding convicts together, by night or by day; if tolerating a state of things that permits a constant intercourse among culprits, and affords those social recreations, and those effusions of spirit, that extinguish a sense of shame, and cross the salutary tendency of punishment, promote the saving of expenditure, they defeat the purpose of the system to which they are intended to be subservient, and render vain and useless, to a great extent, the labours of the Legislature, and the integrity and firmness of the jurist and the magistrate. In the second place, the attempts at economy now resorted to, by those who have the management and control of our Penitentiary establishments, are abortive since the fact is clearly evident, that instead of preventing, when viewed in their full operation, they augment expense. The most effectual method of lessening disbursements, would be the diminution of crimes and offences by the due execution of the laws; and so far as their execution fails to promote this diminution, so far the public are laid under pecuniary liabilities, that might be avoided. If the construction and internal regulations of our Penitentiaries were judicious, there would be less commitments for crimes, and, of course, less expense in the yearly management of our Penitentiaries. In truth, revenue, as connected with the system of which we are treating, should never enter into the views of our different state governments, as a primary object. It should never clash, nor, in any manner, come in competition with the most secure and competent means of preventing crimes, and of changing the characters of vicious men, who fall under the sentence of the law. And yet one of the grand complaints against the Penitentiary system is, that it will not support itself. The States are brought annually in debt, and the people are compelled to lose, instead of gaining wealth by its existence. It presents a singular phenomenon in political economy, where a Criminal Code is a source of public revenue. Heretofore it has been supposed, in every rational state of society, that there would be a depraved, indolent, and desperate portion of

the community, who in any event would prove a tax to the rest of the people. If suffered to roam at large, they would prey upon the peace, violate the security, and plunder the property of their fellow-citizens. If confined to hard labour, they might still compel the commonwealth to contribute out of its annual resources to their support. But after all, is not the commonwealth the gainer by their confinement, even if the State Prison that holds them does not pay its way? For what would convicts do, were they in the full enjoyment of their personal freedom? They would commit constant depredations on the community, and live in indolence and profligacy, on the avails of their guilty deeds. We must compare what little they would earn by honest labour for their support, if left at large, with what they earn for their maintenance when confined in the Penitentiary—not forgetting, at the same time, what society would lose by their thefts, swindlings, counterfeitings, passing of forged notes, and other offences, and then strike the balance. In this view of the subject, no very alarming disparity would appear. But this is not all. When abandoned men are suffered to be abroad in the world, with all their evil propensities in full vigour, they spread around them a moral contamination. They withdraw others from the paths of peaceful industry, and diminish the productive energies of the country.

"Several of our Penitentiaries support themselves;* others, it is probable, would also, could there be stability in the tenure of the offices and trusts which are connected with them. The Committee would certainly inculcate a prudent regard for frugality; but let not an ill-timed parsimony defeat moral ends, vitally identified with the tranquillity and safety of society; and not only this, but even go to defeat its own immediate object, by the consequences to which it must lead. The state of the country is becoming more favourable to the debt and credit of our Penitentiaries. We are placing more reliance, than heretofore, on our internal resources, and more dependence on our domestic manufactures, especially on those of the coarser kinds; and we may find the labours of convicts attended with a more certain remuneration. But whether this prove the case or not, we should either renounce the Penitentiary system altogether, and resort to some other method to punish and prevent crimes, or pursue such a course of policy in its government as will render it the most effective in its bearings and operations. This has not been done when profit has been the moving spring of action.

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* This may be the case in a comparatively new country like America, but it never can be in England, where lucrative means of employment cannot be found for criminals, without injury to the honest and industrious labourer and manufacturer. It was the matured opinion of the illustrious Howard, that an object so unattainable should never be attempted; and to the justice of that opinion we cordially subscribe.—EDIT.

"We have mentioned the want of proper diet, as a defect worthy of notice. Convicts who are consigned to hard labour should be supplied with food that is coarse, wholesome, and nourishing, and they should have it in sufficient quantities to meet the requisitions of nature. But here we should stop. Every thing calculated to inflame the passions, and sharpen the evil propensities of men,—every thing of a stimulating nature,—every thing calculated to render a Penitentiary attractive and pleasant, as a place of gratification to the appetite,—should be strictly avoided. The use of ardent spirits and exhilarating liquors and fluids, in any shape, excepting as a medicine, should be rigidly precluded. This has not heretofore been done in many of the State Prisons. A certain portion of spirituous liquor has been dealt out daily to each convict; and their food has been far better and more luxurious than that of two-thirds of the honest mechanics in the community.* The Committee do not say that this has been the case in every State; but it has been the case in their own, and in others. If we are to render public prisons, places where the desperate and depraved in the land find comfort and indulgence,—if they prefer to move and breathe in their walls, to being in the possession of personal liberty,—if when they leave their gates, they cast back a lingering look on the daily gratifications which they enjoyed,—the terror of punishment is gone, and the dread of law is destroyed.

"These are the views of the Committee, as to the defects which have produced a failure of the Penitentiary System in the United States. Others, perhaps, of a collateral nature, might be enumerated; but the leading evils have been fully designated, arranged, and amplified. We will concede, that the system has not answered the expectations of its advocates; but a concession, on the other hand, is equally demanded, that it has not had a fair trial, or that, if it has had a rational test, proof has been afforded that it can be rendered more effectual than any other mode of punishment. In Pennsylvania, for a number of years, while there was a judicious selection of inspectors, while there was uniformity in the internal regulations of the system, and while there was sufficient room for convicts, its operation was found peculiarly salutary, and the hopes and confidence of men gathered round it. In the state of New-York, we can also say with confidence, that for several years, while the managers were men of public spirit, and of sufficient leisure to attend to the careful and uniform management of our State Prison,

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* In the former respect, our discipline is much better than that of America; the sale, or introduction, of spirituous liquors into prisons having long since been interdicted, under a severe penalty, by statute. In the latter, to use a homely phrase, we have often thought, that, of late years, our prisoners also have been better fed than taught. Their food should be sufficient, but coarse, and if rendered rather unpalatable than otherwise, we know not that any harm would be done.—EDIT.

it was productive of many public blessings that have since disappeared, from the existence of neglect, and from various abuses that have been pointed out in our general summary. And even admitting all that the opponents of the system assert, one question should be always candidly borne in mind: suppose that the Penitentiary System had never been established in the United States, what would have been our condition? It is believed by the Committee, that it would have been far more intolerable than the present state of our criminal laws. It will be perceived that the system has led to a change in the Criminal Codes of every State in the Union, as far as it has been adopted. They have been fundamentally reformed, and sanguinary and ignominious punishments renounced. Death, cropping the ears, burning the hand, exposure in the pillory, the public infliction of stripes, and confinement without labour in the county jails for a term of years, have been abandoned, and confinement to hard labour substituted. And after all, there are no data to authorize the conclusion, that crimes have been more numerous or atrocious than they would have been under the old laws. Reformation was rarely, if ever, produced by their administration, and many criminals have been driven to desperation by marks of disgrace; whereas several instances can be pointed out, where convicts have been reclaimed and reformed in our State Prisons, and been sent forth with a character for industry, sobriety, and honesty. It is not practicable to institute any thing like a fair and conclusive comparison between the operation of our present Criminal Codes, and the severe and cruel laws which they have superseded. Population has increased, and the history of nations shews us, that crimes and population do not always bear the same proportion to each other. The density of the latter has a material influence. Two hundred thousand people residing in the space of two miles square, will shew a much more formidable criminal calendar, than the same number scattered over a whole country, or a whole state. Vices are produced by the intercourse of the profligate; and bad passions mingle together, influence each other, and break forth in deeds of guilt and desperation. Inequalities in the condition of individuals become more apparent; property is less equally distributed; poverty is more perceptible, and want and misery more common. New relations in society are created, new laws are required, new offences arise, daily transactions are multiplied, and the avenues to temptations are rendered more numerous. Hence, it would not be judging by a fair standard, to take the records of criminal courts thirty years ago, and the records of the same kind of tribunals at the present day, and after making allowance for the excess of population at the present, over the former period, institute the contrast, and draw a general deduction. But let the Penitentiary System be abolished for a short time, and let the laws that were formerly in force, be again called into being, and administered for two years to come, and we should

then be able to derive some data on which our conviction could rest. If we may judge of the operation of Penal Codes in other countries, and in other ages, where they have been severe and bloody—where life has been held cheap, and corporal inflictions necessary, we shall find nothing to induce the renunciation of our present laws. And, indeed, defective as the Penitentiary System has been in its administration, and disappointed as ardent and sanguine minds have been in its result, we shall yet endeavour to shew, that no substitute, which the feelings, the sentiments, and the habits of the American people would tolerate, can be embraced with effects and consequences more salutary than those which have appeared under it. We see crimes and offences multiply: we forget the changing state of society; we forget the increase of population;—we forget the new restraints that are naturally demanded, and the fresh temptations that are created; we forget what might be the tendency of different laws, and attribute the whole evil to the Penitentiary System. Reason and reflection will correct this error in judgment, and lead us to different views."

[*To be continued.*]

POETRY.

[The following Poem, written some years ago, contains a representation of the impressions first received, on a sail up the fine river of which it professes to give some description. It occurred to the writer, as a tourist, that, leaving the more weighty and instructive range of observation to the intelligent traveller, the characteristic traits of scenery, and the sentiments they naturally inspire, might fall within the province of the Poet.

The reflections to be found in the poetry (if it deserves that name) are applicable to the passing events and feelings of the day. In travelling through most countries, our thoughts may be enlivened by a retrospect of the past; but from the absence in a great measure of historical recollections in America, our views are directed principally to the future: and this indeed we find a source of observation peculiarly interesting. How much benefit may the well-informed traveller confer on such a country! and let us hope that Englishmen, instead of seeking for occasions of animadversion, in the noble spirit of the times, will be actuated only by a generous desire of adding to the stock of useful information, and contributing to make so large a portion of mankind as virtuous and happy as the condition of our nature will admit. The cultivation of such sentiments seems as consistent with our best interests, as it will be honourable to our national character; and such examples the author can venture to predict, from a long acquaintance with the State of New-York, confirmed by some recent and able publications, will be met by the most amiable reciprocity of feeling in that distinguished part of the United States.]

THE HUDSON RIVER.

Clothed with unsullied azure, as the morn
Brings gently from the south th' accustom'd breeze,
With all its craft the Hudson's shore at once
Grows animated; and the loaded sloops
Which, near their docks, awaited its approach,
Now turn their painted prows,—successively
Their mainsails rise, and thro' the spacious stream
In slow procession whiten to the north.*
Borne from the city's atmosphere impure,
Strong-scented wharfs, and ever-toiling crowds,
Commercial murm'ring on their sultry sides,
How ev'ry sense rejoices in the change!
What bright ethereal gladness sparkles round
The fluctuating bows! How taste the lungs
The chaste elastic rural air, wafting
Their odours from the fields on either shore!†
Inspir'd at such a moment by the smiles
Of beauty, taste, and feeling,† by my side,
In loveliest combination, let me trace,
In strains unfetter'd by severer rhythm,
The Hudson's quarried 'course, thro' hills
And shelving steeps romantic.' On its shores,
Where less adorn'd the landscape boasts not yet,
As in maternal Albion's verdant isle,
Successive spots, selected by the eye
Of taste, with obelisks or temples graced;
Abodes of ease 'midst various growth of wood,
And interjacent pasture or domains,
By structures grey, ennobled and sustain'd
Thro' length of years by the superfluous care
Of dignified abundance; yet the charm
Of genuine Nature may inspire the song,
With all her finely-varied elements
Of hills and woods, and intermingled rocks.
Where first we coast the shore, its rural scenes
Successively engage our eyes; the green,‡
Suburban pastures, margin fring'd with sedge

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* With the wind and tide favouring, it is customary to see large fleets depart from New-York up the Hudson River. At present, a steam-vessel of 200 tons burden, which has been called a floating palace by an English tourist, departs daily on her voyage to Albany.

† The excursion was made in company with an American family of New-York, on a visit to a friend's seat on the banks of the river.

‡ Except in the vicinity of the city, the country of New-York in general, as compared with England, wears rather a brown appearance.

And sloping hills half cultivated, seats
Emerging from the woods upon the heights,
And russet meadows irrigated oft
By rancid brine.* Due northward we glide on,
Beside the changeful scene, intent as much
As pleasing converse may admit, on all
Its pictures passing in review. To groves
And meads a bolder scenery succeeds—
Upon the right, Fort *Washington*, to fame
Historic consecrated, overlooks
The sylvan *Heights of Haerlem*;† on our left
Grey towering strata of embattled rocks
O'er wooded steeps in precipices hang,
As if some shock of elemental war
Had rent their indurated mass of stone
To give the Hudson passage, and afar
High-storied to the Tappän coast extends
The line of hoary cliffs, impending o'er
The sails diminutive, that silent pass
Beneath their shadowy grandeur. The fervour
Of the dazzling vault, at noontide now
Compels us, tho' reluctant, to descend,
And vent within the cooler sphere below
Our admiration of these works, but more
Of their exalted Author, who in all
The wonderful and intricate design
Of his contrivance for our humble use,
Has blended so much grace; and to a waste
Of matter, void of use, imparted forms,
Which animate its mass, and in the soul
Awaken lofty thoughts. In harmony
Of sentiment, and conversation grave,
Or sometimes gay, thus pass the halcyon hours;
Alas! how fleeting; and in all this long
And weary pilgrimage how rarely known!
A livelier breeze, now rippling at the stern
Of our reclining mansion, gently moves
Its pendent curtains. The refreshing air,
From much discourse on books, or friends dispers't,
Or shortly to be seen, invites our steps
To view between the limpid elements
The distant scenes, and coast diminished, where
An inland ocean‡ far expands, and capes

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* Salt meadows covered by the tide waters.

† The position taken by General Washington after the battle of Long Island.

‡ The river, about 30 miles from New-York, is several miles wide, and called *Tappan Sea*.

Hesperian jutting on the azure deep,
Confront a length of slope, with cultur'd fields
And orchards far expanded on the East.
Now whitening o'er the misty bay, the South
Auspicious freshens, till the bright-orb'd sun
A milder majesty assumes, and sheds
Its waning lustre on the passing waves.
Impatient fancy wings us on our course,
(For howsoever blest the present, Hope,
Frail reckoner, the coming hour arrays
In tempting hues, and whispers bliss unknown;)
From right to left our swollen topsail reels
Above the roaring surge. By Croton's stream,
And promontory's sylvan length, we pass,
Tracing a line of foam along the coast,
Till in our front the growing highlands rise
In grand perspective, filling up the bay,
Tho' hazy yet in distance. Northward still,
As tow'rds their desart base we move, the gulf,
Receding eastward indicates our course
Between such lofty mountains as frown o'er
Old Cambria's northern shore, or seaward where
The venerable Caledonia's alpine bounds
Yield to the passage of the beauteous Clyde.
But while on the majestic mountains, fixed
With admiration, dwells our view, the sun
Upon their summits sinks, his fulgid orb
Immerst within a crimson mist. The breeze,
That, like the radiant morning of this life,
So fairly promis'd, whisp'ring lulls, then sleeps
Upon the tide,—and soon it has become
One mirror's face, where the vermilion sky
Shews all its new-born twinkling stars, and round
The peaceful shores the solemn wastes, and trees
Inverted on the margin's edge. Beyond
The mount of Stony Point, with summit scar'd
By deep entrenchments, which commemorate
The rage of war, our anchor'd vessel rests
With mainsail drooping on her deck; and now
The moon unveil'd behind the dewy shades
Of night, a morn rekindles o'er the woods
And silver-crested capes. Upon the scene,
And all the changes of this passing world,
How pleasing then to meditate and trace
The wonders of futurity! The eyes,
But lately closed, of him, who, ranging first
This region's wild, to the majestic stream
Imparted his advent'rous name, and borne

Within its soaring mountains, saw one still
And solemn desart in primeval garb
Hang round his lonely bark. Upon the shores
What necromantic change has culture wrought!
Eight solar years in revolution since
Have scarcely smiled upon the virgin glebe,
Ere plenty, sprung from European strength,
And tutor'd industry, adorns the waste.
The vales are furrow'd, population climbs
The mountain's rugged sides. The frequent church
Or court-house rises on the hills, while stores
And docks its base enliven.—Fancy still,
Anticipating time, his future works
Delights to paint, where distant years shall see
The smoky marts of Hudson's opulence;
And navied wharfs, unsculptur'd rocks, which then
May line with colonnades of lucid quartz,
And feldspar's polish'd tints, the peopled streets
Of cities yet unborn, or raise the spire,
Or swell the sacred temple's dome rotund;
Nor these illusive phantasies, or vain
Poetic dreams:—the great foundation's laid—
Maternal freedom warms the genial soil
And nerves the arm of labour; pure, benign,
Invigorating, as th' autumnal west,
When his cerulean breath from Hudson's woods
Their yellow foliage scatters o'er his waves.
But let *Columbia*, with exalted views,
For her succeeding millions greatly plan
Foundations of prosperity, more pure
Than antiquated policy would prompt.
The golden opportunity invites:
Thro' Europe's bleeding and disturb'd domain,
The drill of whisker'd musqueteers, and trump
Of murd'rous war at length has ceased. The storm
Deforming long her States has purified
Their moral atmosphere, instilling thoughts
Of government more just than lust of wealth,
Or arts, or transient glory, could devise;
And rousing from a long lethargic sleep
Our sorrowing nature, recognizes now,
With acclamations full and strong,
The voice of her Creator. Pervading too
This favour'd land, with hallow'd influence,
Thro' vales, o'er hills half shorn of native wood,
And farms, with fences yet unfinish'd, far
From the Atlantic to the western wild,
In rich abundance widely has been strewn

The *seed** of everlasting life. May time,
In the succeeding harvest, crown a morn
Of so much promise! May the virgin soil,
Luxuriant in her richest depths, preserve,
Concoct, mature, and into lasting day
Bring forth, a teeming crop of righteousness!
Ere yet the sun has purified the hills
From nightly vapours, we proceed once more
With unfurl'd mainsail as the tide invites;
And glancing round the Promontory's edge,
Amidst the ringlets of its eddying strength,
Behold the prospect of an alpine scene
Magnificently wild, more truly grand
At each succeeding change. Gigantic, vast
O'ershadowing mountains soar, invested thick
Their rocky waists, and to their summits far
A wilderness unbounded to the eye,
Profuse and pathless unessayed by toil.
Diminutive beneath, the Hudson deep,
Cover'd by rocks, and silent, penetrates
The solitudinous and woodland scene,
His linear course disorder'd, winding thro'
Uncertain, struggling for a passage. Far
Within the lofty desart we descry
The fortress of *West Point*, where trav'llers long
On *Arnold's* fate descant. Its roofless wall
With width embattled harmonizes well,
Amidst the sumptuous forest scene, with traits
Of menacing and shatter'd rocks: but tho'
By rule and shapely art proportion'd all
Man's fabrics, how minute beside the vast
And awful exhibitions of that Pow'r
He long has set at nought, tho' feeling now
Its high pre-eminence, as paramount
To all his vain and feeble energies,
In moral strength as physical. All day
With gentle western air, between new scenes
Of such surpassing grandeur, we glide on,
As some relief from too impressive sights
At times perusing the descriptive bard
Of Albion's Seasons,—Nature's genuine child.
But oft we pause to notice as we pass
The scenes contrasted on each shore; here steep
In clifts and perpendicular it hangs
Sublime, abrupt, defaced with massive crags
That blacken o'er the tide; there low at first,

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* "The Bible."

And rising from the naked granite banks,
A sunny length of wood, outstretch'd from hill
To hill, far undulating thro' the yoke
Of distant mountains, o'er their summits spreads.
With slow transition by degrees we gain
A livelier horizon in the North;
And toward the open plains emerging thro'
The *Highlands* streight approach *New Windsor's* docks,
And *Newburgh* thriving near the shadowy scene
Of mountains. On the strand the vessels pile,
And timber-texture echoes to the stroke
Of plying toil. The animated scenes
Of man's industrious labours and pursuits
Recall us from majestic nature's grand
Imposing structures, to habitual thoughts
On life's vocations. Soon another sun
Has wing'd its ardent passage o'er our heads
Into the void of time; and sober eve
Succeeding to its blaze, invites us where
The shore embay'd, recedes towards the east,
Again to drop our anchor for the still,
Impending night.* At once our floating stage
Is stationary; and its cracking spars
And cordage for the dawn prepared, our crew,
Descending to their pitchy cells, incline
To early rest. Whilst o'er the yellow fields
(Whence the bland fragrance we inhale afar,)
The soaring night-hawks glance, and vespers shrill
From throats innumerous rise; the glimm'ring west
Reflected from the tranquil stream, displays
Its graceful tapestry, like the pure abode
Of happy spirits, from the union freed
Of this enthralling flesh, in love, and mild
Ethereal harmony, at rest. One scene
Less bright succeeds another, and at length
The fair illusion, like th' extinguish'd spark
Of life, is superseded by the reign
Of awful darkness, till th' omniscient Mind,
That all this fair creation from the womb
Of night and chaos usher'd first to light,
Restores it to our waking senses, pure,
And breathing incense. As the day now dawns,
Our way resuming with the silent lapse
Of the ascending tide, we float still north
Towards a rising coast of menacing

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* It is usual for vessels sailing up the river to anchor at night, unless the wind is fair.

And fractur'd cliffs, which far denote the bounds
Of the still linear Hudson's course. Ere yet
Those eyes are open'd, whose inspiring gaze
Give double force to the magnificence
Of Nature's charms, displaying in themselves
Creative grace unrivall'd, while the tide
Again impedes us, with an earlier friend
I seek the shore at hand, and where he plies
His line amongst the tenants of the deep,
With barb tenacious, o'er the glitt'ring sands,
In dreams of pleasing meditation lost,
I wander, while profoundly o'er our heads
The breeze yet slumbers in the azure vault.
Beneath these skies, with feelings such as life's
Fair morn inspires, how often have I mus'd,
O venerable Hudson, on thy shores!
Absorb'd in the pursuit, as greatest good,
Of moral wealth or intellectual,
With frail possessions of the world of sense
For this untenantable house of clay.
Tho' with a Saviour's love imprest, yet less
Intent upon that light which teaches first
To mourn in fallen man his worldly bent,
And heart of stone, till kindled in his breast
The spark of life eternal, at the lamp
Of faith his soul regenerated seeks
The region pure of universal peace,
Where pride, ambition, avarice, deceit,
Injustice, cannot enter; for the love
Of all enthron'd will quench the love of self,
And lay its rabid passions at our feet.
At length towards the splendid south, o'er half
The surface of the seeming lake, the breeze
Is seen—and soon we move between the rocks
On either shore, and steeps profusely cloth'd
With wood impending o'er the stream. And soon
An elevated city* on our right
Tow'rs o'er the Hudson's high romantic coast,
While by its landing, in a prosp'rous course
We stretch still northward. Here the naked shore,
Exhibiting its tiers and piles of rock
In hoary ruins; there, in covert dense
Of various underwood conceal'd, and graced
With mantling foliage to the water's edge.

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* Poughkeepsie. The Legislature occasionally held its sittings here.

Thus *Rhinbeck* 'midst a sylvan scene we pass,
And glancing by its sedge behold a range
Of insulated mountains in the West,*
High tow'ring o'er *Æsopus'* cultur'd plain.
Ere long in front of this majestic screen
Upon our right we view the mansion fair
That welcomes our approach; and quitting now
The breezy channel, range beneath the shade
Of *Clermont's*† graceful woods, and shrubberies
Sweet with exotic fragrance, till releas'd
From our unsteady vehicle we tread
The hospitable threshold of our friends.
Recalling here the many pleasing hours
Serenely past within a cheerful sphere
Of frank and liberal hospitality,
The grateful muse invokes that happy time
When mutual ties of sanction, more rever'd
Than federative compacts, shall unite
Once more Columbia with her parent isle.
Communicating in our kindred tongue
The joyful tidings of eternal peace;
Thro' either hemisphere already far
And wide th' angelic‡ *Bearer of the Word*
Has wing'd his course. O! hailing as we do,
Where its regenerating light is felt,
This happy dawn of the long-promis'd day
Of our redemption, may we, like brethren, now
Evince, by charity and mutual love,
That our professions are not empty words;
And tho' divided in our temporal
And worldly state, that we're united still
Beneath a KING, whose reign shall have no end.

PHILOSOPHICAL AND LITERARY INTELLIGENCE.

Indian Antidote to Poison.—A short time since Mr. Chaubert, the proprietor of the exhibition of the Wild Indian Chief, in New Bond-street, met with a serious accident, for while examining one of the

* The Katskill, or Blue Mountains.

† The seat of Mrs. Livingston, widow of the Chief Justice, and mother of the Chancellor of the State, under whose patronage the steam-boat was first introduced.

‡ Rev. xiv. 6.

poisoned arrows belonging to the Indian, he accidentally let the arrow touch his chin, upon which it left a light scratch. In the hurry of the moment he paid no attention to the circumstance, but in a very short time the whole of his chin, and the side of his face, turned black, and was very much swollen. These symptoms began rather to alarm him, and he sent for three medical gentlemen, who used their utmost skill to extract the poison, but their efforts proved ineffectual. The Indian stood by with the utmost *sang froid*, witnessing the ill success of the medical applications; after which he coolly walked away, and returning with a root used in his country to extract poison, applied some to his master's face; to which it afforded immediate relief, as the swelling went down, and the discoloration ceased. Had not this remedy been applied, mortification would, in all probability, have taken place in a short time. Mr. Chaubert soon recovered, and since the accident has very properly caused the points of the arrow to be divested of their poison.

New Medical Society.—A new Society has been formed, under the name of "The Society of Practical Medicine of London," to act in concert with the Institution of the same name in Paris. Their transactions are to be published quarterly.

Hydrophobia.—A series of experiments have recently been made at the Veterinary School at Paris, relative to the cure of this dreadful malady. The object in view was to confirm the efficacy of a specific imported from Italy, which it is reported will not only act as a preservative immediately after the bite, but as a cure also when the fatal symptoms have appeared. The result of these experiments is not yet ascertained.

New Febrifuge.—A plant has been brought to Bourdeaux, known in Asia by the name of Cherayita. It is very bitter, and much valued as a febrifuge, having been prescribed in Europe for the gout, and weakness of the digestive organs. No botanical description of this plant has yet been given; but it has been considered in the Asiatic Researches as a species of gentian, and is there denominated *Gentiana Cherayita.*

Antidotes against Poisons.—Mr. Drapier has found that the fruit of the Feuillea Cordifolia, is a powerful antidote against vegetable poisons; and Dr. Chisholm recommends the juice of the sugar-cane as the best antidote against arsenic.

Remarkable Picture.—An artist of the name of Francia has brought to this country from St. Omer's, a very extraordinary altar-piece of the fifteenth century, which he obtained from the ruined abbey of St. Bertin, in that city. The painter is John Hemminlroeth, of Bruges; the subject, the Life of Bertin. The execution equals the highest finish of the Flemish school at any period, and boasts of passages not inferior to the Italian of a century later. A still more curious fact is, that the original idea of Holbein's Dance of Death is distinctly and strikingly contained in this picture.

Canova.—This celebrated sculptor has just finished an admirable group of Mars and Venus, designed for the King of England.

Painted Glass.—Mr. Buckler has received a commission from the Dean and Chapter of Hereford, to execute the east window of their cathedral in painted glass. The subject is to be the Last Supper, from a picture by West, in the possession of his Majesty. The windows being of large dimensions, the figures will considerably exceed the size of life.

Academy of Arts, in Ireland.—The artists of Ireland have been incorporated into a society like the Royal Academy. A council of fourteen has been chosen, and ten associates are to be elected next year from Irish exhibiters.

West's Picture of Christ Healing the Sick.—Mr. Heath's engraving from West's grand picture of Christ's Healing the Sick, purchased by the British Institution in 1811, for 3000 guineas, is at length finished. Mr. Heath had 1800 guineas for his task, which was to have been completed in four years, but it has occupied him no less than eleven.

Steam Carriage.—Mr. Griffith, of Brompton, a gentleman known by his travels in Asia Minor, has, in connection with a professor of mechanics on the continent, invented a carriage capable of transporting merchandise, and also passengers, upon common roads, without the aid of horses. This carriage is now building at the manufactory of Messrs. Bramah, and its appearance in action may be expected to take place in the course of the autumn. The power to be applied in this machine is equal to that of six horses, and the carriage altogether will be twenty-eight feet in length, running upon three inch wheels, and equal to the conveyance of three and a half tons, with a velocity of from three to seven miles per hour, varied at pleasure. The saving in carriage of goods will be fifty per cent., and for passengers, inside fares will be taken at outside prices. The usual objections are said to be removed; such as, the ascent of hills, securing a supply of fuel and water; and the danger of explosion is to be prevented, not only by the safety valve, but by the distribution of the steam into tubes, so as to render any possible explosion wholly unimportant. Every carriage will be provided with a director of the fore-wheels sitting in front, and with a director of the steam apparatus sitting in the rear, and the body of the vehicle will be situated between the fore-wheels and the machinery.

Preservation of Flowers.—A few grains of salt dropped into the water in which flowers are kept preserves them greatly from fading, keeping them in bloom double the period that pure water will.

Spinning and Weaving.—In the year 1745, Mary Powlis, of East Dereham, in Norfolk, spun a pound of wool into a thread of 48,400 yards in length, wanting only 80 yards of 84 English miles; a circumstance which was considered so great a curiosity at the time, as to obtain for itself a situation upon the records of the Royal Society. Since that period, Miss Ives, of Norwich, spun a pound of wool (combed) into a thread of 168,000 yards; which wonderful success in the art of spinning wool, induced her to try her exquisite talent upon cotton, when, out of a pound of that material, she produced a thread that measured the astonishing length of 203,000 yards, equal to 115¼ English miles and 160 yards. The last-mentioned thread, woven into cloth, would, (allowing 200 inches of it in warp and weft to a square inch of the manufactured article,) give the fair artisan nearly 28⅜ yards, of yard-wide cloth, out of her pound of cotton!—25¼lb. of cotton, spun in that manner, would reach round the Equator.

Fire Shield.—Mr. Buckley, of New-York, has invented, and obtained a patent for a Fire Shield, intended to protect firemen whilst employed in extinguishing fires, but more particularly designed also to prevent fire from spreading. It is made of a metallic substance, thin, light, and impervious to heat; of a length and breadth sufficient

to cover the whole person, and it may be used in several different positions. When used in the street, it is firmly fixed on a small platform with wheels, and a short elevation from the ground. The fireman taking his stand upon this platform, and behind the shield, is drawn by ropes near the current of heat and flames, and, with the iron pipe or leader in his hand, elevates the water where it is most wanted. In this way a line of shields may be formed in close order, in front of a powerful heat, behind which the firemen may stand with safety, and play upon the houses with water-pipes.

Roads.—A surveyor of highways, feeling for the distress of the farmers, has lately adopted the following judicious plan for employing poor labourers, and lessening expense. As the travelling of the gravel cart in a wet season does more harm than good, the expedient is adopted of substituting three labourers for one day's team duty: The first step adopted, is to order every person to scour out his ditches by the road side, when the width of the road is set out by the surveyor, and it is water-tabled by the labourers making cuts from it to the ditches. It is then scraped clean, all the high places are picked, and the stones are broken and thrown into the hollows. When a certain quantity of the road thus prepared is ready, and is become a little dry, a cast-iron roller, which every parish ought to have, is drawn over it by three labourers, as a day and a half's team-duty, which completely consolidates the whole, a mile being easily done in a road of twenty feet wide, three times over. In wet seasons the plan is becoming general. Three labourers can complete one hundred yards a day, so as to make a good road; for the badness of roads generally arises much less from the want of materials than from their misapplication.

New Chart of the Mediterranean.—Capt. Gautier has completed his hydrographic labours. His chart of the Mediterranean has already been published by the Minister of Marine, and that of the Black Sea is nearly ready for publication. The officer was assisted in his labours by the officers of the Chevrette, and they completed, after very considerable exertion, the coasts of the Mediterranean, the isles of the Archipelago, and the Black Sea; all points of which, essential to be laid down, have been exactly determined. A number of errors in existing charts have been discovered, some of them of great magnitude. The summits of some of the Greek mountains were also taken by barometrical measure, when Mount Athos was found to be 2,063 metres in height, Mount Olympus, in Mitylene, 988; Mount Delphi, in Sispolos, 690; Mount Jupiter, in Naxia, 4009.

Life Beacon.—The Society of Arts have voted to Mr. Holditch, of Lynn, for his life-beacon, their silver medal and ten guineas. This life-beacon has been erected upon the sand near the port of Lynn, where, after repeated attempts, Mr. H. succeeded in fixing a main-post, with a top-mast upon it, which main-post he secured by bars of iron, attached to stones of immense weight buried in the sand. Upon the beacon, seats are provided for the reception of persons who may be shipwrecked.

Steam-engines of England.—M. Dupin, a scientific Frenchman, who has lately visited England, gives the following illustration of the labour of our steam-engines. The great pyramid of Egypt required for its erection the labour of above 100,000 men for 20 years; but if it were requisite again to raise the stones from their quarries, and place them at their present height, the action of the steam-engines of England,

which are at most managed by 36,000 men, would be sufficient to produce this effect in 18 hours. If it were required to know how long a time they would take to cut the stones, and move them from the quarries to the pyramid, a very few days would suffice. The volume of the great pyramid is 4,000,000 cubic metres, its weight is about 10,400,000 tons, or kelogrammes. The centre of gravity of the pyramid is elevated 49 metres from the base, and taking 11 metres as the main depth of the quarries, the total height of its elevation is 60 metres, which multiplied by 10,400,000 tons, gives 624,000,000 tons, raised one metre. Thus as the total of the steam-engines in England represents a power of 320,000 horses, those engines moved for 24 hours, would raise 862,800,000 tons one metre high, and consequently 647,100,000 tons in 18 hours, which surpasses the produce of the labour spent in raising the materials of the great pyramid.

Cornish Mines.—It is calculated that the silver lead mines, now at work in Cornwall, and others about to commence, will, in a few years, raise sufficient silver for the use of the kingdom. At Sir Christopher Hawkins' mine in that county, a plate of silver has been extracted which weighed nearly 400lbs. This mine produces two, and sometimes three such pieces a month.

Voyage of Discovery in Australasia.—Accounts have been received at Plymouth by the ship Dick, lately arrived from India, from his Majesty's brig Bathurst, Capt. King, employed in examining the unexplored coast of Australasia, dated off Goulburn Island, on the north coast of New Holland, the 6th July, in the last year, the ship Dick and brig St. Antonio then in company, which the Bathurst had piloted from Port Jackson on their way to India, through a most intricate and dangerous navigation, in which the latter lost two anchors. At the date of the letter, they had been out six weeks from Port Jackson, three weeks whereof they had been sailing among coral reefs of frightful appearance, and were obliged to anchor every night wherever they could find shelter, not daring to proceed after sunset, having had many narrow escapes even in the day-light, but were, at the period before-mentioned, entirely clear of that dreadful coast. They lost their two anchors and cables under Caring-cross Island, at 11. P. M. on the 30th June, and nothing but the tide, which fortunately set to windward, kept them clear of the dangers which surrounded them on every side; the weather being so exceedingly bad at the time, their escape was considered a miracle. Mr. Percival Baskerville, of Plymouth, a midshipman of the Bathurst, was sent on shore with a party on the easternmost island of Flinder's Group, for the purpose of picking up any part of the wreck of the ship Frederick, which had been lost there, when they were encountered by a large party of the natives, who set up a horrible shout, which proved the signal to engage, and they commenced by throwing a shower of spears with great agility, by which two of the party were wounded. The Bathurst's people, being unarmed, could make no other resistance than by defending themselves with stones, while a part of them were immediately despatched in the boat in order to procure fire-arms from the ship: the natives, seeing the transaction, took the opportunity, while the boat was absent, to attack those left on shore more violently, and Mr. Baskerville and his little party were surrounded and made prisoners. No attempt, however, was made to take their lives after the capture, and on the return of the boat, through artifice, they again joined their comrades, but shortly

afterwards the natives came down in greater numbers, and again attacked the party, who being now armed, gave them a volley that occasioned them to scamper off in all directions, leaving two on the ground wounded, but they soon after got up and escaped, and no others appeared while the Bathurst remained there.

Extraordinary Voyage of two Natives of the St. Lawrence Island.—M. Kotzebue, in his "Voyage of Discovery, &c." recently published, gives an interesting account of an extraordinary voyage performed by Kadu, an islander found at Aur, one of the group of the St. Lawrence Islands, near the southern entrance of Behring's Straits:—Kadu was born in the island of Ulle, belonging to the Carolinas, which must lie at least 1,500 English miles to the west from here, and is known only by name on the chart, because Father Cantara, in 1733, was sent from the Ladrones, as Missionary to the Carolinas. Kadu left Ulle with Edock, and two other savages, in a boat contrived for sailing, with the intention of fishing at a distant island: a violent storm drove these unfortunate men quite out of their course; they drifted about the sea for *eight months*, and at last landed, in the most pitiable situation, on the island of Aur. The most remarkable part of this voyage is, that it was accomplished against the N. E. monsoon, and must be particularly interesting to those who have been hitherto of opinion that the population of the South Sea Islands commenced from west to east. According to Kadu's account, they had their sail spread during their whole voyage, when the wind permitted, and they plied against the N. E. monsoon, thinking they were under the lee of their island: this may account for their at last coming to Aur. They kept their reckoning by the moon, making a knot in a cord, destined for the purpose, at every new moon. As the sea produced abundance of fish, and they were perfectly acquainted with the art of fishing, they suffered less from hunger than thirst; for though they did not neglect during every rain to collect a small stock, they were often totally destitute of fresh water. Kadu, who was the best diver, frequently went down to the bottom of the sea, where it is well known that the water is not so salt, with a cocoa nut, with only a small opening; but even if this satisfied the want of the moment, it probably contributed to weaken them. When they perceived the island of Aur, the sight of the land did not rejoice them, because every feeling had died within them. Their sails had long been destroyed, their canoe the sport of the winds and the waves, and they patiently expected death, when the inhabitants of Aur sent several canoes to their assistance, and carried them senseless on shore.

South Sea Islands.—Capt. Thomas Manby, who was presented to his Majesty at a late levee, is preparing for publication, a new chart and description of the South Seas; a work which will prove, that the islands of the Pacific Ocean are all peopled from the same stock, and that the same hieroglyphical characters are known from one extremity of that sea to the other. Whilst Capt. Manby was at Otaheite, the king and queen of that island invested him with the highest honours they could bestow: the insignia tattooed on him, consisting of a circle or garter below the knee of the left leg, with a star nearly resembling a Maltese cross. This, with many other devices neatly tattooed, related a remarkable adventure; and on Captain Manby's visiting the Sandwich isles, near three thousand miles distant, every hieroglyphical character tattooed upon him was most accurately deciphered by an old priest belonging to king Tomahamaka, at

Owhyhee, who related every circumstance with wonderful exactness, to the great amusement of the king and all his family, who made the Captain many valuable presents, and shewed him the most marked attention whilst he remained on the island. At the other islands the same translation was uniformly given, and created the greatest mirth wherever the story was read; and such even was the amusement it afforded, that the islanders often watched for the Captain bathing, which produced some ludicrous events.

Extraordinary Shipwreck.—The American South-seaman Essex, of 250 tons, G. Pollard, master, from Nantucket, being on the 19th of November, 1820, in lat. 47 deg. S. long. 118 W. was struck by a whale of the largest class, with such force, under the cat-head, that the sea rushed in at the cabin windows: every man on deck was knocked down, and the bow being completely stove in, the vessel filled, and then went on her beam ends. By cutting away the masts, however, she righted; the upper deck was then scuttled, and some water and bread were procured for the boats, in which the captain and crew, in expectation of falling in with some vessel, remained three days by the wreck, but were compelled at length to abandon it. On the 20th of December they made Ducies Island, at which place the boats remained a week; but the island affording scarcely any nourishment, they resolved on venturing for the Continent, leaving three men behind. The two boats, soon after leaving the island, parted. One of them, containing only three men, was picked up by an American whaler, about 60 days after the wreck. The other, in which was the captain, was fallen in with by another whaler 90 days from the time of their leaving the island. Only ten of her crew then survived, and their account of their sufferings was dreadful in the extreme. Eight times lots had been drawn, and eight human beings had been sacrificed, to afford sustenance to those that remained; and on the day the ship encountered them, the captain and the boy had also drawn lots, and it had then been determined that the poor boy should die: providentially, however, the whaler hove in sight, and took them in; and they were restored to existence. Captain Raine, of the Surrey, having learnt this melancholy tale at Valparaiso, whence he was to sail for New South Wales, resolved to make Ducies Island in his way, to rescue the three men left there, if still in existence. On nearing the island, a gun was discharged, and shortly after the three poor men were seen to issue from the woods. The boats were immediately lowered, and with considerable difficulty, owing to a heavy surf, they were got on board.

New Southern Land.—Vessels from the lands situated to the south of Cape Horn have arrived in different parts with cargoes of seal skins. The regions visited by the New-York navigators lie in about the lat. of 62 deg. where vegetable life is so rare, that a little grass in a few favoured places, and some moss on the rocks, are all the forms of it that exist. This dreary climate exhibits during the winter season perpetual snow and ice; not a tree, nor even a shrub, appears. The minerals brought home by Mr. B. Astor are partly primitive and partly volcanic. The samples produced by Dr. Mitchell are: 1, quartz; 2, amethysts, in crystals; 3, porphyry, in small masses; 4, rough onyx, in pebbles; 5, lumps of coarse flint; 6, elegant zeolite, like that of the Feroe group in the North Atlantic ocean; 7, pumice stone; 8, pyrites, surcharged with sulphur. The manuscript chart made by Mr. Hampden Stewart, is an instructive addi-

tion to geography, and ought to be incorporated in the charts of the globe. Geologists will learn with surprise, that the high grounds and summits of the rocks, in several of the spots that have been visited, are strewed with skeletons of whales, and relics of other marine animals; leading to a belief, that the whole of the materials have been hove up by the operation of volcanic fire from the depths of the ocean. Further disclosures of the natural constitution of this curious region are expected with impatience from future adventurers, as there appears to be a wide field for new and original observations. It is also hoped that we shall soon receive a more full and satisfactory account of the Terra Australis, or continent of the southern hemisphere, occupying the vast space between the tracts already surveyed and the Pole.

New Islands in the South Sea.—Captain Billinghausen, sent out by the Russian Government on a voyage of discovery to the South Sea, reports, that he has discovered three islands covered with snow, in south latitude 56 degrees, on one of which smoke was seen issuing from a volcano.

New Channels for Commerce, &c. in Africa.—The Sierra Leone papers contain an interesting account of the mission of Mr. O'Beirne from the governor of that colony to some of the native chiefs in the interior, and especially to the chief of Teembo, whose territories afford the most direct communication between Sierra Leone and the Niger. While Mr. O'Beirne was at Teembo, he met there a deputation from a chieftain whose dominions were still nearer the Niger, and who wished to establish a friendly intercourse with our rising colony. On Wednesday the 14th March, the grand palaver was held before the assembled chiefs of Foutah-Jallon. Mr. O'Beirne explained the objects of his mission; the most immediate and important of which was, to engage the Foulah people to trade with the colony of Sierra Leone, by the direct road to Port-Logo. Almamy Abdool declared, that the wishes of the Governor of Sierra Leone, on this head, met his own wishes; that he had long been ardently desirous for a more direct and more frequent intercourse with the colony, and that he earnestly embraced the opportunity now presented to him, of forming a regular trade by the path of Port-Logo. The subordinate chiefs expressed their ready and cordial assent, and there was not a single dissatisfied voice in the assembly; although it is well known that on such occasions the most perfect freedom of opinion and of speech is enjoyed by all. In consequence of this determination, messengers were sent out on all sides, to inform the people of the country, that the path of Port-Logo was open for their trade; and notice was given to those who might wish to take advantage of the favourable opportunity afforded by Mr. O'Bierne's return, to be ready to proceed with him in a few days. Cattle, horses, and gold, in small parcels, are the principal materials of the export trade of the Foulahs. A deputation has since arrived at Sierra Leone from Almamy Abdal Kader, king of the Toulaha, at the head of which was a prince, and a Mahometan priest and his wife. This singular man came all the way from Egypt to the Mandingo nation, with important information of the geography of Oriental Africa; he had passed through Tombuctoo, and was of opinion that the Niger and the Nile were the same river.

N. S. Wales.—The following is an extract of a letter from C. Throsby, Esq. dated Glenfield, New South Wales, Feb. 1821: "I have been much

occupied the last six months giving instructions to the superintendent of a new line of road to the country I discovered beyond the Blue Mountains, one month of which was employed on an excursion with his Excellency the Governor, who expressed his admiration of the country, and his high approbation of my personal exertions. I shall make one more trip to the interior for about three weeks, after which I shall bid adieu to discovery, as my health, from the great privations I have undergone, demands it; but I am anxious to ascertain the termination of a river which I discovered during the time I was out with the Governor, at one of his depôts, from whence I made a further excursion, accompanied by one white man and a native, for four days; during my absence he was much alarmed for my safety, as at setting out I had only a few biscuits, not intending to be absent more than one day. The country and banks of the river abound with slate and fine limestone, therefore should it (which I have little doubt of) communicate with the sea, it will be of the utmost importance to this Colony."—The Tuscan has since brought letters and papers from Port Jackson, to September the 7th; by which we learn that the indefatigable exertions of Mr. Throsby, who thus ascertained the route to the fine country beyond the Blue Mountains, have again been crowned with the most gratifying success. In a letter of the 5th of September, to a gentleman in town, he says—"You will see I am in a fair way of verifying my prediction, that ere long a route would be continued as far to the southward on our continent as Twofold Bay. The lake now discovered is full 140 miles S. S. W. of Sydney, to which an open carriage road will be clear in a month. The country is beautiful, and fully equal to my most sanguine expectations, for all the necessary purposes of colonization. Picture to yourself large extensive downs, not plains, some as large as from fifty to sixty thousand acres, without a tree, every where covered with fine grass for sheep or cattle, and well watered, partly by rippling streams, partly by chains of ponds, in all directions. There are many plains, of different sizes, and the hills and broken country around are thickly clad with excellent timber. It is, in fact, a most desirable country, and before next Christmas I confidently anticipate we shall prove that the snow and rain which fall on the mountains and high country seen to the S. W. have an outlet to the sea. The lake is called by the natives Warrewaa, and is stated by them to empty its waters in a southerly direction, where we perceive an opening in the high land on its west margin, by a river they call Murrum-hid-gee. The lake runs from N. to S. about 30 miles, and extends in breadth from two to ten miles, its margin abounding in the most picturesque bays and points." Many respectable settlers had lately arrived, and we see in the Gazette of the 4th of September, that 210 grants of land were then awaiting delivery at the Secretary's office. Some idea may be formed of the extent of society in New Holland, from 120 gentlemen having dined at the Governor's table on the 4th of June. The colony is so full of all kinds of merchandise, that the commodities of India are much lower than in this country, and European articles of domestic consumption at little advance on the English prices. Government having sent out duly qualified pastors, chapels are now erecting at Sydney and Windsor, for the performance of the Catholic rites of worship.

Visit to the Scenery of Ossian's Poems.—Mr. Campbell, the Celtic antiquary, has lately visited Ireland, and the Highlands of Scotland,

for the purpose of completing a map of the topography of Ossian. He has since published an edition of the poems of that bard, with geographical notes, illustrative of the scenery and other local proofs of the authenticity of the father of British poets.

Travelling in Greece.—The benevolent exertions and hazards of the Monks of St. Bernard, who inhabit the higher regions of the Alps, are well known. A somewhat similar institution exists among the defiles of Mount Olympus. It is maintained by five villages, the inhabitants of which pay no kind of taxes, but are bound to give their assistance to all travellers who cross the mountains, and to serve them as guides. They discharge this honourable task with the greatest alacrity and good management, and, like the benevolent Monks of St. Bernard, employ the sagacity of dogs to discover travellers who may have been so unfortunate as to be buried beneath the snow.

Discoveries in Africa.—We understand that researches in Africa, of a very interesting nature, are about to be published by Mr. Waldech, a German, who has recently arrived in England from India, having previously travelled through Africa, from Egypt to the Cape of Good Hope. It appears, that at the foot of the Mountains of the Moon, he found an inscribed pillar, erected by a Roman consul, about the period of the reign of Vespasian. He found a level on the top of these mountains nearly 400 miles broad, on which he discovered a temple of the highest antiquity, and in fine preservation, and still used for religious purposes by the inhabitants. South of the level, he passed a descent of 52 days' journey, and, when advanced about nine days, he found the skeleton of a man, with a telescope slung on his shoulder, marked with the name of Harris; and also a chronometer, made by Marchant. There were also two other skeletons; and it was supposed the owners perished for want of water. Out of four European companions who accompanied Mr. Waldech, only one of them survived the hardships of the journey.

LIST OF NEW PUBLICATIONS.

AGRICULTURE.

The Farmer's Calendar. By Arthur Young. A new Edition, revised and enlarged. By John Middleton, Esq. 12mo. 12s.

ANTIQUITIES AND TOPOGRAPHY.

The History of Stamford in the County of Lincoln; with St. Martin's, Stamford Baron, and Great and Little Wothorpe, in the County of Northampton. 8vo. £1. 5s. Royal 4to. £2. 12s. 6d.

Architectural Antiquities of Normandy. By John Sell Cottman, Esq. and Dawson Turner, Esq. 2 Vols. fol. £12. 12s. L. P. £21.

Daniel's Picturesque Voyage round Great Britain. Vol. vi. £7. 10s.

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Cheshunt College.—On Thursday, June 13, the Thirtieth Anniversary of the opening of the late Countess of Huntingdon's College, (now at Cheshunt, Herts,) was held in the College Chapel. Four of the students read selections from the Scriptures and from the Liturgy of the Church of England. Mr. William Lucy and Mr. Eben. Morley (two of the senior students) delivered orations, the latter on 'divine illumination,' and the former on 'the image of God.' The Rev. Dr. Collyer preached from Rev. xix. 10. 'The testimony of Jesus is the Spirit of prophecy.' A large party of the friends of the Institution afterwards dined together, when a Report of the state of the College was read. Besides the Collection at the Chapel, several liberal donations were presented in the course of the day; new subscribers were announced, and some of the old ones doubled the amount of their annual subscriptions.

Baptist Home Missionary Society.—The Annual Meeting of this Institution was held on Tuesday evening, June 18, at the City of London Tavern; Edward Phillips, Esq. High Sheriff of Wiltshire, in the chair. The Report stated, that the Society now employed twelve Missionaries, who are entirely devoted to the work, under the direction of the Committee, besides assisting upwards of eighty stated ministers and occasional preachers of the gospel, situated in twenty-six counties in England, and seven in Wales. Each of these labourers regularly preaches at from two to ten different stations; and they have altogether upwards of an hundred Sunday schools under their care. The receipts of the last year amounted to nearly £930, upwards of £200 more than those of any former year. Still the stated income of the institution does not amount to one half its expenditure, the larger proportion must therefore be provided by occasional donations and public collections, which are not obtained without considerable labour and expense.

Baptist Mission.—On Wednesday morning, June 19, the Anniversary of this Society commenced by a sermon, delivered in the Methodist Chapel, Great Queen-street, by the Rev. W. Jay, of Bath. In the evening the Rev. Micah Thomas, of Abergavenny, preached at Sion Chapel. At a prayer meeting, held for the special purpose of imploring a divine blessing upon the society and its founders, on the

following morning, at Eagle-street meeting house, the venerable Dr. Ryland, of Bristol, delivered a very suitable address, from Acts xxi. 28. 'Men of Israel, help.' The public meeting was soon afterwards held in Great Queen-street Chapel, Benjamin Shaw, Esq. the treasurer, in the chair; who, in his speech with which he opened the meeting, very happily adverted to the pleasing instance of Christian liberality, afforded by the fact of an Independent minister having preached in a Wesleyan chapel, for a Baptist Society. The Report contained an interesting account of the present state of the missions on the Continent of India, in Ceylon, Java, Sumatra, the West Indies, &c. together with a statement of the measures adopted at home for promoting the interest of the society. From the statement of accounts, it appeared that the receipts of the society in the year just closed, had been greater than in any preceding year, except the last, in which extraordinary donations and collections had been made to the amount of £2000. The amount received in the past year was about £11,600, exceeding the expenditure by £1000; but as the treasurer had immediately to make a large remittance to India, and was under acceptance for bills drawn from thence, he concluded his statement of accounts by informing the meeting, that the amount of debt due from the society might still be stated at £4000.

Rotherham Independent College.—On Tuesday, June 25, was held the Annual Examination of the Students of this Institution; Dr. Boothroyd was called to the chair. The junior Hebrew Class read in the twelfth chapter of Deuteronomy, and analyzed such words as any member of the Committee pleased to point out. The senior Hebræans read in the book of Psalms, and went through two, which the Chairman selected at the moment; they read also in the book of Proverbs. The Chaldee and Syriac Classes were examined in the second chapter of Daniel, and in the seventh chapter of John, in the Peshito Syriac version. The junior Greek Class read in the first chapter of the Acts of the Apostles, and parsed several verses. Another Class was examined in the Oration of Lysias against Eratosthenes, and in the Septuagint version of the book of Proverbs. The seniors read in the Oration of Æschines against Ctesiphon. In Latin, the juniors were examined in the Second Ode of the first book of Horace. They produced and read several English translations of these Odes. Another Class translated part of the first book of Tacitus's History. The afternoon was occupied with examining the Students in Theology. The Mathematical Examination in the evening was precluded by a meeting of the General Committee of the Institution.—On the following day, Wednesday 26, the Annual Meeting of the Subscribers was held, Joseph Read, Esq. in the chair. Mr. Benson read to the meeting a Greek Theme; and Mr. Matthews and Mr. Barton delivered Latin Themes. The Report of the Committee announced, that there had been nineteen students in the Institution at the commencement of the session; that six would finish their studies at the present Midsummer—of these five are going to stations of usefulness, and one intends finishing his education at the University of Edinburgh.—In the Evening, at the Chapel, three students delivered English Themes;—Mr. Woodwork, 'On the certainty and near approach of the Millennium;' Mr. Johnson, 'On the means of hastening that state of the Church; Mr. Benson, 'On the effusion of the Spirit to give efficacy to those means.' Mr.

Scales, of Leeds, delivered an appropriate address to the students, which closed the services of the day.—The Report of the Treasurer announced that he was more than £400 in advance; while the expenses of the current year are unprovided for—a circumstance which must distress all the friends of the Institution.

Homerton Academy.—On the morning of June 26th, the Annual Sermon before the friends of this Institution was preached at Broad-street by the Rev. John Innes, of Camberwell. In the evening two of the Students delivered orations; Mr. Jacobson, 'On False Notions of Charity in Religious Matters,' and Mr. Morell 'On Prejudices with regard to Religion.' On the following day was the public examination of the students, the Rev. W. Ward, of Stow-market, in the chair. The examination in the department of Languages had taken place on a preceding day by Mr. Ward and Mr. Innes, in the most close and rigorous manner, none of the classes having any previous knowledge of the passages which they would be called upon to explain, parse, or scan, except so far as that they would be in the authors read throughout the past year. The conductors of this strict examination in the Latin and Greek Classics, and in the Hebrew Bible, expressed themselves highly gratified with its results. On the public day, the students were interrogated on several branches of science, and particularly in theology; and the ministers and other gentlemen present were pleased to express their satisfaction. The Chairman delivered an affectionate and instructive charge to the students, and the meeting was concluded, as it had been opened, with prayer. Shortly after, the first stone of the new Academy was laid by the venerable Treasurer, Joseph Stonard, Esq. who delivered an appropriate speech on the occasion; after which a hymn was sung, and a very suitable and interesting address was delivered by the Rev. Dr. Winter, in which he gave a sketch of the history of the Academy and its tutors from the commencement; and, in conclusion, solemn prayer was offered by the Divinity tutor for a blessing on this undertaking, and on all the interests of our country and the universal church of God. Mr. Innes and Dr. Winter have complied with the request made known to them, for the publication of the sermon and address.

Hoxton Academy.—On Tuesday, July 2, the Annual Examination of the Students was held before several ministers and friends of the Institution. The Rev. Dr. Manuel was in the chair for the Classical and Oriental department, and the Rev. Mr. Macfarlane for the Belles Lettres, Philosophical and Theological department. The students of the *first* year read in Latin portions of Cicero's Orations, and in Greek Æsop's Fables, from the Collectanea Minora. They were examined also in subjects connected with the Belles Lettres. Those of the *second* year read in Latin some of the Odes of Horace, and in Greek a part of Lucian's Dialogues. They were also examined on various subjects connected with Intellectual Philosophy, and in part of the third book of Euclid's Elements. The whole of this class produced Essays on different branches of the Philosophy of the Mind, some of which were read. Those of the *third* year were examined in Tacitus and Demosthenes. Some of them read Essays on important topics of Biblical Criticism. In Hebrew they were examined in the prophecies of Isaiah. In Divinity they gave a full account of the lectures they had received on the doctrine of Original Sin. Those of the *fourth* year read part of the Œdipus Coloneus of

Sophocles, and the Chaldee of the book of Daniel. They also underwent an examination on the Lectures which had been delivered on the doctrine of Divine Influence. Both in this and the third class the students answered various questions proposed to them by the examiners on the subjects of their lectures and essays. An attestation to the satisfactory attainments and proficiency of the students was signed by the chairman and several other ministers. —On Wednesday evening three of the students delivered short discourses at the Chapel adjoining the Academy: Mr. Dawson, 'On Compassion for the Souls of Men;' Mr. Tippets, 'On the Practical Tendency of the Doctrine of the Atonement;' and Mr. Sibree, 'On the Day of Pentecost.'—On Thursday evening the General Meeting of the Subscribers to the Institution was held at the City of London Tavern, Thomas Wilson, Esq. in the chair. From the Report of the Committee it appears, that during the past year seven of the students have entered on stations of usefulness. Mr. J. Roberts is settled at Melton Mowbray; Mr. W. Gear at Market Harborough; Mr. J. Pain at Horncastle, Lincolnshire; Mr. W. Evans at Wymondham, Norfolk; Mr. John Woolridge at Northumberland-street, Bristol; Mr. J. Anderson, at Market Raisin, Lincolnshire; and Mr. T. Macconnell at Romford. By the statement of the accounts it appears that the treasurer is £144 in advance.

Royal Humane Society.—The Anniversary Festival of this laudable Institution was held on Wednesday, April 10, at the City of London Tavern, Bishopsgate-street, the Duke of Northumberland in the chair. In the course of the evening, the individuals who have been restored through the medium of the Society's plans, were introduced into the room, which they paraded to slow music, and the solemnity of the scene produced a most powerful impression. The Secretary's Report stated, that within the period of forty-eight years, the Society had paid 20,500 claimants, for cases where lives have been preserved. Since its establishment, 5000 individuals, including the saved and restored, have been rescued through its agency, in the metropolis, from premature death. It has been suggested that a medal should be presented, and worn by watermen, whose exertions have saved the lives of individuals. In the course of last year, the number of cases which came under the consideration of the Society amounted to 149, of which 134 were successful, and 15 unsuccessful. Among the 149, were 20 attempted suicides of females, and 3 of males, and two fell victims to self-destruction. The number of successful cases were 5154; and the number of claimants rewarded, added to the total of former years, 20,535; the above enumeration is merely confined to London and its vicinity. In instancing the effects of the Society in the year 1820-1, it was stated that forty persons fell through the ice in the Serpentine River, and Canal in St. James's Park, but were saved through the Society's means.—A most interesting ceremony took place in the course of the evening, in the presentation of a medal by the Duke of Northumberland to a Mrs. Blamire, through whose exertions the life of an individual was saved. Dec. 30, 1821, during very tempestuous weather, a boat belonging to the Industry, tender to his Majesty's ship Severn, was coming on shore with 14 men on board; at eight o'clock she was seen to upset, and every man was consigned to the raging sea. Mrs. B. had been anxiously watching the boat from her cottage window, and she beheld the circumstance. She hastened to the

beach to afford relief, but the boat and crew were sunk ; the body of an old man was dragged from the water : she ordered him to be removed to her own cottage, and after following the instructions of the Society, and paying the most unceasing attention to the man, he was restored, although apparently dead when taken out of the water. She was received with the most rapturous applause. A subscription to a large amount was made by the company.

Philanthropic Society, Mile End.—The Anniversary Dinner and Meeting of this Institution was held, Thursday, April 11, at the City of London Tavern. This Society, which was established in 1803, has for its laudable object, the discharge of persons confined for small debts ; and the temporary relief of the necessitous manufacturing and labouring poor in London and its environs. At half-past five the chair was taken, in the unavoidable absence of the Duke of Sussex, by N. Charrington, Esq. In the course of the evening the Treasurer read a long list of subscriptions, and commented on the growing prosperity of the Institution. During the last year, 1699 persons were relieved from different parishes:—discharged from prisons for small debts, 60 ; relieved in distress 1639, at an expense of £753. 5s. 4d. The total number of persons discharged from prison since the establishment of the Society in March, 1803, amounts to 1513; and in addition, 24,299 have been relieved, who, with their families, make an aggregate of 93,886 persons.

Caledonian Asylum.—The Fifth Anniversary Festival of this excellent Institution, was held on Saturday evening, April 13, in Freemasons' Hall. The Society has for its object the supporting and educating the children of soldiers, sailors, and mariners, natives of Scotland, who have been disabled or have died in the service of their country, and of indigent Scotch parents resident in London, not entitled to parochial relief. At seven o'clock Sir Chas. Grant took the chair, and was supported by the Right Hon. Lord Stowell, Major-Gen. Sir W. G. Keir, and a number of other distinguished personages, together with a most respectable company, many of whom were clad in the martial Highland costume, which had a peculiarly splendid effect. Thirty boys, clothed in the Highland dress by the Society, entered the hall, and went through various evolutions. Their appearance elicited much applause.

Economical Society.—On Saturday, April 13, the Anniversary Dinner of the Co-operative and Economical Society, founded on Mr. Owen's plans took place at Guildford-street East, Gray's-Inn-Lane, and was respectably attended. The dinner was furnished in a style of elegant economy, and consisted of good substantial fare. After dinner Mr. Owen read his principles upon which the Institution was founded, gave an account of the advantages and progress of the Society, and enlarged upon those evils which it was intended to remove, and those blessings it was calculated to diffuse. From the principles which he depictured, it appeared that the Society was a government in miniature, consisting of a community of families, and producing a community of interests. The Society contemplates a reform in the present system of education, an amelioration of the condition of man as an individual, and a promotion of his happiness as a social being.

London Orphan Asylum.—Wednesday evening, April 17, the Anniversary Festival of this Institution was held at the City of London Tavern, his Royal Highness the Duke of York in the chair. In the

course of the evening, 130 boys and girls educated by the Society paraded the room, and exhibited a very healthy and clean appearance. The Report stated, that since the preceding Anniversary twelve children had left the Asylum, their education being complete; and 35 had been received under their protection, leaving the number now in the establishment 132. It also appeared, that the monies received on account of the Building Fund (it being intended by the Society to have a more commodious establishment) amount to nearly £8000, but they do not intend commencing the building until the fund increases to £10,000. At the last election, 91 persons were on the list, but only 14 could be admitted, it is therefore the intention of the Board to erect a building for 300 children. The subscriptions of the evening were very handsome, and we trust will soon enable the Committee to realize all their benevolent intentions.

Magdalen Hospital.—The 64th Anniversary of this Hospital was held on Thursday, April 12, when, after an appropriate sermon by the Lord Bishop of Llandaff, from Rom. xii. 15, the Governors and other Friends to this most useful, but unobtrusive charity, dined at the London Tavern, the Hon. Mr. Percy in the chair, supported by Mr. Justice Park, and Mr. Justice Richardson. The collection at the chapel amounted to £64. 3s., and at the dinner to £352. 7s. 6d.

London Hospital.—The Annual Sermon for the benefit of this Charity, was preached on Friday, April 19, at the chapel in the Hospital, by the Bishop of Exeter. After having inspected the Hospital, the Governors and Friends of the Institution repaired to the London Tavern, where they partook of an elegant dinner provided for the occasion, his Royal Highness the Duke of Gloucester in the chair. A handsome collection was made.

Artists' General Benevolent Institution.—This Society held its eighth Anniversary Dinner, on Friday evening, May 3, at Freemasons' Tavern. The Earl of Liverpool, in the absence of the Duke of York, presided. At the close of the evening, his Lordship announced, that the collection in the room amounted to £500.

London Female Penitentiary.—The Annual Meeting of this most benevolent Society was held on Monday, May 6, in the great room of the Crown and Anchor Tavern, Strand, W. Wilberforce, Esq. M. P. in the chair. From the Report of the last year's proceedings it appears, that during that period 149 applications had been made to the Society. Fourteen young women had been placed in situations, 39 restored to their friends, 21 discharged or left on their own account, one had passed to her parish, and one died. Several affecting anecdotes were related of some of the applicants. Letters had been received from those who were placed in service, expressing their gratitude, and requesting permission to become subscribers. There are now 100 inmates in the Asylum. The Report next detailed the operations of the Society established at Brighton on the 15th of April, under the auspices of his Majesty, which had effected great good in that town. The subscriptions raised during the last year amounted to £4075. 19s., and the expenditure to £123 less, but there still remained a balance against the Society of £500. The Report concluded by calling for additional pecuniary assistance, to enable the Committee to support the many cases which come before them.

Artists' Benevolent Fund.—Tuesday evening, May the 7th, the

Anniversary of this Institution, for relieving the Widows and Orphans of Distressed Artists, was celebrated at Freemasons' Tavern, the Earl of Blesington in the chair. The Report of the Society presented a most flourishing account of the state of the Institution; in the last year several instances of relief to widows and orphans were mentioned. A liberal subscription was made.

African Institution.—Friday, May 10, the Sixteenth Anniversary Meeting of this Institution was held at the Freemasons' Tavern, Great Queen-street, Lincoln's-Inn-Fields; his Royal Highness the Duke of Gloucester in the chair. The Report commenced by stating, that a lamentable increase had taken place in the Slave Trade since the last Annual Meeting. The whole of Western Africa, from the river Senegal to Benguela, had during that period swarmed with slave vessels; and an active and increasing slave trade had also been carried on, on the eastern shores of that continent, particularly from the island of Zanzebar. It had been ascertained that the chief seat of this traffic was in the river Bonny, and at Calabar, and that 190 slave ships had entered the former river, and 162 the latter, for the purpose of purchasing slaves.

British and Foreign School Society.—The Seventeenth Anniversary of this excellent Society was held on Thursday, May 16, at Freemasons' Hall, H.R.H. the Duke of Sussex in the chair. The Report, began with stating, that if the attention of the Committee were confined to the pecuniary concerns of the Society, their task would be extremely painful, as the expenses of the Society far exceeded its income, and amounted to more than double the sum of its annual subscriptions: the Committee, however, turned with much pleasure to the progress of the Society in the work of education. The Central School in the Borough-road contains 500 boys and 300 girls; and 21,396 children have been educated at this school from its commencement. During the last year, thirty masters were prepared to propagate the system; and eight missionaries studied the plan, in order to introduce it into their schools among the heathen. The youths brought from Madagascar, who had been ten months under instruction, had made a progress beyond what could have been expected; fair specimens of their writing were handed round the room, and excited much admiration. Spelling and Scripture lessons are now prepared in French, Italian, Spanish, Russian, and Portuguese. Auxiliary Societies are spreading through different parts of the kingdom.

Literary Fund.—The Anniversary of this excellent Institution was celebrated at the Freemasons' Tavern, on Tuesday, May 22. H.R.H. the Duke of York in the chair, being supported on the right by the Duke of Somerset, and on the left by the French Ambassador. Dr. Yates delivered a very interesting Report of the proceedings of the Committee; but, as he justly remarked, the delicacy necessary to be observed in the distribution of their funds was such as precluded the Committee from making a full and public report of the benefits achieved by their generosity. He however recited several cases which met with strong sympathy, and the whole was received with general approbation. He farther stated, that he had received a donation of £1000, from And. Strahan, Esq. and two half-yearly donations, of 100 guineas each, from his Majesty.

Royal Metropolitan Infirmary for Sick Children.—Thursday, May 30, the first Anniversary of this Institution, which is patronized by his Majesty, and consecrated to the memory of the Princess Charlotte,

was celebrated at Freemasons' Tavern, Dr. M'Leod in the chair. From the Report of the Royal Metropolitan Infirmary, it appeared, that since the commencement of the Institution, the total number of patients admitted at various stations, amounted to 8475. Of these, only 3446 appeared to have been vaccinated, 1884 having had the small pox, and consequently 3145 remained totally unprotected; a proportion of children which cannot be contemplated without much anxiety, and which would render the fatality of that disease very great, should it unfortunately become epidemic. The Medical Officers endeavoured to remedy this evil; but they regretted to say, that few parents availed themselves of the offers to vaccinate their children. Of those who had been afflicted with small pox, 1360 had it in its natural form, and 524 had been wilfully subjected to it by inoculation; giving evidence that there are still members of the medical profession, who employ themselves in creating those maladies which the exertions of their brethren and the legislature are directed to suppress. From the Treasurer's Report, it appeared that the funds were not flourishing in proportion to the excellence of the Institution; but a firm conviction is entertained that the public will come forward with the most spirited support, when its effects are more generally known.

British and Foreign Philanthropic Society.—Saturday, May 31, the first General Meeting of this Society, established for the purpose of affording permanent relief to the labouring classes, was held at the Freemasons' Hall, Adm. Lord Torrington in the chair. The Report was read by the Earl of Blesington, and stated, that the plan proposed originated in a design to imitate the benevolent Institution of New Lanark, which had been many years under the judicious management of Mr. Owen, who had very obligingly communicated the whole of his arrangements. The Committee had, therefore, adopted a plan somewhat similar, but not including the whole of that gentleman's former propositions. Lord B. then stated a series of propositions or resolutions for the adoption of the meeting, the purport of which was, that—1. This plan offers a safe and profitable mode of investing capital.—2. That it presents a practicable method of eventually extinguishing the poor's rates.—3. That in the proposed communities, the producer and consumer will be alike benefited:—and 4. That the moral and religious principles and habits here cultivated, will afford the best security against the evils of vice and poverty. One of the Secretaries then read the amount of subscriptions, among which were three of £5000 each, from Col. Hunter of Dalzell, J. Morrison, Esq. and H. Jones, Esq. of Devon; and several more of £1200 and £1000; but the highest was £10,000 from R. Owen, Esq. There had been also £15,000 subscribed in Edinburgh, Manchester, and Birmingham.

Society for the Improvement of Prison Discipline, &c.—The General Meeting of this important Society was held on Monday, June 2, at Freemasons' Hall, His Royal Highness the Duke of Gloucester, Patron, in the chair. The Report largely developed the objects of the Society, and delineated its progress in Russia, Prussia, France, Spain, Portugal, and America, even as far as Mexico. It justly eulogized the labours of Mrs. Fry, and the Ladies' Committee; and stated the formation of similar Committees in several parts of Great Britain, and in various cities on the Continent, particularly in Russia. It then noticed the attention paid to the reform of juvenile

offenders, and the formation of a temporary refuge for them, imploring pecuniary aid for its support.

National School Society.—Wednesday, June 5, the Annual Meeting of the Subscribers to the National Society for the Education of the Poor in the principles of the Established Church, on the System of Dr. Bell, was held at the Central School-House, Baldwin's Gardens, Gray's Inn-Lane. There were present the Archbishops of Canterbury and York, the Bishops of London, Salisbury, Chester, Worcester, Exeter, and Llandaff, Lords Calthorp and Kenyon, Sir Jas. Langham, Mr. Wilberforce, and many other distinguished philanthropists. The Archbishop of Canterbury took the chair. The Rev. Dr. Walmsley, the Honorary Secretary of the Society, read the Report of the Committee for the last year; by which it appeared that 82 new schools had been formed on the National Plan, in different parts of the kingdom, in the last year, whilst 13 schools had been discontinued; that the total number of schools was 1790; and also that an increase of upwards of 12,000 had taken place in the last year, in the number of children educated in the different schools, the total number being upwards of 250,000. The Society had in the course of the year given assistance to 39 schools, by grants of money, amounting to £3425. The total receipts of the Society for the year amounted to £3634, and their funded property to £3600. The Report being read, the Archbishop of Canterbury addressed the Meeting in support of the Society, concluding his speech with the broad assertion—that the education of the people of this country *belonged by law, and of right, to the Parochial Clergy.*

Society for the Encouragement of Industry.—On Wednesday, June 5, a Public Meeting of "the Provisional Committee for Encouragement of Industry, and Reduction of Poor's Rates," was held at the King's Head Tavern, Poultry, Thomas Wright, Esq. in the chair. The gentlemen who attended the meeting, took a view of the very distressed state of the country, from a want of employment amongst the labouring classes. Resolutions were proposed and carried, that Petitions should be presented to both Houses of Parliament, praying that small portions of land should be allotted to the labouring cottagers, as a probable means of lessening the burden of the poor's rates, which are now calculated at nearly ten millions annually.

Western Dispensary.—Wednesday evening, June 5, the Anniversary Festival of this Institution was held at the Crown and Anchor Tavern in the Strand; Colonel Elliot in the Chair. The Report stated, that in the last year 2554 patients have been admitted into the Institution, 2240 have been cured and relieved, 23 discharged, 63 have died, and there remained under cure on the 31st of December, 1821, 228 patients; 758 of the above were attended at their own residences. From the commencement of the Charity in 1789, 53,604 patients have been admitted.

Friendly Female Society.—On Friday, June 7, a Meeting of this Society was held at Stationers' Hall, when, it is reckoned, not less than 600 Ladies were present, and 30 of the Aged Widows, pensioners of the Society. Seven were elected Pensioners in the first class: in the other class there was no vacancy. Twenty were chosen as inmates of the Asylum now building for their reception, and expected to be completed in the course of the summer.

Society for the Relief of Aged and Infirm Protestant Dissenting Ministers.—Tuesday, June 11, a Meeting of this Society took place at

the King's Head Tavern, Poultry, James Gibson, Esq. in the chair. From the Report, it appeared that the persons relieved were Ministers of the Presbyterian, Independent, and Baptist denominations, in England and Wales, who, having been settled pastors of congregations, had resigned their office in consequence of age and infirmities. The history of the applicants presented a picture of no ordinary degree of calamity; some of them, who had been engaged in the work of the ministry for 40 years, and had large families, were dependent for support on a stipend of a few pounds. Some conversation took place upon the necessity of making vigorous exertions to increase the funds of the Society, and to secure a more extended patronage.

Refuge for the Destitute.—On Thursday, July 25, a General Court of the Governors of this extensive and useful Institution was held at the City of London Tavern; Edward Foster, Esq. the treasurer, in the chair. It is well known to be the object of this benevolent Society, to provide a place of Refuge for persons discharged from prisons or the hulks; for criminal or deserted females; and for others, who, though willing to work, are, from loss of character, often unable to procure an honest maintenance. To many such unhappy persons an asylum has been afforded, work has been found for them, and, on conducting themselves well, situations suitable to their respective abilities have been provided. The Report stated, that 289 persons had been under the protection of the Committee, in the various branches of the Institution, during the last six months; and that of these, 140 had been provided for, by sending them to sea; by placing them under the care of their relatives or friends; by apprenticing them out to respectable trades; or by providing for them suitable situations. It enumerated many cases of persons, of both sexes, who have been recommended as servants and apprentices, who conduct themselves in a most exemplary and creditable manner. The Committee conceive it indeed to be one of the most favourable testimonials that can be adduced in behalf of the Institution, that its objects are in succession readily received into respectable families. It seems to be usual, especially at the Female Establishment, to hold an annual Festival, to which all the young women who have received the benefits of the Institution, and have been restored to virtuous society, are invited. This entertainment was held in the beginning of the month, when thirty-six young women visited the Refuge, the whole of whom acknowledged that asylum as the sole instrument of their present well-being, and of their future expectations. The whole of them were known to be living in honest and industrious habits; and as a proof of their gratitude for benefits received, they made a subscription among themselves upon the occasion, and presented to the treasurer the sum of £10. 5s. An interesting account was also given of the benefits conferred on many of the other sex, some of whom have been taught useful trades, and placed out in the world, wherein they are now earning an honest subsistence; and several have been sent into foreign countries; to the West Indies, to the Cape of Good Hope, to Algoa Bay, and to Van Diemen's Land: concerning the whole of whom, a very favourable account was read. In reviewing the general result of their endeavours to carry into effect the salutary provisions of the Institution, the Committee congratulated the General Court upon its success. They still, however, lamented a deficiency of pecuniary resources; appealing to an humane and discerning public, for that

generous aid, which may enable them—if not to open wider the path of restoration to the penitent criminal—to save them at least from the mortification of contracting the present compass of their efforts.—The Committee, &c. of this Institution have presented a memorial to Mr. Peel, the Home Secretary of State, representing its public utility—the patronage hitherto afforded it by Government—and soliciting the aid of £5000 (clear of deductions) to enable them to carry on the objects of the Institution upon an enlarged scale, during the present year. This memorial Mr. Peel transmitted to the Lords of the Treasury with his own recommendation in its favour.

Christian Charity.—Income for the last year of some of the Principal Societies.

	£.	*s.*	*d.*
Wesleyan Society	26,883	0	1
Church Missionary Society	32,975	9	7
British and Foreign Bible Society	103,802	17	1
Prayer Book and Homily Society	2,056	15	8
Missions of United Brethren	7,192	18	5
Society for the Conversion of Jews	11,220	2	11
Hibernian Society	5,372	5	6
Sunday School Union	1,762	4	5
Naval and Military Bible Society	2,040	4	2
London Missionary Society	29,437	0	0
Religious Tract Society	9,261	3	9
African Institution	1,124	2	0
Society for Promoting Christian Knowledge	50,822	3	0
Baptist Mission in India, &c.	11,600	0	0
Baptist Home Mission	930	0	0

OBITUARY.

Benjamin Hawes, Esq.—*Jan.* 10. Suddenly, being struck with a fit while on his usual walk, three miles from Worthing, in the 80th year of his age, Benjamin Hawes, Esq. youngest brother of Dr. William Hawes, the benevolent founder of the Royal Humane Society. His birth-place was Islington; and after receiving a suitable education under Mr. John Shield, a well-known and much respected schoolmaster of his day, he was put to business, in which, at a proper age, he engaged on his own account, as an indigo-merchant, in Thames-street, where, by great skill, unremitted assiduity, and unsullied integrity, he acquired an ample fortune, with which he retired from trade, and passed his latter years at Worthing, where his loss will long be felt in no ordinary degree, even by many who, whilst he lived, did not know that he was their benefactor. The strongly characteristic feature of his mind was, an ardent desire to relieve, as much as in him lay, the distresses of his fellow-creatures, without taking to himself the merit of doing so. After he retired from business, he lived very abstemiously, making it his constant study to bestow the wealth with which Providence had blessed him, so as not only to communicate good to all around him, but, if possible, to conceal the hand by which it was bestowed. In his own immediate neighbour-

hood, the latter object could be effected but with difficulty, and there at least, his charity, which often amounted to munificence, could not always escape detection; but whenever it was practicable, his benefactions were anonymous, seeming even ingenious in devising means of doing good by stealth, and he literally "blush'd to find it fame." In many instances he made considerable transfers of stock to meritorious individuals struggling with adversity, who were never informed whilst he lived of the source whence they were so opportunely assisted in time of need. With the same shrinking modesty he became an anonymous contributor to many public institutions for the alleviation of pain and suffering, the instruction of the ignorant, and the reformation of the depraved. Naturally attached for nearly half a century to an Institution, of which his brother was the principal founder, his very liberal annual donation was regularly contributed, under the anonymous designation of "A Life Governor in 1774."

But the object which chiefly interested his philanthropic feelings through life, was the abolition of the Slave Trade. To promote this highly important measure of national humanity, he, through many different channels, anonymously contributed large sums. Nay, so indignant was he at the treaties which, at the close of the late war, tolerated that abominable traffic, that in a letter which he had sketched to Mr. Wilberforce, (whether he ever sent it, we know not) he offered to sacrifice several thousand pounds a year, if that sum could insure the adoption of means to compel all the European powers to put an end to the Slave Trade. Even in this noble conception of a mind, powerfully alive to all the sufferings of suffering humanity, ostentation had no part, as he stipulated for the absolute concealment of his name, and only identified himself in the letter as the individual who, between the years 1780 and 1790, had enclosed to the treasurer of the Society for abolishing this inhuman traffic, five Exchequer Bills, and who about the year 1810 had transmitted an India Bond to the secretary of the African Institution.

Of the private life of a man, thus estimable for the benefits which in his seclusion he rendered to the public, taking that term in the widest extent of its application to the whole brotherhood of man, not many particulars have reached us, but they are in perfect harmony with the benevolent tenor of his life. Habitually an early riser, for he usually quitted his bed at four o'clock in winter as well as summer, and sometimes even before that hour, one of his great delights was to watch the unfolding glories of the rising sun. Considering also exercise in the open air to be essentially conducive to health, by a prudent arrangement of his time, even when engaged in an extensive business, he generally contrived to walk on an average about twenty miles a day; and this practice he continued at Worthing to the very afternoon that terminated his mortal existence. Though he sedulously avoided company, as inconsistent with his retired habits, he well knew what was going on in the busy world, for he regularly had the newspapers from the libraries as soon as they were brought by the postman, and long before they were called for by any other person. His dress was always neat, but so plain that it might be mistaken for that of a Quaker; of which religious body, though never one of its members, (like the philanthropic Howard, whom in many points of character he strikingly resembled,) he was a great admirer, particularly of the devout and solemn silence

pervading their meetings for religious worship, at which he was an occasional attendant. His religious faith was however that of a Protestant Dissenter, of Calvinistic sentiments in doctrine, and those of the Independents as to church discipline; and having for many years diligently made the Holy Scriptures his study, he was from principle and conviction a firm believer in the great and important doctrines inculcated by the inspired writings. Those doctrines habitually regulated his actions and his feelings; but so far was their operation from all sectarian or party prejudice, that he embraced, in the wide circle of his Christian beneficence, his fellow-creatures of every religious persuasion, as well as every species and variety of suffering. Of this, no better or more convincing proof could be afforded than the following list of benefactions of one thousand pounds, 3½ per cent. stock, each, to twenty-four benevolent Societies, connected with different religious bodies, and formed for the relief of different varieties of the ills which flesh is heir to.—

The Royal Humane Society, Refuge for the Destitute, Society for the Relief of Foreigners in Distress, Philanthropic Society, St. Luke's Hospital, The Magdalen, The Asylum, School for the Indigent Blind, Society for the Relief of Persons confined for Small Debts, Hospital for the Jews, City of London Truss Society, General Penitentiary; London Hibernian Society, British and Foreign Bible Society, Religious Tract Society, London Missionary Society; Quakers' Poor House, Fund for the Relief of Methodist Preachers, and those formed also for similar purposes amongst the Presbyterians, Independents, Baptists, Roman Catholics, and Quakers.

These liberal donations, apportioned as they are in the true spirit of Christian benevolence, are not however to take effect until after the death of a near and dear relative, a daughter of his eldest brother, who for many years had devoted herself to the promotion of his health and comfort; and for whom therefore he very properly made a liberal provision in his will. He had no children, but numerous relatives, amongst whom he distributed, by will, the bulk of his ample fortune, with strict attention to their respective claims upon his regard; nor is there one of them who has not reason to remember him with gratitude.

His remains were interred on Sunday the 20th of January, in the church of St. Magnus, London-bridge, attended by several of his near relations, and some of his intimate friends, unto the house appointed for all the living.

PROVINCIAL AND MISCELLANEOUS INTELLIGENCE.

August 26, 1821. At Dhurwar, in the East Indies, Mr. [illegible], a Surgeon in the Establishment, and Statistical Reporter to Government. Some of his Reports, no less remarkable, it is said, for the utility and interest of the information they contain, than for the elegance with which they are written, will appear in the third volume of "The Transactions of the Bombay Literary Society," now in the press.

—*Sept.* 20. In Spanish Town, Jamaica, Mary Godsall, a negro woman, 120.—*Nov.* At Saxe Greta, Andreas Romberg, the celebrated composer and violin player.—At Malta, Sir James Ounsley, Bart. 24.—5. At Bombay, P. C. Baird, M.D., superintending surgeon in the Hon. East India Company's service, on the Bombay establishment, 49.—10. At Ispahan, in Persia, of a bilious fever, with which he was seized at Menjab, near that city, whilst on his journey to Teheran, Andrew Jukes, Esq. M.D., a surgeon on the Bombay establishment, holding the appointment of political agent at Kishim, and employed on a special mission to the court of Persia, for which he was well qualified, from his skill in the Persian and Arabic languages, the former of which he spoke with an elegance and a fluency but seldom attained by an European. He accompanied Mr. Minesty to Teheran in 1804, attended the Persian Ambassador Mahommed Nabee Khan to Calcutta in 1805, and more recently served with the embassies of Sir Harford Jones and Sir John Malcom. In 1809 he was deputed on a mission to the Imam of Muscat, preparatory to the expedition against the Josamee pirates, which he very satisfactorily executed, as he did also the mission with which he was charged at the time of his death, to the government of Schirauz, for the confirmation of which he was proceeding to the Persian capital, when his life and labours where suddenly terminated.—19. On his journey to Bangalore, whither he was proceeding for the benefit of his health, Sir Samuel Toller, Knt., Advocate-General of Madras. He was author of a treatise on the "Law of Executors and Administrators," 8vo. 1800; and of another on the "Law of Tithes," 8vo. 1808; both of them of deservedly high reputation in his profession.—21. At St. Thomas's Mount, near Madras, Major-General Aiskell, of the Hon. East India Company's service.—*Dec.* 6. Mr. Chamberlain, the laborious and excellent Missionary of the Baptist Missionary Society. He was on a voyage on board the Princess Charlotte, from Calcutta to the Cape, the only probable expedient for the recovery of his health; but the effort was more than his exhausted frame could sustain, and he expired twenty days after his embarkation. His remains were committed to the deep in lat. 9. 30. N. lon. 85. E.—24. At Tophill, in Jamaica, aged 124, Anne Rochester, a woman of colour. She enjoyed her health until the week before her death, leaving behind her five sons and two daughters, fifty-eight grand-children, sixty-eight great grand children, and two great-great grand children.—28. At Meerut, Major-Gen. F. E. Hardyman, G.C.B. Colonel of the 17th Regiment of Foot, and Commander of the second division of the field army in Bengal.—*Jan.* 21. At Soampore, in the East Indies, Major Edward Roughsedge, of the 26th Native Infantry, commander of the Ramghur Battalion, and political agent to the Governor-General. He was the son of the Rev. R. H. Roughsedge, one of the Rectors of Liverpool.—*Feb.* At Grimsby, in Upper Canada, of which place he had been the highly respected minister for five years, Rev. W. Sampson, eldest son of the Rev. Dr. Sampson, of Petersham, Surrey. His death was occasioned by the accidental discharge of his gun whilst pigeon-shooting.—4. In Welbeck-street, William Adam, Esq. architect, 84.—11. Arthur William Devis, Esq. R.A. 60.—24. At his house in Stratton-street, Thomas Coutts, Esq. banker. Mr. Coutts left the whole of his immense property, the personality of which was near £600,000, to his wife, (formerly Miss Mellon the actress,) who, in disposing of the property according to the wish of

her late husband, has settled £10,000 per ann. upon two of her daughters, the Countess of Guildford and the Marchioness of Bute; giving also £10,000 to two of the children of the latter. Lady Burdett, the 3d daughter, will have a large sum, but how much is not yet known.—*March* 1. At North Providence, United States, J. Taylor, Esq. in the 101st year of his age.—9. At Chambersburgh, Pennsylvania, N. C., Mrs. C. Carla, aged 109 years and 9 months. She lived to see the fifth generation of her family.—11. At Trinidad, George Knox, Esq. barrister-at-law.—19. At Corfu, Sir Spridiron Foresti, for many years the British minister in the Ionian Islands.—26. Dr. Alexander Menzies, deputy-inspector of hospitals at Barbadoes.—*April* 7. At Bas-le-Duc, the widow Hacquin, aged 55, who lived upon the interest of her property in the Sinking Fund: she died in the most deplorable and astonishing manner. We presume that this death is a new example of the phenomenon called *spontaneous human combustion.* This woman, who was corpulent, was, according to report, in the habit of using spirituous liquors imprudently. A vase standing near her, filled with burning coals, determined the inflammation of her body. She was burnt to a cinder inwardly. The extremities were not affected. The room and her clothing also escaped the fire. There are on record instances of internal combustion, but they are few, and the majority of these were occasioned by an excessive use of ardent spirits.—*May.* At Vienna, Baron Puffendorf, 80.—11. At Westminster, aged 56, Mr. Peter Finnerty, many years an active reporter of the Morning Chronicle, and no less active a demagogue in his day. The son of a tradesman at Loughrea, in Galway, he was brought up as a printer in Dublin, and in 1798 succeeded the celebrated Arthur O'Connor as printer of "The Press;" but the conductors of that paper being prosecuted for its violence, he removed to London to seek a livelihood as a parliamentary reporter. Having been acquainted with Sir Home Popham, he sailed with him in the Walcheren expedition, for the alleged purpose of writing its history; but being prevented from carrying his purpose into effect, after the lapse of a few weeks, he returned to England, where, on being tried for a libel, he was soon afterwards sentenced to a long imprisonment in Lincoln gaol. Of his treatment there, and the trial on which he was sentenced, he published an account in 1816, and was also the avowed editor of a "Report of the Speeches of Sir F. Burdett, at the late Election," 8vo. 1804.—16. At Paris, the Duke de Richlieu; the last of a family long celebrated in the history of France, but a very different man to any of his race, for he had neither vices, wit, talents, nor fortune, for most of which they were distinguished; but he had many private virtues, which fell not to their lot. He was stripped of his family possessions by the French Revolution, early in which he emigrated to Russia, where his name procured him countenance and protection from the Empress Catharine, in whose army he served for some time. At length he was made Governor of Odessa, where he gained the confidence and friendship of the Emperor Alexander, to whom he was greatly attached, and to whose influence he was, doubtless, in a great measure indebted for being placed at the head of the French ministry on the restoration of the Bourbons, as nature had certainly never intended him for a minister, especially in times like these. Always regarded by the constitutionalists, or *liberales*, as an agent of Russia, rather than the independent minister of his native country, to which indeed his debt of

gratitude was comparatively but small; when, in 1818, that party gained a victory over the royalists, he was dismissed from his situation, but by degrees resumed a power and influence which, without the support he had from without, he had not resources in himself either to regain or keep.—17. Aged 50, Augustus, reigning Duke of Saxe-Gotha. This Prince was not only a distinguished patron of learning, but himself of the number of royal and noble authors, having published at Gotha, in 1805, "The Hyllinion, or I too was Arcadia." It is said also, that amongst his manuscripts there are nearly finished two large works of the novel kind. He dedicated almost every morning to his extensive literary correspondence, and to composition. In the latter he generally dictated to an amanuensis, often to his chief librarian, Counsellor Jacobs. The travels of Dr. Seetzen, undertaken under his patronage, the residence of numerous artists in Italy at his expense, and the liberal encouragement which he afforded to others, satisfactorily evinced his attachment to the arts. He has left behind him a valuable collection of works of art of all descriptions, and a curious museum of stones found in animals. His Chinese cabinet, the most complete perhaps in Europe, the collection made by Seetzen in his tours, and his own valuable private library, he has bequeathed for the public use.—28. In Printing-house-square, aged 48, James Brownley, Esq. for many years parliamentary reporter to the Times Newspaper, from whose proprietors he had latterly received a very liberal support in the way of a weekly pension. He was a leading member of "the Brilliants," "Eccentrics," and other debating clubs, where he became acquainted with the late Richard Brinsley Sheridan, and other celebrated characters, who, like himself, were more convivial than prudent, witty than wise.—29. At his house in Bolton-Row, Edward Jerningham, Esq. youngest son of the late Sir William Jerningham, Bart., nephew of the poet of the same name, and brother to the present Sir William Jerningham, Bart., a claimant of the Stafford peerage. The family from which he descended is of high antiquity, being one of the few remaining of the English gentry prior to the Norman conquest, and numbering amongst its members Edward Duke of Buckingham, the unfortunate victim of regal tyranny in the reign of Henry the Eighth, and Viscount Stafford, the last lamented and unavailing sacrifice to popular and bigoted violence, in the reign of Charles the Second. A descendant of a family long distinguished for a steady and conscientious adherence to the Church of Rome, Mr. Jerningham departed not from the faith of his ancestors, but was remarkable, on the contrary, for a strenuous, though not an intolerant, adherence to it. He filled for several years the office of Secretary to the British Catholic Board, whose duties he discharged with singular zeal and ability. He received his education in France, and in 1802 was called to the Bar by the Hon. Society of Lincoln's Inn. His remains were removed, with great funeral pomp, to the family vault at Costessy, in Norfolk, where they were interred. The procession was attended beyond the limits of the metropolis by the Duke of Norfolk, the Earl of Surrey, Viscount Dillon, Lords Stourton and Trimblestown, and several other noblemen and gentlemen, relatives or friends of the deceased.—*June* 1. The Abbé Haüy, the celebrated mineralogist.—15. Rt. Hon. Horatio Walpole, Earl of Orford, Baron Walpole of Wolterton, Norfolk, and Baron Walpole of Walpole, M.A. High Steward of Lynn.

His Lordship was son of Horatio, second Lord Walpole, (in whose person the earldom of Orford was revived, after the death of Horatio the fourth and celebrated Earl,) by Lady Rachel Cavendish, daughter of William third Duke of Devonshire, and was born June 24, 1752. He succeeded his father on the 24th February, 1809. On July 7, 1781, he married his cousin Sophia, daughter of Charles Churchill, Esq. by Maria, natural daughter of Sir Robert Walpole, afterwards Earl of Orford, by whom (who died in 1797) he had issue Horatio, Lord Walpole, now Earl of Orford, three other sons and eight daughters. His Lordship married, secondly, in 1806, the widow of the Rev. Edward Chamberlayne, who died in the following year without issue.—17. In Manchester-square, the Most Hon. Francis Ingram Seymour Conway, Marquis and Earl of Hertford, Earl of Yarmouth, Viscount Beauchamp of Hache, Baron Conway of Ragley and of Killultagh, in the county of Antrim, K.G. F.S.A., late Lord High Chamberlain of the King's Household, and Lord Lieutenant of Warwickshire and Antrim. His Lordship was eldest son of Francis, the first Marquis, by Isabella Fitzroy, daughter of the late Duke of Grafton, and was born in February, 1743. He was educated at Eton, and removed thence to Oxford, where he took the degree of M.A. in 1763. While Lord Beauchamp, his Lordship took an active part in the House of Commons. On the 1st of February, 1768, he married Alicia Elizabeth, youngest daughter and co-heir of Herbert, last Viscount Windsor, and by her, who died in 1772, had one daughter, who died an infant. He married, secondly, May 18, 1766, Isabella Anne Ingram, daughter and co-heir of Charles the last Viscount Irvine of Scotland, in compliance with whose will, his Lordship and the Marchioness, on December 18, 1807, obtained the King's license and authority to take the surname of Ingram before the present surname of Seymour, to write it before all titles of honour, and to bear the arms of Ingram quarterly with those of Seymour and Conway. His Lordship succeeded his father as Marquis of Hertford in 1794, and is himself succeeded in that title, and also in his great wealth, of which the entailed estates alone are little short of ninety thousand pounds per annum, by William Earl of Yarmouth, his only son, by his second wife, who survives him. —19. Mrs. Grosvenor, relict of the late Richard Earl Grosvenor, Esq. of Charborough Park, Dorsetshire. The circumstance of this lady's death are very remarkable. She had attended to give evidence before a magistrate, against a man of the name of Taylor, charged with a violent outrage, as she was taking an airing in her carriage, he having insisted on getting up behind to ride, and actually pulling down the servant standing there. Being a very powerful man, he was not secured without extreme difficulty. On his examination, he requested to speak with Mrs. Grosvenor, with whom he pleaded so urgently on behalf of his wife and children, that the lady was so greatly affected as to be seized with a fit, succeeded by convulsions so strong, as that, before medical aid arrived, she expired.—22. At his house in Montague-Place, Russel-square, aged 70, John Oldham Oldham, Esq. for many years senior trustee of the chapels, &c. in the connection of the late Countess of Huntingdon, in the superintendence of which he took an active concern. Of his warm attachment to this religious interest, he some years since gave a most substantial proof, by the purchase of a valuable freehold estate, which he vested in Trustees, for the purpose of its becoming the seat of a

new chapel school-house, &c. after the expiration of a lease under which the present buildings in Spa-Fields are held. The college at Cheshunt, which in a great measure owed its existence to his zeal and liberality, largely participated also in his bounty, and was a constant object of his superintending care. In its Trustees he vested, many years ago, the living of Great Missenden. Bucks, where he formerly resided, the advowson of which he purchased, to perpetuate a gospel ministry in the parish. He also recently erected a commodious school-room there, on a piece of land situated at a convenient distance from the church, and has made it an appendage to the living. By his will he has bequeathed £1000 3-per-cent. Consols to the London Missionary Society, £1000 ditto to the British and Foreign Bible Society, £3000 to Institutions in Lady Huntingdon's Connection, £500 each, to the Baptist, Moravian, and Missionary Societies, with many other smaller bequests for religious purposes. He has also left to several ministers, and others, liberal tokens of his regard, and, with a degree of consideration well worthy of imitation, has directed them to be paid clear of the legacy duty. He is said to have died worth £400,000.—*July*, At Weisbaden, Mons. Natale Corri, Professor of Music, 57.—2. John Reid, M.D. of Greville-street, Brunswick-square, late Senior Physician to the Finsbury Dispensary. He was a native of Leicester, and originally intended for the ministry amongst the Protestant Dissenters, but an early predilection to medicine frustrated that intention, and, under the encouragement of Dr. Pulteney, he pursued his favourite studies at Edinburgh with great credit and success. He afterwards settled in London, where he was well known as a popular lecturer on medicine. He was the author also of "A Treatise on the Origin, Progress, and Treatment of Consumption, 8vo. 1806;" a work in which he maintained some singular notions in connection with the Bunonian system, of which he was one of the last adherents, though even he had abandoned it long before he died. He published, too, an account of the savage youth found in the woods of Avignon.—13. In Percy-street, after two days' illness, John Edw. Freake, M.D. 39.—24. At Ghent, Rev. Edward Dwyer, late of Stanmore, Middlesex, and Senior Fellow of Pembroke College, Oxford.—25. Thomas Hinton Burley Oldfield, Author of the Representative History of Great Britain.—*August*, Dr. Kelly, of Cambridge. He suddenly dropped down at the Auction Mart, Bartholomew-lane, and instantly expired. The Doctor had gone there with his daughter, for the purpose of shewing her the building, having ordered his dinner at the White Horse, Fetter-lane, and had taken his place in the Union Cambridge Coach, to return home next morning.—John Inglis, Esq. of Mark-Lane, an eminent merchant, and one of the directors of the East India Company. He shot himself in a fit of insanity.—1. In Silvester-row, Hackney, Mr. W. Butler, an eminent writing-master, and author of several valuable publications for schools, 74.—3. William Chamberlaine, Surgeon, of Aylesbury-street, Clerkenwell, for many years secretary to the Society for the relief of the Widows and Orphans of Medical Men, of which he was one of the founders, and author of some medical pamphlets. He was first cousin to the late Rt. Hon. R. B. Sheridan.—15. At his house in Hertford-street, Rev. Thomas Coombe, D.D. a Prebendary of Canterbury, and R. of the united parishes of St. Michael, Queen Hythe, and Trinity the Less, London. Dr. Coombe was a native of America, and formerly chaplain to the Marquis of Rockingham. He was afterwards preacher at

Curzon-Street, Chapel, May Fair, and Chaplain to the King. He published "A Sermon preached at St. Stephen's, Walbrook, for the Benefit of the Children belonging to the St. Ethelburga Society," 1771. "The Peasant of Auburn, a Poem," (in imitation of Goldsmith's Deserted Village,) 4to. 1783, and "The Influence of Christianity on the Condition of the World, a Sermon preached at Trinity Chapel, Conduit-street, Dec. 13, 1789."—21. In Albany-street, Hon. Wm. Erskine, Lord Kinneder.

New Chapel.—June 4. The new Meeting-house for the use of the Salter's-hall congregation, situate in Oxford Court, Cannon-street, was opened with sermons by the Rev. Dr. Bogue, Winter, and Rev. W. Jay.

Ordinations.—March 13. Rev. J. Hargreaves, late of Ogden, Lancashire, over the Baptist Church in Little Wild-street.—*June* 14. At Sion Chapel, Rev. T. Anderson, formerly a student in Cheshunt College, to the work of the ministry in the connection of the late Countess of Huntingdon.—26. At Eagle-street Meeting-house, Rev. Daniel Davies, late of Merthyr Tydvil, over the Welch Baptist Church at Broad Wall, Stamford-street, Blackfriar's-road.

BEDFORDSHIRE.

Deaths.—April 12. Suddenly, Rev. John Anthony, Independent Minister at Bedford.—*June* 5. Rev. Martin Mayle, for many years pastor of the Baptist Church, Blenham.

Ordination.—June 6. Rev. John Holloway, late a student at Bristol Academy, over the Baptist Church at Cardington, Cotton-end.

BERKS.

Deaths.—June 3. At Englefield Green, aged 69, the Right Hon. Thomas James Warren Bulkeley, seventh Viscount Bulkeley, of Cashel, in the county of Tipperary, and created also, in 1784, Lord Bulkeley, Baron of Beaumaris, in the Peerage of Great Britain. His Lordship was also Lord Lieutenant of the county of Caernarvon, Chamberlain and Chancellor of North Wales, Hereditary Constable of Beaumaris Castle, and D.C.L. He was born on the 10th of Dec. 1752, and being a posthumous son, immediately succeeded to the title of his father. On the 16th of April, 1777, he married Elizabeth Harriet, only daughter and sole heir of Sir George Warren, K.B. in support of whose descent from the Earls of Warren and Surrey, Watson's history was composed. On this occasion the Viscount assumed by royal sign-manual, the name and arms of Warren in addition to those of Bulkeley. His lordship was carried off quite unexpectedly; previous to his sudden attack, he had complained in the morning of a sore throat, but nothing serious was apprehended: until within a short period of his death; he had intended, indeed, coming to town to join a select party of his friends at his house in Stanhope-street, May-Fair. His remains were interred at the family seat, at Baron-hill, near Beaumaris. Leaving no issue, the English and Irish titles are both extinct.—*July*, At his seat, Calcot-Park, near Reading, Rev. William Bevil, M.A.; R. of Exford, Somerset, and Chaplain to the Duke of Manchester:—Rev. Richard Thorne, Curate of Amersham.—24. Rev. Edward Townsend, 35 years V. of Bray, and 38 years R. of Henley-upon-Thames.—*Aug.* 15. At Fern-hill, Sir Theo. J. Metcalfe, Bart, 39.

BUCKINGHAMSHIRE.

Deaths.—May, At Great Brick Hill, Rev. A. Davies, late Lecturer

of Linsdale, 68.—*Aug.* 10. At Lathbury-house, near Newport Pagnell, by his own hand, Mansel Dawkin Mansel, Esq. High-Sheriff of the county in 1800, and Commissioner of the Emigrant office in 1806. Great embarassment in his circumstances led to the commission of the fatal deed, which was followed on *Aug.* 25, by the death of Elizabeth his wife, daughter of the late John Brown, Esq. of Bedford Row, Solicitor. This Lady was entirely ignorant of the desperate state of her husband's affairs, and died of a broken heart from the horrid manner of their development.

Ecclesiastical Preferment.—Rev. J. Hall, Great Bedwin, V.

CAMBRIDGESHIRE.

Death.—May 29. At Cambridge, Rev. C. Muston, 51.

Ecclesiastical Preferment.—Rev. G. Gaskin, D.D. a Prebendal stall in Ely Cathedral.

University Intelligence.—The Dean and Theological Faculty of the University of Halle have conferred the degree of Doctor of Divinity and Sacred Literature upon the Rev. Samuel Lee, Professor of Arabic in this University.

Miscellaneous Intelligence.—It is said that a person of the name of Stafford Cooke, residing at Walsoken in this county, is entitled to the dignity of the Peerage as Lord Stafford, he being the lineal heir of Henry Stafford, son of Edward Duke of Buckingham, upon whom the barony was conferred by act of Parliament.

CHESHIRE.

Deaths.—May 18. At Chester, Rev. Elliot Jones, late one of the Methodist Missionaries in Hayti.—*June,* At Chester, Rev. James Ireland, Head Master of the Grammar School in that city, one of the Minor Canons of Chester, and R. of Thurlaston.

Miscellaneous Intelligence.—The Bishop of Chester has obtained a grant to raise every benefice in his diocese under £50, to that amount.

CORNWALL.

Deaths.—May, At Lavethan, General Morshead.—18. At Illogan parsonage, Rev. Livingston Booth, A.M. 67. The respect and esteem which the zealous discharge of his duties had procured him during his valuable life, were fully testified in expressions of the deepest regret for his loss, from upwards of 1000 persons of all ranks, who, on the mournful occasion of his funeral, attended, to pay the last tribute of respect to his memory.—*June,* Rev. T. Penevarne, 40 years P. C. of St. Germains.—*July,* At Falmouth, Charles Nicholas, Esq. Barrister at Law, 27.

CUMBERLAND.

Death.—June, At Bolton Rectory, Rev. Robert Watts, R.

Ecclesiastical Preferments.—Rev. H. Lowther, Bolton, R.—Rev. J. M. Colson, Jun. Peatling, R.

DERBYSHIRE.

Death.—June, At Elvaston, Mrs. E. Smedley, 100.

Ordination.—May 29. Rev. J. Raine, late a student in Rotherham academy, over the Independent church at Bolsover.

DEVONSHIRE.

Deaths.—March 3. At Tavistock, Mr. James Truscott, a Methodist

Local Preacher 55 years.—*May* 23. At Plymouth, Wm. Woolcombe, M.D. a gentleman of very ancient family in Devonshire. He was the author of "Remarks on the Frequency and Fatality of different Diseases," 8vo. 1808.—29. Rev. Henry Mugg, of Chudleigh, 76.

Ecclesiastical Preferments.—Rev. J. Cumins, A.B. Hockworthy, V. —Rev. W. G. Hill, Trentishoe, R.—Rev. G. Tucker, Musbury, R.

New Chapels.—*Jan.* 30. A new chapel was opened at North Molton, the central spot of the labours of Mr. Gray, agent of the Home Missionary Society. Preachers, Rev. Messrs. Gardiner of Barnstaple-Poole, a Home Missionary, and Bromley of Appledore.—*May* 13. A neat Chapel was opened at Bow, a village in the neighbourhood of Crediton, where the labours of Mr. Pool, an agent of the Home Missionary Society, tended to the erection of this edifice.

Ordination.—*May* 29. Rev. Thomas Horton, late a student at Bristol, over the Baptist Church, Morice-square, Plymouth-Dock.

DORSETSHIRE.

Deaths.—*May*, At Ryme Intrinseca, Rev. John Jones, for 47 years V. of Worth Maltravers, and for 29 years R. of Ryme.—*Aug.* 1. Rev. James Mayo, M.A. 35 years Master of the Free Grammar School, Wemborne, Minister and V. of Averbury, Wilts, 67.

DURHAM.

Deaths.—*May* 27. At Sunderland, Henry Fearon, M.D. 42.—*July* 14. At Seaton Carew, aged 65, Rev. Thomas Le Mesurier, B.D. R. of Houghton-le-Skerne. He was a native of Guernsey, and educated at Winchester school, whence he removed to New College, Oxford, where he obtained a fellowship, which he vacated on being promoted to the living of Newton Longueville, in Buckinghamshire. He was a staunch supporter of the claims of the Established Church, and as strenuous an opponent of those of the Roman Catholics; qualities which procured him, the latter more especially, the patronage of the Bishop of Durham, who, in 1812, conferred upon him the valuable rectory of Houghton, near Darlington. Mr. Le Mesurier was a frequent correspondent of the Gentleman's, and the Orthodox Churchman's Magazines, and besides his contributions to those works, was the author of "A Serious Examination of the Catholic Claims," 8vo: 1805; "Postscript to a Serious Examination," 8vo. 1805; "A Sequel to the Serious Examination," 8vo. 1807; "A Reply to certain Observations of the Right Rev. Dr. Milner on the Sequel to the Serious Examination," 8vo. 1807; "A Sermon preached at the Visitation of the Archdeacon of Bucks," 8vo. 1806; "The nature and guilt of Schism, considered with a particular Reference to the Reformation, in eight Sermons, preached at Bampton's Lecture," 8vo. 1808; "Supplement to the Reply to Dr. Milner's Observations," 8vo. 1809; "The Doctrines of Predestination and Assurance examined, in a Sermon preached before the Bishop of Lincoln," 8vo. 1809; "The Doctrine of the Eucharist considered, as maintained by the Church of Rome and the Church of England," 8vo. 1810; "On the Authority of the Church and of the Holy Scriptures, an Address to the Roman Catholics," 8vo. 1810; "A Counter-Address to the Protestants of Great Britain, in Answer to the Address of Charles Butler, Esq." 8vo. 1813; "An Assize Sermon at Durham," 8vo. 1814; "The Invocation of the Virgin Mary and of the Saints, shewn to be superstitious and idolatrous, a Sermon preached before the Archdeacon of Durham," 8vo. 1815.

Ecclesiastical Preferment.—Rev. Bulkeley Bandinel, librarian of the Bodleian, Haughton-le-Skerne, R.

ESSEX.

Deaths.—June. At Great Burstead, John Kirkham, a labouring man, 103.—26. Rev. Charles Wood, R. of Tendering.—*July.* Rev. Edward Willan, 43 years V. of Great Claxton, 31.

Ecclesiastical Preferments.—Rev. G. Heming, Thundersley, R.—Rev. J. H. Hogarth, LL.B. Strefford, R.; patron, J. Hogarth, Esq. of Dorking.—Rev. H. D. Pepys, B.D. Moreton, R.—Rev. W. Pritchard, Great Yeldham, R.—Rev. J. H. Randolph, M.A. Folbury, R.

Ordinations.—March 20. Rev. G. D. Mudie, late of Hamburgh, over the Independent Church at Rochford.—*June* 13. Rev. S. Carlisle, late a student in Hackney Academy, over the Independent Church at Little Waltham.—Rev. G. M. Churchill, over the Independent Church on Mersea Island.

GLOUCESTERSHIRE.

Deaths.—Dec. 1. At Clifton, Lieut.-Gen. John Lee.—*March.* Rev. George Garlick, minister of the Independent Church at Painswick.—*May.* Rev. J. Hippesley, for 57 years R. of Stowe in the Wold, 87.—8. At Gloucester, Rev. Payler Matthew Proctor, M.A. V. of Newland, and Incumbent of Christ Church in the Forest of Dean. The parish of Newland, to which Mr. Proctor was presented in 1803 by the Bishop of Llandaff, lying adjacent to the Forest of Dean, which, though containing 22,000 acres, and inhabited chiefly by poor colliers and miners, is extra-parochial, and had therefore no claim upon the services of a clergyman, its inhabitants were consequently grossly ignorant. Newland was long considered the parish of the Forest, so far as baptisms, marriages, and burials, were concerned. Its Vicar was therefore frequently called upon to visit the sick, in the discharge of which voluntary duty Mr. Proctor obtained a knowledge of the moral and religious views of the inhabitants; in consequence of which, within a year after his appointment to the living, he entered with zeal on the important work of moralizing that part of the Forest at least which was adjacent to him, and by the aid of public subscriptions, which he actively collected for the purpose, he was enabled, in June 1812, to lay the foundation stone of a building, to be appropriated for six days in a week to the education of children, and to divine worship on the Sabbath. This edifice was consecrated July 17, 1816, by the Bishop of Gloucester, having the name of Christ Church Chapel then given to it. Mr. Proctor was very properly appointed its first incumbent, and down to the period of his death discharged the duties of his office in so exemplary a manner as to excite the grateful and affectionate attachment of all classes of the neighbourhood. His funeral took place at Newland, on Monday the 13th of May, at which all ranks of the vicinity were present, to pay the last tribute of respect to his memory. The families residing on that side the Forest thronged the church and church-yard, whilst the children of the Forest-school, which that good man had been the active instrument, in the hands of Providence, of founding, were ranged around his grave. As his ashes were committed to that house appointed for all the living, few eyes were free from tears, and the loud sobs of the assembled multitude, computed at 2000 persons, were heard on every side. The church, though large and capacious, was thronged in every part, and the church-yard was full of mourners

ers not in name only, but in sincerity. His parishioners at Newland have proposed to erect a monument to his memory in their church, as a tribute of their respect and esteem; but the chapel in the Forest will be a lasting memorial of his zeal. Its trustees have evinced their respect for its founder, by electing as the successor to his apostolic labours, the Rev. Mr. Crossman, whom he recommended to their choice on his death-bed, as his last request.—*June* 5. Rev. Peter Guning, D.D. 42 years R. of Poynton, and 37 years R. of Farmborough, Somersetshire, 78.—*July*. At Bristol, Mrs. Anne Dyer, 101.

Ecclesiastical Preferment.—Rev. George Sherer, Marshfield, V.

New Chapels, &c.—Feb. 24. A Baptist Church was formed at Northleach, into which the gospel has been introduced by the treasurer of the Home Missionary Society.—*June* 18. A new Independent Meeting-house was opened at Forest Green, near Nailsworth.

HAMPSHIRE.

Deaths.—April. At North Warnborough, Mrs. Dugget, 100.—*May* 22. At Blashford-house, near Ringwood, Rev. Christopher Taylor, D.D. 80.—*June.* At Ashley Hill, near Lymington, Rev. W. Hooper, B.D., R. of More Monkton, Yorkshire, and P. C. of Milton, in the New Forest.

Ecclesiastical Preferments.—Rev. J. Brooks, Carisbrook, V. Isle of Wight, with the chapels of Newport and Northwood annexed.—Rev. D. Eaton, Crux Eaton, R.

Ordinations.—March 27. Rev. M. Caston, from Gosport Academy, over the Independent church and congregation at Node Hill, Newport, I. W.—*April* 11. Rev. C. T. Mileham, late of Highgate, over the second Baptist church at Portsea.

HEREFORDSHIRE.

Ecclesiastical Preferments.—Hon. and Rev. Mr. Blackwood, Archdeaconry of Ross.—Rev. Albert Jones, Vicar-Choral of Hereford Cathedral.

Ordination.—June 13. Rev. H. Mort, late a student in Hoxton Academy, over the Independent Church at Bromyard.

HERTFORDSHIRE.

Deaths.—May 19. Rev. George Edward Cox, 25 years R. of Hinxworth.—*Aug.* 2. At Mundsley, the Rev. Philip Godfrey, B.D. R. of Ayot, St. Lawrence, and many years one of the magistrates of the county.

Ordination.—June 20. Rev. John Greenwood, over the Independent Church and congregation assembling in the old Meeting-house, Royston.

HUNTINGDONSHIRE.

Deaths.—April 8. At Ramsay, Mr. Henry Martin, a local-preacher in the Methodist connection, 43.—*May* 19. At Brampton, Rev. Thomas Tattershall, for 44 years a preacher in the Methodist connection.

Ecclesiastical Preferment.—Rev. T. Silver, D.C.L. Great Staughton, V.

Ordination.—June 11. Rev. Robert Halley, late a student in the Academy at Homerton, over the Independent Church at St. Neot's.

KENT.

Deaths.—April 8. At Gillingham, Rev. Hounstone Radcliffe, Archdeacon and Prebendary of Canterbury, R. of Ickham, V. of Gillingham, and Sub-Dean of Wells.—*July* 28. At Bisely, in his 100th year, Wm. Henshaw, Esq.

Ecclesiastical Preferments.—Rev. C. R. Gleig, Ivey Church, R.—Rev. John Lonsdale, chaplain to the Archbishop of Canterbury, Mersham, R.

Ordination.—April 23. Rev. J. D. Blakeman over the Baptist Church Mile Town, Sheerness.

LANCASHIRE.

Deaths.—March. At Ormskirk, Rev. W. Naylor, classical master of the public Grammar-school of that town for nearly 60 years, and so regular and uniform in his attendance to his duties, that his oldest scholars could not recollect his having been absent a single day, 88.—At Astley, Rev. Robert Barker, A.M. R. of St. Anne's.—At Everton, Rev. J. Turner, 81.—*April* 10. Mr. Daniel Lees, of Bankside, Oldham. His prosperous career in the accumulation of wealth affords a striking proof of the rapid commercial prosperity by which that rude and barren part of the country has been enriched within half a century. His elevation may be traced from the humble occupation of a weaver at the loom, to the possession of property valued at near £200,000.—*June* 12. At Preston, William St. Clare, M.D. one of the Deputy-Lieutenants for Lancashire, and Lieut.-Col. of the Amounderness Local Militia.—*July* 9. At Spekelands, near Liverpool, Thomas Earle, Esq. for many years an active Justice of the Peace, and Deputy-Lieutenant of the county.

Ecclesiastical Preferments.—Rev. J. W. Whitaker, M.A. domestic chaplain at Lambeth Palace, Blackburn, V.; on the presentation of the Archbishop of Canterbury.—Rev. George Ludford Harvey, B.A. domestic chaplain to the Duke of York, Dilworth, V.; patrons, the Haberdasher's Company.—Rev. J. M. France, Stayley-Bridge, perpetual incumbency.—Rev. W. Tindal, head master of the Grammar-school Wolverhampton, Holme, P. C.

Ordination.—Mar. 8. Rev. T. D. Carnson, late a student in the Blackburn Academy, over the Congregational Church in Fishergate, Preston.

LEICESTERSHIRE.

Death.—June 2. Rev. Samuel George Noble, A.B. for 32 years R. of Froulesworth, 55.

Ecclesiastical Preferments.—Rev. J. M. Colson, jun. Peatling, R.—Rev. T. S. Noble, Froulesworth, R.

Ordination.—Rev. Samuel Barrons, over the Independent Church at Market Bosworth.

LINCOLNSHIRE.

Deaths.—Feb. 1. At Louth, Mr. John Booth, for 35 years a Methodist local-preacher, 75.—*May* 11. At Thurlby Hall, near Lincoln, Sir Gonville Bromhead, Bart. a Lieutenant-General in the army. He was born Sept. 30, 1758, and received the name of Gonville in honour of his ancestor, the founder of Caines College, Cambridge, as whose representative he was duly recognized in that institution. He is succeeded in his title and estates by his eldest son, now Sir

Edward Thomas Bromhead, Bart. a Barrister-at-La[illegible]um of 50 guineas subscription of the Courts-Leet for the city of Lincoln.—*June.* At Bi[illegible]ent archi- L. Mills, 80. Christ

Ecclesiastical Preferments.—Rev. G. Beckett, Prebend of Carrington; and Gainsborough, V.—Rev. S. Briscall, St. Mary, South Kelsay, with St. Nicholas annexed, R.R.—Rev. W. S. Whitelock, Gedney, V.—Rev. T. Calvert, B.D. Norrisian Professor, Holme, R. with Holme in Spalding Moor, V. annexed.—Rev. C. N. L'Oste, M.A. Claxby Pluckacre, R.—Rev. J. H. Monck, Fiskerton, R.

New Chapels.—March 28. A new Chapel, in the Independent connection, was opened at Horncastle. Preachers, Messrs. Waterhouse, Byron, and Gilbert.

Ordination.—May 10. Rev. John Paine, late a student in Hoxton Academy, over the Independent Church at Horncastle.

MIDDLESEX.

Deaths.—June 30. At Hampstead, Rev. J. Hodgson, R. of Berwick, Wilts.—*July* 6. Rev. Colston Carr, LL.B. V. of Ealing, and curate of Old Brentford, 82.—*Aug.* 18. At Paddington, Grome Spence, Esq. late Maritime Surveyor to the Admiralty, 65.—At Chiswick, Rev. Robert Lowth, A.M. only surviving son and child of the late Bishop of London, Rector of Hinton, Hants, and one of the Prebendaries of St. Paul's Cathedral, 61.

Ecclesiastical Preferment.—Rev. Edward Polehampton, M.A. Fellow of King's College, Cambridge, Greenford Magna, R.

New Chapels.—April 30. The new Chapel at Highgate, for the use of the congregation under the pastoral care of the Rev. John Thomas, was opened for divine worship. Preachers, Rev. Rowland Hill, Dr. Collyer, and J. Hyatt.—*June* 5. A small Chapel, lately fitted up at the expense of the Middlesex and Herts Union of Congregational Ministers and Churches at East Barnet, was opened for public worship. Preachers, Rev. Drs. Winter and Harris.

Ordination.—May 28. Rev. G. G. Scraggs, A.M. as first pastor of the Independent Church and congregation assembling at Union Chapel, Bow-Lane, Poplar.

MONMOUTHSHIRE.

Death.—July. Rev. John Evans, V. of Newport, 70.

NORFOLK.

Deaths.—May. At Wesenham, Rev. Charles Campbell, for 40 years V. of All Saints and St. Peter's, Wesenham.—25. At Yarmouth, very suddenly, of an aneurism in the heart, Thomas Girdlestone, M.D. for 30 years an eminent physician in that town. Besides a number of papers inserted in different medical journals, and some professional publications, Dr. Girdlestone was the author of a Translation of Anacreon, and a work on the author of Junius's Letters.—*July.* Mr. John White, late of Nottingham, father of the celebrated Kirke White.—*Aug.* 5. At Lopham Rectory, Rev. Richard Littlehales, for 40 years R. of Southcum, North Lopham.

Ecclesiastical Preferments.—Rev. G. Campbell, Beachamwell, with Shingham annexed, R.R. and Weasanham, All Saints and Weasanham, St. Peter's, V.V.—Rev. Arthur Loftus, Hilhoughton, with Rainham, St. Martin, R.—Rev. J. Cubitt, Overstand, R.—Rev. James Neville White, Great Plumstead, P.C.

—*May* 26. An new Independent Chapel was opened at [illegible], for the increasing congregation of the Rev. J. Fisher.

Deaths of the Ordination.—*June* 6. Rev. John Williams, over the Baptist Church at East Dereham.

NORTHAMPTONSHIRE.

Deaths.—*June* 7. At Sudborough, near Thrapston, Sir Thomas Hewett, Bart. Rector of that parish for 36 years, 66.—*July* 2. Rev. Charles Henry Tuffnell, V. of All Saints', Northampton, 54.—3. Rev. Charles Proby, R. of Stanwick, and a Prebendary of Lincoln.

Ecclesiastical Preferments.—Rev. H. Champion de Crespigny, Stoke Doyle, R.—Rev. T. Lovell, St. Sepulchre's, Northampton, V. Rev. John Miller, Binefield, R.

Ordinations.—*April* 30. Rev. Joseph Brooks over the Baptist Church, West Haddon.—*May* 22. Rev. Thomas Miller, late pastor of the Church, at Oakham, over the newly formed Baptist Church at Woodford, near Thrapston.

NORTHUMBERLAND.

Death.—*March.* At Blaydon, Mr. J. Morrison, 104.

Ecclesiastical Preferment.—Rev. G. Dixwell Grimes, Emeldon, V.

New Chapel.—*Dec.* 20. A neat Chapel, capable of containing 250 people, built by the Presbyterian congregation of the Rev. T. Craig, was opened for public worship at Lowick. Preachers, Rev. Messrs. Lundie of Kelso, and Hunter of Swinton.

NOTTINGHAMSHIRE.

Deaths.—*June* 22. Rev. John Green, for many years minister of an Independent congregation in St. Mary's-Gate, Nottingham.

Ecclesiastical Preferment.—Rev. Henry Gordon, Bilsthorp, R.

OXFORDSHIRE.

Deaths.—*May.* Rev. James Hamer, A.M. Fellow, senior Bursar and Librarian of C. C. College.—*June.* At Steeple Aston, Rev. Robert Lambe Kening, 59.—At Thame, Mr. Christopher Arnott. He was so large a man, that his coffin was 6 feet in length, 2 feet 9 in. in width, and 2 feet 1 in. in depth.—*Aug.* 3. At his lodgings in the High-street, Oxford, Sir Christopher Pegge, M.D. F.R.S. F.L.S. Regius Professor of Physic in the University. He was the only son of Samuel Pegge, Esq. author of the well-known "Anecdotes of the English Language," and grandson of the celebrated antiquary Dr. Samuel Pegge.

Ecclesiastical Preferments.—Rev. A. Nicol, A.M. Regius Professor of Hebrew, a Canon of Christ Church.—Rev. T. Chevallier, Lecturer of Great St. Andrew's, Oxford.

University Intelligence.—Sir Sidney Smith has presented to the Bodleian Library a fac-simile of an ancient Greek inscription on a gold plate, found in the ruins of the ancient city of Canopus, and also a book printed on board a ship of the line in the Mediterranean.—Rev. R. Nicoll, A.M. of Baliol College, is appointed RegiusProfessor of Hebrew in the room of the new Archbishop of Cashel.—Rev. T. Lee, D.D. President of Trinity College, is nominated one of the Delegates of the Clarendon Press, in the room of the late Dr. Hodgson, who has also been succeeded as one of the delegates of estates by the Rev. Peter Elmsley, M.A. of Christ Church, and by the Rev. Edward Copleston, D.D. Provost of Oriel, as perpetual delegate of

privileges.—At a convocation, held March 22, the sum of 50 guineas was contributed from the University chest, in aid of a subscription for the purchase of models of the principal remains of ancient architecture of Greece and Italy.—John Kidd, M.D. late student of Christ Church, Aldrichian Professor of Chemistry, and Lee's Lecturer of Anatomy, has been appointed Regius Professor of Medicine.—Rev. Philip Bliss, D.C.L. is appointed one of the under Librarians of the Bodleian.

SHROPSHIRE.

Deaths.—March. At Iron Bridge, Rev. Benjamin Ware.—3. At Shrewsbury, Rev. Benjamin Edwards, R. of Fradesley.—*May.* At Bockbury, Rev. John Dehane, A.M.—*June* 16. At Shrewsbury, L'Abbé Le Maitre, officiating minister of the Roman Catholic Chapel, and a teacher of the French language in that town, 65.—*July.* Rev. Michael Pye Stephens, R. of Willey and Shenstone.—26. At Coton Hall, Alveley, Rev. John Hayes Petit, P.C. of Shareshill, Staffordshire.

Ecclesiastical Preferments.—Rev. Richard Corfield, Upton Parva, R.—Rev. F. de Veïl Williams, Abdon, R.

SOMERSETSHIRE.

Deaths.—May. Rev. Richard Newham, for 31 years V. of Ilminster, and for 30 years R. of Chaffcombe, 63.—At Stratton on Fosse, Rev. J. Leonard, R.—*June* 6. At Bath, where he was supplying the pulpit of the Rev. W. Jay, after a very short illness, Rev. Samuel Newton, 36 years Pastor of the Independent Church at Witham, Essex.—11. Rev. Isaac Tozer, Pastor of the Independent Church at Frome, and formerly of that at Tooting, Surrey.—20. At Wells, Rev. Thomas Abraham Salmon, B.D. Prebendary of Wells, R. of Rodney Stoke, and Chaplain to Earl Cowper. Mr. Salmon published "Hebraicæ Grammatices, or a Hebrew Grammar with vowel Points," 8vo. 1796. "Vitarum Plutarchi Epitome," 8vo. 1797. "Extracts from Mr. Card's Will, relative to his charity at Chedder."—*July.* Rev. Richard Darch, R. of Milverton.—Rev. J. M. Males, V. of Isle Abbots and Muchilney, and for upwards of 30 years master of the Grammar School at the former place.—At Frome, Alfred Cecil Buckland, Esq. author of "Letters on Early Rising." He was brought up to the law, a profession to which his great talents promised to render him an ornament.—6. In Seymour-street, Bath, J. Lee, M.D. F.R.S.

New Chapel.—April 30. A new place of worship in the Independent connection, was opened at Storegersey. Preachers, Rev. Messrs. Luke of Taunton, and Goulding of Poundisford Park.

STAFFORDSHIRE.

Death.—Dec. 1. At Wolverhampton, Mr. R. Paddy, drawing master at the Free Grammar School of that place, and of the Catholic Seminary, Sedgley park. Mr. Paddy published several views of ancient buildings: a large S. E. view of the Church of St. Peter, Wolverhampton: a view of Dudley castle, with a short description in English and French, and views of the Abbeys of Lilnshall, Haughmond, &c. in Shropshire, with short descriptions of each, 71.—*March.* At Walsall, Rev. J. J. Duce, V. of Alstonefield.—*May.* At Eccleshall Vicarage, Rev. J. H. Powell, V. and V. of Dunchurch, Warwickshire.

SUFFOLK.

Ecclesiastical Preferments.—Rev. W. H. Deane, Hentlesham, R.—Rev. W. Edge, Nedginy, R. on his own petition.—Rev. T. Chevallier, M.A. Fellow and Tutor of Catharine Hall, Cambridge, Lecturer of Great St. Andrew's, Ipswich.

SURREY.

Deaths.—Feb. 14. At Croydon, Mr. John Kitchin, a Methodist local-preacher.—21. At Banstead, Rev. Henry Taylor, L.L.B. R. of Spridlington, Lincoln.—*July* 10. At Guildford, Rev. Thomas Russell, M.A. R. of West Clandon. In 1777, he published a History of his native town of Guildford, in a small 18mo. volume. An enlarged edition was printed in 1801.—*Aug.* 14. At his house near Croydon, aged 84, Mr. James Dickson, of Covent-garden, F.L.S. and Vice President of the Horticultural Society of London.

Ecclesiastical Preferment.—Rev. S. Bennett, Walton-on-the-Hill, R.

New Chapels.—Dec. 11. A new Baptist Chapel was opened for public worship at Brocham green, near Dorking. Preachers, Rev. F. Moore, of Vauxhall, and J. Bailey, of London.—*Aug.* 6. A neat Chapel was opened at Pains, (or Pend's) hill, in the parish of Limpsfield, under the patronage of the Surrey Missionary Society. Preachers, Rev. Messrs. Jackson, of Stockwell, Innes, of Camberwell, and May, of Croydon.

Ordination.—May 7. Rev. Robert Upton, over the Baptist Church, at Gray's-walk, Lambeth.

SUSSEX.

Deaths.—June. At Worthing, Rev. S. E. Bayley, late of Brompton Hunts, and for many years officiating minister at St. Mary's Huntingdon.—*July*, Rev. Edward Tredcroft, R. of Pudborough.—29. At Hastings, Rev. Francis Tattershall, V. of Ledsham, York, 25.

Ecclesiastical Preferment.—Rev. Edward Robert Butcher, Chapel Royal, Perpetual Incumbency, Brighton.

New Chapel.—The first stone of a new Chapel in Seaford, was laid by the Rev. G. Evans of London, who was the principal instrument of introducing the gospel there.

WARWICKSHIRE.

Death.—July, At Leamington, Rev. Edward Trotman, V. of Ratley and Radway, and P. C. of Chesterton, 61.

Ecclesiastical Preferments.—Rev. W. Riland Bedford, Sutton Coldfield, R.—Rev. S. W. Perkins, Stockton, R.—Rev. Bowen Thickins, Temple Grafton, P. C.

New Chapel.—June 26. A new Baptist Chapel was opened at Henley, in Arden. Preachers, Rev. Messrs. Birt, James, and Morgan, all of Birmingham.

WESTMORELAND.

Deaths.—April 20. At Belle Isle, near Ambleside, on his way to Cheltenham, Rev. W. Curwen, of Harrington, second son of J. C. Curwen, Esq. M.P.—*May.* At Appleby, Rev. John Waller, Head Master of the Free School in that Town, and R. of the united parishes of Southamstead Abbots, and Southampstead Bannister, Berks.

Ecclesiastical Preferment.—Rev. William Thompson, A.M. of Queen's College, Oxford, Head Master of Appleby Grammar School,

WILTSHIRE.

Death.—March. At Mere, Rev. Rowland W. Howell, son of Rev. R. Howell.

Ecclesiastical Preferment.—Rev. J. Hall, Great Bedwin, R.

New Chapel.—May 22. The foundation stone of a New Chapel, for the use of the Rev. W. Coombs and his congregation, was laid at Bradford.

WORCESTERSHIRE.

Death.—May. At the Parsonage house, Elmly, Rev. George Hewett, B.A. R. 32.

YORKSHIRE.

Deaths.—March, At an advanced age, John Addie, Esq. of Twisleton in Ingleton Fells. This gentleman was a singular character, and retained in his manners an extraordinary degree of the simplicity of primitive times. He was regularly to be seen at fairs and markets, attired in a coarse blue coat, a long-pocketed waistcoat, a Wansley-dale wig, huge galligaskins, and shoes of most antique make. This whimsical appearance acquired for him the not inappropriate appellation of Lord Oddie.—*April* 26. Rev. John Penketh Burée, LL.B. P. C. of Silkstone, W. R.—30. Rev. Robert Knowles, V. of Gisburn in Craven, he was found dead in Stockbeck, near Craven.—*May* 10. At West Witton, Warsley-dale, N.R. Rev. Jeffrey Wood, P. C.—*June,* Rev. John Norton, V. of Kittlewell, Yorkshire, and P. C. of Boyton, Cornwall.—26. At Hull, Rev. J. Hawksley, formerly pastor of the Independent Church, assembling in Aldermanbury Postern, London, 36.—*July* 22. At Hislington, near York, Gen. James Coates, one of the oldest generals in the service.—29. Rev. James Griswood, Minister of the Unitarian Baptist Chapel, in New-Dock-Street, Hull, 59.

New Chapels.—April 8. A new Baptist Chapel was opened at Chapel-Feld, Bately, near Dewsbury. Preachers, Rev. Messrs. Mann, of Shipley, Jackson, of Hebden-bridge, and Dr. Steadman, of Bradford.—*June* 27. A neat and commodious Chapel was opened at Keld, near Reeth. Preachers, Rev. Messrs. Ramphler of Fulneck, Mason of Featham, and G. Gollop of Darlington.

WALES.

Deaths.—April. At Pembroke, Anne Watkins, 103.—At Welshpool, Rev. E. Jones.—*May,* Rev. Robert Peter, V. of Pellayne, and R. of Sully, Glamorgan, 79.—*June* 5. Suddenly of an inflammation on the lungs, Rev. George Lewis, D.D. Theological Tutor of the Independent Academy at New-Town, Montgomeryshire, 53.—21. Rev. Thomas Lloyd, curate of Llanrwst, Denbighshire.—*July* Rev. Patrick Howell, Minister of the Presbyterian Meeting, Swansea.

New Chapels.—April 25. A new Chapel called Mount Pisgah, was opened in Gower, Glamorganshire, forming the 6th place of worship in that peninsula, for which its long neglected inhabitants are indebted to the zeal and liberality of Lady Barham. Preachers, on this occasion, Rev. Messrs. Thorp, of Bristol; Peters, of Carmarthen; and Davis, of Bath.—*May* 15, A neat and commodious place of worship, called the Tabernacle, was opened at Tenby, well known as a watering-place in Pembrokeshire. Preachers, Rev. Messrs. Lloyd, of Henelan; Peter, of Carmarthen; Jones, of Treleach; Warr, of Haverfordwest; Thomas, of Teirscross; and Warlow, of Milford.—*June* 19 and 20. A new Independent Meeting-House, now called Philadel-

phia, but formerly Tuhierion, was opened near Llansturn, Glamorganshire. Preachers, Rev. Messrs. Owens, of Swansea; Jones, of Bridgend; Morris, of Tredegar; Moses, of New Inn; Evans, of Godre-y-rhôs; and Howel, of Baran.

Ordinations.—Jan. 24. Rev. T. Jones, late a Student in the North Wales Academy, over the church and congregation assembling at Ebenezer Chapel, Newport, Pembrokeshire.—*April* 3. Rev. John Thomas Jones, late a Student at Abergavenny, over the Particular Baptist Church at Hay, Breconshire.—8. Rev. H. Owens of Swansea, over the church and congregation at Cwmbychan, Glamorganshire. —24. Rev. J. Barfett, late a Student in the Western Academy, Axminster, over the Independent Church in Castle-Street, Swansea.— *May* 22. Rev. D. Jenkins, over the Independent Church at Brychagoed, South Wales.

Miscellaneous Intelligence.—A College for the education of those Students for the ministry of the Established Church, whose friends are not in affluence, is about to be erected at Lanpeter in Cardiganshire. The sum of £15,000. 3-per-cents. is already collected, of which his Majesty graciously contributed £1000. sterling. The Bishop of St. David's has long been actively engaged in promoting this laudable object.

SCOTLAND.

Deaths.—1821. *Nov.* 12. At the Manse of Ruthven, Rev. George Donaldson, minister of that parish forty-one years, 78.—*Dec.* At Whitehill New Deer, Rev. John Bunyan, minister of the United Associate congregation.—22. At Tulliallan Manse, Rev. David Simson, 82.—*Feb.* 2. At Burntisland, Rev. James Wemyss.—4. At Wemyss Castle, General Wemyss, of Wemyss.—15. At Redford, in the parish of Madderley, Rev. James Andrew, of Redford, 67.—17. At Edinburgh, Rev. John Thomson, D.D. minister of the New Grey-Friar's church, 79.—*March* 26. At Auchertoil, near Balmuto in Fifeshire, from a pistol shot received in a duel with James Stuart, Esq. of Dunearne, Sir Alexander Boswell, of Auchinleck, Bart. eldest son of the biographer of Johnson. The cause of this duel was a political song, which appeared in the Glasgow Sentinel of the 26th of December last, reflecting upon Mr. Stuart; which, from the manuscript having been put into his hands by Mr. Borthwick, a former proprietor of the paper, that gentleman ascertained to have been written by Sir Alexander, with whom he had previously lived in habits of intimacy.—*May* 3. At Eddlestone Manse, Rev. Dr. Patrick Robertson, minister of Eddlestone, in the 74th year of his age, and the 40th of his ministry.—14. At Aberdeen, Rev. Charles Mc. Hardy, minister of Craithie and Braemar, in his 76th year of his age, and 53d of his ministry.—*June.* At Aberdeen, James Brechin, 102. He enjoyed good health and the use of his faculties until within a week of his decease.—At Glasgow, Sarah Mc. Intosh, 106. Her husband, who was in the interest of the Pretender, fled to Ireland soon after the battle of Culloden. His wife returned to her native country about two years ago. She lost her sight some time since, but retained her mental faculties to the last. She had an excellent recollection of the events of her youth, and it was the chief solace of her latter days to talk of the Pretender, and to detail the devotion, the bravery, the sufferings, and hair-breadth escapes, of her clansmen and acquaintance during the troublesome period of the Rebellion. She had

12 children, 42 grandchildren, and 36 great grandchildren.—At Rhynie, Aberdeenshire, Rev. James Milne, 79.—At Portobello, Sir John Macgreggor Murry, Bart. of Lenwick Castle, Perthshire.—7. In New-street, Edinburgh, Rev. William Dun, minister of the Canongate Chapel.

Ecclesiastical Preferment.—Rev. J. Sinclair, St. Paul's Episcopal Chapel, Carruther's-Close, Edinburgh.

New Chapel.—Jan. 20. A large and commodious Chapel at Peterhead, lately occupied by the Anti-Burghers, was re-opened for public worship in the Independent connection, when three discourses were preached by the Rev. J. Robertson, of Crichie Old Dean.

IRELAND.

Deaths.—April 8. Aged 126, Mr. Thadey Doorley a respectable farmer, residing near the hill of Allen, county of Kildare. He retained his faculties to the last moment, and was able to take any sort of field amusement within the last 6 months of his life. He was married about 19 years ago, at the age of 107, to a woman of 31.—*May*, Rev. Joseph Sandys, R. of Feddoun, county of Limerick, and author of "A Sermon on the Importance of an Early Acquaintance with the Scriptures," 8vo. 1812.—Rev. Thomas Crawford, master of the endowed School at Lismore.—24. In Cork, the Right Hon. John de Courcy. 26th Lord Kingsale, Baron Courcy of Courcy, and Baron of Ringmore. His Lordship succeeded his father John, the 25th Baron, March 3, 1776; married Oct. 31, 1763, Susan, daughter of Conway Blennerhassett, of Castle-Conway, county of Kerry, Esq. and by her (who died, Dec. 13, 1809,) had issue, five sons and five daughters, six of whom survive him. His Lordship is succeeded by his second, but eldest surviving son, the Hon. and Rev. Thomas de Courcy, now 27th Lord Kingsale.—*July*, Rev. T. Radcliffe, R. of Ardmore, county of Antrim.—On St. Patrick's-hill, Cork, John Melvin Barry, M.D. author of "An account of the Nature and Effects of Cow-pox," Cork, 8vo. 1800.—Rev. John Lowry, R. of Donoghmore, Queen's county.—*Aug.* 11. Suddenly by falling from his horse in a fit of apoplexy, whilst riding in the Phœnix-Park, Dublin, Lieut. Gen. Sir Samuel Auchmuty, G.C.B. Commander in Chief of the Forces in Ireland, and Colonel of the 78th Regt. of Foot. This gallant officer twice received the thanks of both houses of parliament, the first time for the capture by assault of Monte Video; the second, for the reduction of Java, on both which occasions he commanded the British troops.

Ecclesiastical Preferments.—Right Rev. Lord John George De-la-Poer Beresford, Archbishop of Dublin, Archbishopric of Armagh, and Primacy of all Ireland.—Right Rev. Dr. Magee, Bishop of Raphoe, Archbishopric of Dublin.—Rev. Richard Lawrence, D.C.L. Regius Professor of Hebrew at Oxford, Archbishopric of Cashel.—Very Rev. Archdeacon Bisset, Bishopric of Raphoe.

Ordination.—Dec. 20. Rev. Mr. Killings, to the work of the Ministry, in Zion Chapel, Mallow.

SUMMARY OF MISSIONARY PROCEEDINGS.

The SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS has despatched an agent to Cape Town, where he found the national system of education greatly degenerated in the Free School. This however, he had the satisfaction to restore, and to witness a great increase in the scholars and their improvement. At the village of Wynsbery, eight miles distant, where several christian families were destitute of public worship, a chapel is erected, in which the new missionary officiates, and where he intends to establish a school. The college of the society at Calcutta will be opened at the close of the present year, with every prospect of brilliant success. Ten theological, and ten lay scholarships have been founded for native and European youths; and to make the grounds of the college more complete, a liberal individual, Charles Theophilus Metcalf, Esq. has transferred to it a piece of ground adjoining to that originally granted by government.

In such a country as the East Indies, the chief scene of their labours, we cannot expect but that the BAPTIST MISSIONARIES must meet with much disappointment, mingled with their success. On the Doogapore station, they have been for two years casting their bread upon the waters, and are but just beginning to find a small portion of it after many days. One convert only has as yet been added there to the church of the living God; but he is promising. Inquiry has however been excited in others, especially a Hindoo of some property, who has been induced, by one of the Tracts of the London Missionary Society, to pay a visit to the station of the brethren, to learn more of the way of salvation. At the public services of the missionaries by the way-side, the Bramins frequently attend to revile and dispute; signs not very favourable in their first impression, but from which we expect in time much better things. A more sure word of prophecy induces us to look with confidence to the fulfilment, though it linger long, of the prediction of their shasters,—that the men of no cast, whom they will not listen to but to insult, are destined to destroy the casts and customs of other people. This is all the intelligence which has recently arrived from the East, but from its West India Mission, the Society has received still more encouraging intelligence. At Kingston in Jamaica, seventy-two persons were lately baptized at once, and the Lord's Supper was administered to upwards of sixteen hundred. The new chapel is still well attended, and several Europeans and others afford good reason to hope, that they have there been brought to a serious concern for their eternal interests. The ship which conveyed the missionaries to the new and important station at Honduras bay, has safely arrived at its destination, and intelligence is anxiously expected thence.

The LONDON, like the BAPTIST MISSIONARY SOCIETY, is making progress amongst the negroes of our West India Islands. At the station of Le Resouveiur in Demerara, 390 persons (272 of them adults) were baptized in the course of the last year, in which 35 members were added to the church; the total number of which, at the beginning of the present year, was 147, and 83 others were then candidates for baptism. Public worship is well attended, and about £100 was collected for its support from the white inhabitants of the neighbourhood, and from the congregation, in the course of the

eight months previous to the last account.—In South Africa the zeal of the Missionaries is still rewarded with correspondent success. Mr. Williams, originally sent out by this Society, but labouring some time before his removal among the Caffrees, at the expense of the colonial government, collected together a number of those wild tribes, reduced under his instruction to habits of order and civilization. Since his time their number has considerably increased under the care of his successors, and distant hordes are expressing a wish to be partakers of the same benefits. The head of one of the kraals, lately departed in the faith, having, in all his wanderings, uniformly erected a hut for the worship of the only true God; to whose ministering servants, in this wild and dreary land, he directed his people on his death, to repair, as to their best earthly friend. With his dying injunction they have cheerfully complied, and are now amongst the most orderly members of the settlement.—The important mission in the South Sea Islands seem to have sustained a severe loss in the death of king Pomare, as the agents of the Society, to whom he was long so friendly, are apprehensive of commotions among the chieftains during the long minority of his infant son, whose mother, the queen, wishes to reside with the Missionaries. The inhabitants of Tahite are advancing rapidly in civilization, evincing such an increased attachment to European dress, that cloths and calicoes have become as it were the circulating medium of the island. The deputation sent out by the Society to inspect the state and prospects of the missions in this quarter, arrived safely at Tahite on the 21st of September, and immediately entered with alacrity on that important work, and their reports on the altered state of this lately savage race more than confirms the most flattering accounts which from time to time have reached our shores. They saw Pomare at Eimeo shortly before his death, and were most kindly received by him. The artisans who accompanied them are about to commence their cotton manufactory, which will, we hope, succeed. The chiefs are building their boats in the European form, and with European tools, many of them are cultivating tobacco and sugar, and nearly all manufacturing cocoa-oil. A road, the first attempted in the country, is making on a large scale round the island of Tahite, constructing, and to be completed by persons punished for violations of the new laws; a mode of employing convicts from which we ourselves might learn a useful lesson. At Huaheine, the noble place of worship, a considerable part of which is neatly pewed, when visited by the deputation, was crowded with attentive hearers, of whom the chiefs, and great part of the principal people, were dressed from head to foot in the English fashion. The deputation was most kindly received there by the king, the queen, and chiefs. Further particulars have also arrived of the extraordinary conversion of the island of Rurutu, the leading features of which were given in a former summary, as largely as our limits will permit. Their national idols, which they sent to Raiatea on renouncing idolatry, have been exhibited there, and received with derision by people but a few years since as gross idolaters as themselves. Auuru, the Rurutan chief, providentially driven into Raiatea, to be the honoured instrument of introducing Christianity into his native land, exhibits a most commendable zeal in his vocation, taking the greatest pains to teach his countrymen to read, and going from house to house every night and morning, performing family prayer for them. From this converted island of

the Southern Ocean, the light of the gospel seems destined to spread to surrounding isles, as a canoe full of the natives of Rimatura, about 40 miles distant, seeing what a wondrous change was wrought there, renounced idolatry ere they left its shores for their own, whither they returned with books and tracts for their chief and friends, whom they promised speedily to bring back, for further instruction in the same excellent way, to a slight knowledge of which they themselves providentially were led.—Turning from South to North, we have great pleasure in noticing the continued patronage of the Russian government to missionary exertions, permission having been granted to the zealous agents of this Society at Selingwisk, to establish a press there; the ground upon which they have built their habitations, having also been granted to them on the most liberal terms. The Committee of the Russian Bible Society have also, very much to their credit, adopted measures for supplying this most important mission with copies, for distribution, of the Mongolian translation of the gospel.—The intelligence received from the East within the last three months, is not very important. From the summary of the South Travancore mission, several boys have already been sent out into the villages as readers of the scriptures. There is room however for very many more, and a great want of Bungalow chapels, to both of which objects christian benevolence would be well and cheaply directed; the annual maintenance of a reader being but £10, the entire rent of a chapel £25. At the anniversary meeting of the Bengal Auxiliary Missionary Society, held in January, twenty-one boys belonging to the Kiedderpore native school were examined in Union Chapel, and gave very satisfactory answers to the questions proposed to them on the first principles of Christianity. The chapel is entirely paid for by contributions on the spot. The Missionaries of this Society are now engaged in printing several extracts from the scriptures, in different languages of the East, for distribution, by the Bishop of Calcutta, in his native schools; an instance of cordial co-operation between churchman and dissenter, in the great work of evangelizing the heathen, which it gives us the greatest satisfaction to record. Near Ghâr Ghaut, two of the Society's agents, who had taken a tour in the vicinity of Calcutta, with a view of introducing the gospel into its neighbouring villages, were lately benighted, but a Brahmin hospitally received them into his house, and on learning their errand, himself collected an auditory for them in the morning, received thankfully some of their tracts, and invited them to visit him and the place again, refusing to take the slightest compensation for the accommodation afforded. Thirty thousand tracts have been issued in the course of the last year by this auxiliary, some of which have found their way to very distant parts of India. In the neighbourhood of Chinsurah and Gokulgunge there are twenty-three schools and 2450 children, these institutions being approved by the people, and encouraged by the government, prejudiced as both originally were against them.—From China we learn with pleasure, that that very active and learned missionary, Dr. Morrison, from communications which he has had with Ochotsk, indulges a hope that a way may hereafter be opened for missionary exertions in Japan. Thoughts are also entertained of a translation of the scriptures into the languages of Cochin-China and Siam. We regret to find that the health of his valuable colleague, Dr. Milne, now labouring at Malacca, is in a

precarious state. In Amboyna upwards of 8000 tracts have been printed at the mission press, but four times as many are wanted in that Malayan isle alone. The Missionary of the Society there, has received from the king of one of the Sangir islands a letter, expressive of great thankfulness for the copies of the Malay Testament, sent by the British and Foreign Bible Society, admiring, as he states himself to do, "this great gift of God from such a distant country." Mr. Elliott, so singularly directed to the isle of Joanna, has been most kindly received there by the king, queen, and royal family, with one of whom he is domesticated. He represents the natives, however, as a very idle and superstitious race, bigoted Mahomedans, though permitting him, without molestation, to avow his attachment to the religion of the cross.

The CHURCH MISSIONARY SOCIETY has received very gratifying details of the progress of the great work in which they are engaged in the more peculiar field of their labours, Western Africa. Sir Charles Mac Carthy the excellent governor of Sierra Leone, was every where received on his return by the population of liberated negroes, with an enthusiasm highly gratifying to his feelings, and honourable to his character. They assembled by hundreds and thousands to bid him welcome, manifesting the utmost anxiety to shake once again by the hand, him whom they recognized as their common father, in the simple but touching exclamation of, "Thank God, Daddy come, God bless him." And God, we doubt not, will hear the prayer of these grateful hearts, and amply reward him for his kindness to this long injured race. He has visited most of their settlements in the colony, and at all of them has been received in the same affectionate and affecting manner. Arriving late at night at Waterloo, after a tedious journey through pathless woods, and wilds, and mango swamps, occasionally taking the party above the middle, the village on a shout announcing his approach, was deserted of its inhabitants, who with torches in their hands went out to meet him, and bore him on their shoulders to their beloved rector's house, giving vent for some hours after to the loudest expressions of their joy. Every where he saw the most convincing proofs of the rapidly improving condition of a colony, in which his name will be mentioned with respect and esteem by ages yet unborn, as it already is named, by many a stranger alike to his person, and the scene of his benevolent exertions amongst the swarthy inhabitants of the banks of the distant Niger. It is satisfactory, however, to the friends of missionary exertions, to find him bearing his cheerful testimony to the important assistance which he has derived, in the work of civilization, from the zeal of the active and intelligent agents of the societies devoted to the promulgation of the gospel in heathen lands. From the last annual report of the Missionary Association at Gloucester town, in aid of the Church Mission, it appears that, in the course of the year, the liberated Negroes of the colony had contributed upwards of £110 to its funds, forming near two-thirds of its annual income. The congregations are every where increasing, and their members, generally speaking, (for in such large numbers there must be exceptions,) are consistent in their christian walk and profession. At Regent's Town, to which settlement a body of near 240 fresh negroes was lately added by the capture of a slave ship, the church is already far too small, and is about to be doubled in its

size. Industry is here and elsewhere exhibiting itself as the fruit of education, very considerable quantities of the surplus produce of the negro farms being now sold to government. The greatest caution seems to be taken in receiving adult candidates for Christian baptism, a point upon which too much caution cannot be exhibited. At Charlotte, another settlement of the society, several very striking instances of reformation of life and conduct, giving good hopes of a change of heart, have lately taken place. Very important results are allowably expected from the recent annexation of all the British possessions amongst the Fantie and Adanessee people on the Gold coast, of all indeed between the 20th degree of north and the 20th degree south latitude to the government of Sierra Leone. Several schools are already established and flourishing there, and from the Kroo country to Appolonia, the inhabitants are anxious to cultivate a close and increased connection with the English, and the chief men are no less desirous that their sons should be taught to read and write, or, as they themselves express it, "to know book all the same as white man." In proof of this, it can only be necessary to state, that two of them sent their sons with SirGeorgeCollier to Sierra Leone, to be educated, and that he expected soon to bring thither ten or twelve others. William Tamba the active native teacher of this society, honourably mentioned on former occasions, has paid a second visit to the Sherbro country, where amidst many difficulties, not easily to be surmounted, (the great extent of the practice of polygamy being the chief) an impression in favour of Christianity and its institutions is silently gaining ground. In many places the Sabbath begins to be observed; and we doubt not, under the divine blessing, but that the settlement of suitable teachers amongst them will soon lead to the wonted results of a Christian education.—From New Zealand, we regret to learn that intelligence not of the most pleasing description has arrived. Soon after Mr. Kendall reached the island with the chiefs Shunghee and Whykato, the Missionaries were compelled to witness the most distressing scenes of ferocity and blood, and personally to indure many insults and injuries. Much evil seems to have resulted from the visit of the former chief to this country, for his warlike passions having been inflamed by the possession of arms and ammunition, for which he exchanged at Port Jackson the presents which he received in England, he commenced, without delay, hostilities of the most formidable nature against other tribes.—In Eastern India, the schools of the society are prosperous. A new one, for the children of the Saadhs, is about to be erected at Kowabee, about 40 miles from Delhi, the expense of it being defrayed from a charitable fund, placed by some benevolent individuals at the disposal of the Missionary of the Society. The people, both of Saadhs and Jhats, evince every disposition to encourage the undertaking. A native teacher, who has for some time very acceptably itinerated amongst them, is to be settled at the new school. In his return from Calcutta to Agra Abdool, Messech, a very faithful and laborious native teacher, had some interesting conversations with some of the followers of the false prophet of Mecca, whose lying vanities he has abjured, and is we trust becoming an instrument in the hands of the living God, in inducing others to abjure them also. Some of those with whom he reasoned on his journey, have expressed a wish to do so, and gratefully received some Nagree tracts which he gave them. He seems also to be making some im-

pression on the Portuguese Catholic converts at Agra, notwithstanding the fearful threat of their padre, to excommunicate such of his flock as held communion with him.

In Ceylon, the METHODIST MISSION seems to be increasingly prosperous. At Columbo, the Cinghalese and Portuguese congregations increase both in number and attention, and in both languages prayer meetings are held every night in the week, in different private houses, with every prospect of their producing good to a class of people, to whom it is difficult, if not impossible, to procure access by any other means. In the course of a single week, 100 copies of the Cinghalese New Testament were purchased by natives, on a resolution of the Bible Society there, to suffer them to be paid for by instalments, after a plan had been adopted for disposing of them at a reduced price, instead of distributing them gratuitously. That price being fixed however at about five shillings sterling, was a sum too large to be paid by the poor of Ceylon at one time, and consequently no Testaments were issued, until this expedient enabled them to give proof of their anxiety to possess the scriptures. There are great obstacles to surmount before a people can be brought to attend on public worship, so imbued with the pride of family and of caste, as to refuse to sit behind those even whom they will otherwise acknowledge to be of superior rank. The press is here actively at work, the Pentateuch being printed, and ready for circulation. The other books of the Old Testament are printed as far as Judges, and translated as far as a part of the second book of Samuel. The Missionaries have also printed at their press, Sellon's Abridgment of the Bible in Cinghalese, Selections from the Liturgy in Tamul, a Spelling Book in that language, and an English and Cinghalese Dictionary, the work of one of their number; and laborious it must have been, as it contains about 45,000 words. At Kornegallee, a new and promising station on the island, very pleasing prospects are held out in the work of education, the villagers around expressing great willingness to send their children for instruction. The Catholics of the neighbourhood of Negambo, another station on the island, continue their opposition to the Missionaries; but though they have proceeded from words to blows, they have only brought disgrace and punishment upon themselves, having, for assaulting some of the teachers of the Methodist schools, been severely fined, and bound over to keep the peace; one of their number, an inhabitant of some consideration, having also been sentenced by a magistrate of his own communion, for the same offence, to confinement to hard labour for a month. At Chilau, in the same circuit, a chapel is by this time opened, and a regular school has for some time been established. This circuit now extends along the coast for six-and-thirty miles, and about sixty into the interior, including within its range five substantial chapels, two mission houses, eleven schools, and nine classes, with preaching continually in four languages. At Point Pedro, the boys in the school make good progress in their learning, and both they and several of the adults, who attend the preaching in their rooms, evince their love of knowledge by the frequency and pertinency of their questions upon what they hear. Degraded as is their station, several females here also attend the means of grace. At Matura, a place celebrated even in that heathen land for profligacy, superstition, and devotedness to the worship of demons, some few natives are inquiring after the truth, and give pleasing ground for

hope that ere long they will cordially embrace it. Throughout this extensive and important island, we rejoice to find that the utmost cordiality prevails amongst the christian missionaries of different sects, and that the civil authorities give encouragement to all.—From the West Indies not much information has recently arrived, but what has come to hand is encouraging. The governor of Tortola, on receiving from the new Missionary of the Society a copy of his instructions, wrote him a most kind and christian letter, heartily wishing him "all success in *his* endeavours to call sinners to repentance." The congregations are large and attentive, and the schools well attended. The governor of Tobago has also expressed himself highly satisfied with the conduct of the Missionary there, and of the people of his charge; whilst, much to his honour, the rector of the island lives with the former in habits of brotherly love. At his house, and that of the President, the Missionary is a welcome guest. He has lately paid a visit to the windward side of the island, as yet without teachers, though they would be readily admitted amongst their slaves by the owners of the estates, on which, where the Missionaries have laboured, the condition and habits of the negroes are considerably improved. In Dominica, very large congregations are collected, where the preaching is in French, composed chiefly of Catholics, amongst whom we hope that some good will be effected.—In British America, a wider field presents itself for cultivation than there are labourers to cultivate. This is particularly the case in Canada, where some townships, containing from 800 to 1000 people each, are left without any ministry or means of grace whatever. In several parts of New Brunswick a like lack of advantages prevails, many of the inhabitants never hearing a sermon more than once a year, when the Missionary of the circuit pays them a visit. Thus, in a fine country under British rule, many large families are growing up in little better than heathenish darkness; the Sabbath is neglected and profaned, and vice every where prevails, though were a Missionary sent here, a large and attentive congregation could easily be collected, and a religious society might ere long be formed. When we read of things like these, we cannot help fearing that it may be said of Great Britain at another day, "I have made you a keeper of vineyards, but your own vineyard have you not kept."—The mission among the natives of New South Wales has commenced under circumstances as encouraging as we could expect, and is very much favoured by the pious part of the colonists.—In Van Diemen's Land a beginning also has been made, from one to two hundred serious and attentive hearers assembling in a room capable of containing the larger number, whilst from twenty to thirty children attend the school. These are indeed small things, but we know from very high authority that those are not to be despised.—In South Africa, the Namequas are making also advances in civilization, and the surrounding Hottentots of other tribes are expressing a wish to enjoy the same advantages. At Cape Town, the chapel is nearly finished, and the school for the slaves is pretty well attended. Both children and adults have made considerable progress in reading. The accounts received from the Missionaries of this Society recently settled in New Zealand, more than confirm the statement we have made of the disorders prevailing there, in our notice of the proceedings of the Church Missionaries. Their intention had been to settle at Mercury river, but Shungee told them they must give up that

design, as it was his intention to kill all the people in those parts. Nor has he been worse than his word;—for the death of one of his relations by the hands of some of these people, who also were his relatives, during his absence, he has taken a fearful and truly savage revenge. In spite of the entreaties of the other chief who had accompanied him from New South Wales for a reconciliation, he marched an army of three thousand men into his country, slew a thousand of its inhabitants, and roasted and ate three hundred of them, before he and his army left the field of battle. He himself killed the offending chief, cut off his head, poured the blood into his hands, and drank it. Since his return home, he has killed more than twenty slaves, and roasted and ate them in honour of his victory. He has again taken the field against some other chiefs, at the head of 3000 men.

The agents of the SCOTTISH MISSIONARY SOCIETY have entered into several conversations on religious subjects with the Tartars in the neighbourhood of Astrachan, but as yet without much effect. In a journey from Orenburg to Kasan, one of the Missionaries distributed several tracts and copies of the New Testament, which were received gladly even by the Mahomedan priests. Women begged for books, not only for themselves but their children.

The NETHERLANDS MISSIONARY SOCIETY has established an auxiliary at Chinsurah in the East Indies, where divine service is regularly celebrated in Dutch and English with increasing success. Its valuable Missionary occasionally preaches also in a friend's house at Chandernagore, whilst native preaching is continued in Bungalow chapels, the market-place, and by the way-side.

Turning to AMERICA, we first notice the AMERICAN BOARD OF BAPTIST MISSIONS, and its valuable agent, Mrs. Judson, wife of the Rev. Mr. Judson, who has for nine years been its laborious and useful missionary in the Burman empire. This lady has lately been in England for the re-establisment of her health, and, whilst here, has marked out for herself a singular plan of usefulness on her return to Rangoon, which we ardently hope that the liberality of British Christians will enable her to execute. After encountering many difficulties and privations during the first six years of their residence in this singular country, Mr. Judson has mastered its language, translated a considerable portion of the New Testament into it, and circulated many copies of a Serampore impression of his version amongst the natives, from the midst of whom several genuine converts have been formed into a Christian church, and conduct themselves in every respect worthy their profession, whilst many others are making inquiry after the same excellent way. Female education is there however, as in other parts of the East, strongly opposed by national prejudice, and the only mode of attempting it is that suggested by Mrs. Judson, (and one of our number has heard her personally explain its details and prove its practicability,) in the purchase, or rather the ransom of about five-and-twenty female children, who have been sold as slaves to pay the debts of their fathers, a horrid and unnatural custom, though not confined to this portion of the Eastern world, as will be seen in another part of our present number. Eight pounds apiece will accomplish this benevolent object, and the expense of their support will not afterwards exceed £75 per annum, a very moderate sum certainly, and which after the first four years will be nearly, if not entirely superseded by the produce of the children's newly acquired

habits of industry. The husband of this excellent woman meanwhile pursues his arduous course with resolution and success. The viceroy, now at Rangoon, appears friendly to toleration, and has already defeated a base attempt on the part of the priests and officers of his village, to destroy the most promising of the Christian converts. Several others seem, notwithstanding the persecution that has been raised, to be anxiously inquiring for the truth. The prospect, however, of a war with Siam is very discouraging to the mission. The translation of the scriptures is proceeding slowly but surely.

The AMERICAN BOARD FOR FOREIGN MISSIONS has now establishments among the Cherokee and Choctaw Indians, at Bombay, in Ceylon, and the Sandwich Islands, besides the active agents in the Mediterranean, of whose proceedings we gave an account in our last. Its receipts, to the close of its twelfth year, amounted to 300,000 dollars, or about £67,500. We are concerned however to learn, that its agents on the Sandwich Islands have been obliged to adopt a measure of the last extremity with Doctor Holman, one of their number, in separating him from their communion, "for walking disorderly, slander, rioting, and covetousness." The mission however prospers, notwithstanding this severe affliction. Great prosperity has also attended its foreign mission school, in which thirty heathen children, sent home by the Missionaries, are educated.

The UNITED FOREIGN MISSIONARY SOCIETY, a Transatlantic institution, supported principally by Presbyterians in their form of church government, now maintains Missionaries among the Ossagee, Tuscarora, and Seneca Indians. Its receipts, during the five first years of its existence, have been about 33,000 dollars, somewhat more than £7400.

The MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH has particularly directed its attention to the Wyandot and Choctaw Indians, amongst whom it has several converts. Of the black and coloured population of the United States themselves, no less than 38,000 are members of the Methodist church.

The EPISCOPAL MISSIONARY SOCIETY is the last that has been formed in America, being now only in the third year of its operation. It owes its existence to our Church Missionary Society, which first suggested its establishment, and made a grant of £200 in its aid. It has not at present done more than establish a seminary at New Haven, for the education of candidates for holy orders, on condition that those who are trained up there from any charitable fund, shall, if required by the trustees, officiate as Missionaries under the direction of the Society, for from one to three years.

POLITICAL RETROSPECT.

SINCE our last retrospect, a Session of Parliament has closed, which was long in its duration, and useful to the country in the retrenchments which it effected, though many others may and must be made in the succeeding one. The financial prospects of England are certainly improving, though we cannot as yet indulge in the sanguine expectation of the Chancellor of the Exchequer, that we shall

have a surplus revenue of ten millions at a period not more distant than five years. To other proceedings of the Legislature we advert with more mingled emotions; for whilst we approve of some of them, others are causes of bitter, though unavailing regret.—

The business of the Bishop of Peterborough has again been brought before the House of Lords, on the petition of Mr. Grimshaw, whose curate has been excluded the diocese of the right reverend prelate, for not giving a satisfactory answer to his 87 questions upon the Articles of the Church of England. This new test of orthodoxy, we do not hesitate to characterize, with Lord Dacre, who presented the petition, as "unusual, uncanonical, illiberal, and in opposition to the constitution." The Church of England, be it remembered, is, professes to be, and prides itself upon being, a church *by law established*—and that law requires subscription to the articles and liturgy of the Church, and subscription only, to qualify the clergyman making it, to preferment in it. If, however, in addition to this, every prelate is to be at liberty to prepare a long catalogue of expository questions, in order to satisfy himself that candidates for admission into his diocese put precisely the same interpretation upon every iota of those long debated and very debateable tests, it will follow that we shall have an Arminian clergy in one bishopric, a Calvinistic one in another, and, unless the orthodoxy of some members of the right reverend bench is strangely belied, an Arian one in a third. From circumstances, to which it is needless to do more than thus distantly advert, these are no days for Bishops to make experiments with their authority, and we would caution Bishop Marsh how—if he wishes to prove himself a real friend to the establishment of which he is a dignitary, zealous and learned as any of them we admit—he attempts, in the nineteenth century, that *Laud*ing it over God's heritage, the Church, which had so untoward an effect upon episcopacy in the seventeenth. We cannot quit a subject, to which we fear that we shall have occasion to revert hereafter, without expressing our surprise, that when these charges were brought against the parties complained of, when one noble Lord openly and very truly asserted, that "if the power of examination, claimed, had a legal existence, it ought to be abolished,"—and another peer, holding a high office in the administration, very intelligibly condemned the practice—not one of the right reverend bench, though it was unusually crowded upon the occasion, and they were bitterly taunted with their silence, said a word in defence of their right reverend brother, though they perhaps more effectually served him by the benefit of their silent votes—too often, we cannot but say, a dead weight against every liberal proposition presented to the House, of which they form an anomalous, but, upon such occasions, a most effective part.

For relieving the wants of IRELAND, suffering at once from pestilence and famine, English liberality has, by private subscriptions, and parochial and congregational contributions, raised nearly £300,000, besides a further parliamentary grant, carried almost by acclamation, of £100,000. Yet as no step has yet been taken for the permanent relief of Ireland, on the scale upon which she must be relieved, or as far as all useful purposes to the empire of which she forms an ill-fated part is concerned, be lost, we scruple not to call this voluntary aid of a liberal people to a distressed one, a premium for misgovernment, renewable every year or two, as long

as that wretched system of misgovernment shall madly be persisted in. The measure introduced by Mr. Goulbourn for remedying the evils under which Ireland is groaning, from the oppressive operation of the tithe system, is one of very partial operation, merely empowering, as it does, incumbents to enter into leases of their tithes for twenty-one years, not with the occupiers of the soil, but with landlords, or persons having a reversionary interest in it. This may, and we doubt not will, be productive of some benefit; but it is a sorry half-measure, indeed, to remove the pressure upon a starving population, of what has very truly been termed "the richest and most useless ecclesiastical establishment in the world." In other things, the new Irish government is vigilant enough; witness its thorough alteration of the police of the country, by placing the appointment of peace-officers throughout the kingdom, in the Lord Lieutenant, instead of in the Grand Juries, with whom it has hitherto, and much more constitutionally, been left. Why as vigorous remedies are not applied to the diseases in her state, created by an overgrown and radically defective church establishment, we should be at a loss to imagine, were we not but too well, though too painfully, satisfied, that against that system of patronage, which has long been the bane of Ireland, even the bold and masterly genius of a Wellesley cannot successfully contend? If proofs of this can be needed, some late and intended promotions will abundantly afford them. The primacy of Ireland was vacant; one of the archiepiscopal sees was filled by a prelate, who, though of illustrious birth, was an example of diligence and fidelity in discharging the duties of his office to prelates almost in any age of the church. His promotion to the head of an establishment, standing in need of the weight of such a name to support its tottering influence, would have done honour to the government, and have afforded general satisfaction to the people; but a *Beresford* was also an archbishop, and wished to be primate, and primate accordingly he is. It is thought advisable to give to the Irish peerage another dukedom—and a *Beresford* is to be promoted to the highest rank which his sovereign can bestow. In 1819, the archbishopric of Tuam, and the valuable bishopric of Clogher and Kilmore, were filled by a *Beresford*—a *Beresford, et iterum, iterum, iterumque*, a *Beresford* again. *Toujours un Beresford!* we may well exclaim, in looking how the good things temporal and spiritual of Ireland are disposed of, *toujours un Beresford*, for Beresford is in fact the Monsieur *Nong tong pas* of Irish story; and why so, but that the Marquis of Waterford (the embryo Duke of Munster, it is said) the head of that house, has more parliamentary influence than any peer in Ireland? and therefore he must be his Grace the Duke,—his brother, his Grace the Primate,—and his cousin, the right honourable and right reverend the Lord Bishop of Kilmore—death having (for a while only, we doubt not) left the family a bishop short of their complement, if complement they can have, in the Irish hierarchy. In the midst of all this trafficking and jobbing, we are pleased however to find, that a memorial, signed by nearly all the Irish noblemen and gentlemen of property then in London, was presented about two months since to the Earl of Liverpool and the late Marquess of Londonderry, stating their firm conviction, that a commutation of tithes in Ireland might be effected with advantage to all interests. It was signed with great readiness

and unanimity by gentlemen of all political parties, and we hope it will be attended to. If indeed the tithes of Ireland be not commuted, or put in some way or other on a new footing, the time cannot be very far distant, when the clergy there will have but a scanty portion of tithes left them to commute.

Of the proceedings of the Session of Parliament upon which we have not already commented, there are few that require particular notice. The New Marriage Act has thrown old maids and young ones,—beaux and bachelors,—into great alarm, and not without occasion, though we cannot dwell upon the minor provisions, of placarding names of sighing swains and yielding beauties, about to be made as happy as the bands of matrimony can make them, hauling young ladies and old ones (if old there can ever be) before surrogates, doctors, proctors, mayors, bailiffs, and justices, to make depositions upon that point, on which, of all others, ladies are most wary and tenacious, their age, and upon the long *et cetera* of grievances of which they complain. We do however join the Lord Chancellor, and the best legal authorities of both Houses, in entering a protest against its retrospective operation, as *ex post facto* laws are always bad in principle: and this is such, and cannot but be productive of injury to many who acted upon the law as it was, not as it should be. To make it so for the future, is all a legislature ever should attempt; it has no right to repair the injuries of the past, at the expense of those who proceeded, as they had a right to do, upon the law as it stood. To have prevented any person hereafter from taking advantage of a deliberate perjury committed in obtaining a marriage license, either by himself or the person whose heir he claims to be, was a reform in our marriage laws which justice and morality alike demanded; but we cannot but think the other substantial alterations have been introduced, to serve (to do justice, equitably and abstractedly speaking, it may also be,) a particular nobleman, rather than from any wish to benefit the public, who are chiefly affected by minor regulations, hurried through the legislature one session, to be repealed, we doubt not, in the next.—The bill for preventing cruelty to animals, is a measure of more tardy growth, but one of which we cannot but express our decided approbation.

Since the termination of the Session, an event has occurred, which has excited the strongest feelings throughout the country. The Marquess of Londonderry, the leader of the ministerialists in the House of Commons, and the most active member of the cabinet, suddenly terminated his existence by his own hand. Of himself, or of his policy, we intend not at present to say more, than that, though his character in private life was highly respectable, and even amiable, it was distinguished by a disregard of the Sabbath, and of religious institutions, which set but a bad example to the country; and that as a statesman he seldom consulted so much what was just, as what was expedient. The catastrophe which has hurried him from scenes in which he acted so conspicuous a part, was unquestionably an act of madness, but of a madness brought on by unremitted application to business, even on those days on which our Creator has commanded us to rest. Let his example teach others the impolicy, as well as the impiety, of neglecting so merciful a provision against the over-action of a frame that has a limit to its powers and its exertions.

Language would fail beneath us, were we to attempt to give utterance to the abhorrence inspired by the conduct of the rabble, in exulting over the death of such a man in such a way, and even in outraging all the feelings of humanity, in expressing their brutal triumph at his grave. And if we cannot express our detestation of their conduct, how is it possible to execrate, as it deserves, the conduct of some of the public journals who have applauded it. If they could have sunk beneath the contempt in which they have long been held by every liberal mind amongst all parties, this would have sunk them lower still. This however is not possible; there is a pitch of infamy, at which the vilest cannot be more vile.

The FRENCH Government seems, and, as far as the preservation of the present regime is concerned, not without reason, to be alarmed at the convulsions in Spain, whose frontiers are overlooked by an army of observation, under the title of a *cordon sanitaire*, which have been augmented in proportion as the dangers of the plague has diminished; an evident proof, that the infection dreaded on this side the Pyrenees is of a political, not a physical nature. Since the revolutionary movements of July, the ultra-journals of Paris affect not indeed to keep up the farce of this shallow pretext, but vapour about military movements, calling out the conscripts, &c. as though the government of France was infatuated enough to commence a crusading war, to force an absolute monarchy upon Spain. If this be attempted, a sad reverse will, we are persuaded, be speedily exhibited to the present flourishing state of the French finances, which peace, and peace only, can restore to any thing like a healthy action. Under the present ultra-royalist ministers, we are not sanguine in expecting much good to be effected; and we cannot look indeed at the proceedings of the French chambers and courts, without a mingled feeling of contempt for them, and of pride in those of our own country to which they may the most nearly be resembled; though we hope the period is very far distant, when our judges will perform, as is done in France, the office of public accuser, or our Houses of Parliament be turned into bear-gardens, a term more appropriate to the French chambers than any our language will supply.

The discontents which we stated in our last retrospect, to pervade some of the provinces of SPAIN, soon broke out in the capital into an open revolt. On the 2d of July, four battalions of the king's guards, quartered in different parts of the city, evidently by mutual consent, deserted their posts, and repaired to the Prado, whither the king had retired, under the pretence that his life was in danger, shortly after closing the session of the Cortes; on which occasion the populace broke out into tumultuous shouts, one party for an absolute, another for a constitutional king. There, after being joined by the other battalions on guard at the palace, they massacred several of their officers, whom they suspected of being too constitutional, and evidently, though secretly, encouraged by the king and his personal friends, at an early hour in the morning of the 7th, threw down one of the city gates, and penetrated the capital, where they were however defeated by the militia and armed inhabitants, under the command of General Morillo, (appointed, by the king, colonel of his guards on the very day of their revolt, in the expectation, there is every reason to believe, of his acting a very different part,) Ballaste-

ros, and Riego. In a dreadful fire upon them in the market-place, they lost a hundred men, and were compelled to retreat to their companions in the palace, where, in consequence of a message from a junta hastily convened by the permanent deputation of the Cortes, the king, though with some considerable reluctance, ordered the four battalions who had committed the outrage, to lay down their arms; on which they fled, were overtaken, many killed, and more taken prisoners. On the ensuing morning the remnant sued for pardon; the auxiliary bishop of Madrid said mass in the balcony of the great square, in the presence of the national militia and garrison of Madrid, to whom he gave the benediction, after which a *Te Deum* was chanted for this grand constitutional victory, at which the whole population of Madrid may be said to have been present. Ferdinand, the Beloved, or the Embroiderer, (by which name he should now be called, we know not,) shewed himself at one of the balconies of the palace, and made a profound obeisance to the people, who by their representatives, the municipality of Madrid, and other bodies, have told him some home truths, from which if he does not take warning, it is not to be expected that he can long remain their king. Complaining of his court, or rather of his domestic circle, as being composed of permanent conspirators against liberty, and requiring him to replace his retired ministers by men known to be devoted to the constitution, at the head of which they emphatically admonish him to place himself at last with sincerity, and publicly to give particular pledges of his identifying himself with it; they openly tell him that this is perhaps the last time he may have an opportunity of doing so. Such words and such acts must surely satisfy the weakest and most obstinate man that ever wore a crown, of the jeopardy in which that crown is placed, and ought to prevent any fresh counter-revolutionary movements similar to that thus triumphantly terminated for the constitutionalists, who are said to have arrested the Duke del Infantado, one of the principal grandees of Spain, together with 128 others, alleged to have been his accomplices in a well-planned conspiracy, of which he was the head, and the mutinous guards but his willing tools. A similar insurrectionary movement of a detachment of artillery at Valencia, in favour of an absolute monarchy, was sometime previously suppressed by the militia, soldiery, and citizens, with equal ease and less bloodshed. The constitutionalists therefore are completely victorious, and seem at present to be both able and willing to make the most of their ascendancy. Troops have been stationed in the neighbourhood of the French cordon; and in return for the friendly reception given to the Spanish ultra-refugees, the Cortes have decreed the same pension to those who may fly from France for political offences, as they formerly granted to Italian patriots seeking in Spain an asylum from the ravages of a foreign invader. The Holy Alliance is anxious, we fear, in this case to interfere again with matters that do not concern them. If they do, we hope that they will do so to their cost; nor can we bring ourselves to believe, that England will ever be a party to their iniquitous attempt to dictate a form of government to foreign nations. The chief difficulty of the new government is to raise a revenue; but this, we trust that the patriotic feeling of the country will enable them to surmount. Some of the conspirators have proved secret orders from

the king for what they did, which the firm and grateful monarch does not deny; merely telling them, as a consolation for their being hung for devoting themselves to his service, that they were fools for their pains, as they ought not to have obeyed orders from him which were not counter-signed by his ministers.

The Transatlantic dominions of the Spanish monarchy seem to be rapidly wresting from her iron grasp. Bolivar has entered Quito in triumph, after defeating nearly the last remnant of the Royal army in those parts; and the authority of the new Emperor Iturbide—the Buonaparte of South America in his rise, though we hope he will not prove so in his progress—is recognized throughout Mexico. Commissioners are proceeding from the mother country to her insurgent, or, as it respects most of them, it might more properly be said, her independent provinces, to endeavour to effect a reconciliation on terms accordant with the happiness and interests of both, distinctly recognizing, as a leading principle of the compact, the abandonment by the mother country of all exclusive privileges in her commerce with the colonies. As was the case with England before her, in North America, she however must do more than abandon all her claims upon the South American provinces as dependencies upon her crown, for they will soon be hers no longer. As yet, however, the insurrectionary movements have not every where been successful, as a project to effect the independence of Potosi has been defeated, and twenty-one of the officers, who were its principal projectors, have been executed. Iturbide seems also not to be adopting a line of conduct very likely to secure the permanency of his old empire new-revived, as one of his imperial majesty's decrees has declared the Catholic faith the religion of the State, and that no other will be tolerated. Persecution and intolerance are however weeds which must be uprooted in these days, even from the rank luxuriance of a Mexican soil. Disappearing fast from milder climes, they will not grow, but to be withered beneath the beams of a tropical sun.

Portugal, like the other states of the south of Europe, has its plots and counterplots; one of which, for the deposition of the king, and the establishment of a new government, or rather the re-establishment of the old order of things, has been detected and prevented from an explosion, which might have been dangerous to the constitutional government, if it be true, as is suspected, that many persons of high rank were implicated in it. Its origin, however, and even its operations, are hitherto involved in great obscurity. The Cortes have been chiefly occupied on the important question of giving independence to the Brazils, a point upon which, as might well be expected, very warm debates have taken place. The committee appointed to draw up the Brazilian constitution have given a decided opinion in favour of the measure, and against the further practicability of a union between the two kingdoms; but upon that opinion the Cortes have not yet decided. The government at home has with great spirit dismissed the Sardinian envoy, on account of a demur on the part of his court to acknowledge the validity of the late changes in Portugal—a matter with which strangers can have no right to interfere.

The war between the Greeks and Turks rages with increased violence and brutality. The latter have reduced the beautiful island

of Scio to a desart—prostrated every building—dug up every garden—butchered or sent into captivity every one of its inhabitants. The number of the slain is estimated at 25,000; of the captives at 30,000. The latter are entirely women and boys under 12, every male above that age having been massacred without exception. In some instances they bled their prisoners to death, that they might glut themselves with seeing them die by degrees, as to put them out of their misery at once would have been too humane a procedure for such devils in the shape of men. Against such an enemy the Greeks are still offering the last resistance that courage and despair combined can produce. By a new mode of paying troops who rally round their standard of independence, in allotting to them, as their pay, the land of their enemies, at an acre, or for service beyond the Morea, an acre and a half per day, they have considerably recruited their army, in which 5000 Moreans have recently enrolled themselves. The brutality with which they have been treated has engendered equal brutality on their part. After a late victory over a detachment of Turks near Navarino, all the wounded prisoners who fell into the hands of the Greeks were, in spite of the remonstrances of some foreign officers who had joined their standard, inhumanly massacred, their heads being carried from the field of battle in triumph, after the ears had been pierced with a knife. These heads formed the next morning play-things for the children in the streets, who, after putting orange-blossoms and flowers in the mouth, nose, and ears, paraded them about on little pikes. About 1500 of the Sciotes are still defending themselves with extraordinary bravery in the mountainous districts of their native isle, and defeated some desperate attacks of the Captain Pacha, the brutal ravager of their land. By their successful opposition they retarded his proceedings against Samos, which would otherwise in all probability have shared the melancholy fate of Scio. It is said that an army of not less than 100,000 Ottomans entered the Morea, and as they had amongst them (shame to our countrymen that it be so!) several English officers, who have disciplined their troops, a fearful fate was anticipated for the Greeks, whom their oppressors seem bent on exterminating from the earth. In this, however, it is to be hoped that they will not succeed, as the latest accounts from the seat of war are favourable to the Greeks, the army of the two Pachas thus entering the Morea, having been completely worsted in a four days' engagement with their active enemies, who vigorously pursued them in their retreat, captured their baggage, and took possession of Patras, which they had been besieging for upwards of two months. They afterwards took the castle of the Morea, the Turks flying at their approach, and retreating by sea either (as was supposed) for Karon or Napoli di Romania. Since then, the Greek fleet, by means of fire-ships, has completely defeated that of the Turks, and killed their admiral, the brutal Captain Pacha. They have subsequently declared the coast of their enemies in a state of blockade, and we hope they will keep it so.

With respect to CHINA, the East India Company has settled its differences with the viceroy on more easy terms than we expected, for, without conceding any thing, the English ships have been permitted to take in their ladings, with the loss only of their demurrage; and his Excellency, the Governor of Kuang-Tung and Kuang-se,

after having been foiled in his attempt to extort a few dollars from our merchants as the price of peace, has been obliged to satisfy himself with a vapouring *chop*, stating, that our man-of-war, which murdered the Chinese, has run away. We are pleased to find that this pacific arrangement has been materially facilitated, if not principally owing to the great skill exhibited by Dr. Morrison, the missionary, in the language, laws, and usages of China.

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Fac Simile of a Letter from the Rev. Oliver Heywood to the Rev. Thomas Jollie.

June 12 1700

Reverend
and dear Brother

Your letter by your maid I received yesterday, am glad to hear
from you, but sorry for your bodily infirmity & and desire to
sympathize with you, god will gradually wean us from and wearey
us out of the world that heaven may be more welcom, that cool which
drains or right love which draws us to god, makes us meet for heaven
I am heartily sorry for that unhappy reaction amongst our friends in
Craven, a sad comment upon the 3d of James — tantane animis calestibus ire!
that, with the like in some other places, bodes ill to the nation and our liberty
and if my ink, or breath, or blood would afford a plaister, I should rejoyce
for they have been and are dear to me, but what can man do? I am
sorry for that M^r K hath missed it so many ways, and he must
either seriously repent and solemnly declare in a publick professed way or
he cannot expect that either god or man will be reconciled to him:
sin will bring shame and shaming our selves is the best fruit of it:
I perhaps I the more will) to write home to him, to which I have
some peculiar obligations: I: glad you have so far conquer'd your self
in this affair, and have been so still to him and them, and that he shows
any relentings but that's not enough them that sin, rebuke before all
them, so especially preachers and I think a time of probation of
the truth of Repentance may be fit: I am troubled for his prejudices
at you and silence to your letters: I am far from palliating, extenuating
or excusing any ones faults, nigar in laies nugæ sunt in clericis blasphemiæ
yet its frequently observed that when men begin to draw up Articles
they oft run far back, make worse constructions of tollerable actions, aggravate
things to the height, their prejudices are raised, fomented, several will bring
storys out of ill natured design to perpetuate dissentions: I wish there had been
more caution and moderation used by our christian brethern, but they
acted with some of us at first before matters came to this head and height
who knows but much scandall had been prevented and yet for all this
if both sides would lay aside pillorie, and quietly state their case, methinks
something might be done by the ministers of Christ at a distance, for I
must confesse I am not capable of reaching them or conversing personally
with them, nor is it fit for them to come, but some proposals of general
termes of accommodation subscribed by 3 or 4 of us, and presented to them
might make an experiment, how far that may goe before three by a totall
eclipse, for I should be every bit shilling glad should be a true prophet so
yeares, if the dissenters alone and they will destroy them selves gods way
hath its authority as much as their Apocalyptical coines — you that
live neare, may have fairer opportunity to help them, and the difference
they have for your person, gifts, sanctity, age and graces, is as likely to put
an End to the matter as any I know, and I shall contribute the best
assistance that lyes within my power, if you or they shall signify what
peaceable is made things, and methinks there seemes some necessity of their
reuniting upon severall considerations, but I cannot enlarge, however
I must make it matter of my poor prayers, that they may walk in the fear
of the Lord, and comfort of the holy ghost may be revived — Dear Brother,
we have not many steps to our fathers house: pilgrims and strangers now
at best — where he longe to be who is
Accept this little token as a friend —

your
brother
Ol Heywood

Engraved for the Investigator, from a Collection of Autographs, in the Possession of the Rev. Thomas Raffles, L.L.D. of Liverpool.

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